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THE GIFT OF
THE HEIRS OF
CORNELIUS C. FELTON
(Class of 1827),
LATE PRESIDENT OF
HARVARD COLLEGE.

Received 21 January,
1885.

C. C. Felton

1833

PENTALOGIA GRÆCA.

Anal.

PENTALOGIA GRÆCA.

SOPHOCLIS ŒDIPUS TYRANNUS,

ŒDIPUS COLONEUS, ET ANTIGONE:

EURIPIDIS PHŒNISSÆ:

ET

ÆSCHYLI SEPTEM CONTRA THEBAS:

QUINQUE DRAMATA DE CELEBERRIMA THEBAIDE SCRIPTA.

NOTIS ANGLICE SCRIPTIS ILLUSTRAVIT ET LEXICON VOCUM
DIFFICILIORUM ADJECIT

GULIELMUS TROLLOPE, A.M.
CHRISTI ORPHANOTROPHII SUB-PRÆCEPTOR,
ET AULÆ PEMBROKIENSIS APUD CANTABRIGIENSES NUPER ALUMNUS.

LONDINI:
VENEUNT APUD C. ET J. RIVINGTON,
IN CEMETERIO PAULINO,
ET IN VICO DICTO WATERLOO-PLACE, PALL-MALL.

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PREFACE.

THE exalted rank which the writings of the Greek Tragedians deservedly hold in the range of academical studies, has necessarily engaged a proportionate attention to them in the higher classes of Public Schools. From a variety of causes, however, a familiar acquaintance with the entire series of the Ancient Drama is manifestly unattainable by the youthful student, previous to his entrance at the University; not to mention that the purchase of them is attended with considerable expence. It should seem, therefore, that a selection of one or more of the most approved Tragedies, from each of the three great Dramatists, whose writings have come down to modern times, would be a useful introduction to his future and more extended enquiries; by presenting him with a knowledge of the leading principles of dramatic composition, without entering minutely into the dry detail of critical and metrical research.

Such is the intention of the present volume. The five Tragedies, of which it consists, were originally formed into a separate collection, upon a plan in some respects similar to the present, by JOHN BURTON, an eminent scholar of the last century; and re-edited, with additional observations, by the present excellent BISHOP OF SALISBURY, (Dr. Burgess). The selection is particularly calculated to answer the end for which it is designed, and is naturally suggested by the identity of subject which pervades the series. The student will thus be enabled more readily to perceive the peculiar excellences and defects of each author respectively; their comparative skill and tact in the use and arrangement of the same materials; their different turns of thought and sentiment; their diversity of style and language; and the characteristic features of their poetry.

In this edition, the principal object has been to present a text as pure and correct as possible; with the addition of notes calculated to remove every difficulty of construction, and to afford such other information as may be really useful, without relaxing the student's diligence and research. These latter, which are compiled from the best commentators, have been written in English, chiefly in reference to the English translation of Matthiæ's Greek Grammar—a work which cannot be too carefully perused by the Classical Scholar, and which indeed should always be at his side. With regard to the Text, those editions have been followed as a basis, which are deservedly considered as the best: viz. that of Brunck in the three Tragedies of *Sophocles*; that of Porson, in the PHŒNISSÆ of *Euripides*; and that of Bp. Blomfield in the SEPTEM CONTRA THEBAS of *Æschylus*. In the two latter, the variations are not very frequent, and perhaps not very material: in the former they are more considerable; but, at the same time, a reason is generally, if not always, assigned for the change. The merit of Brunck, as a scholar who possessed the nicest perception of the beauties of the Greek Dramatic Writers, it is impossible to deny. The benefits, however, which he has indisputably conferred upon this department of Classical Learning, would have been proportionably enlarged, if the extent of his reading and research had been commensurate with his taste and discernment. But, from his deficiency in this respect, arose the hasty, and frequently injudicious alterations of the text, and other blemishes, critical and explanatory, which abound in his editions of the Tragic Drama.

A short Lexicon has been added at the end of the work, in which those words which are of rarer use, or which occur in the preceding Plays in a sense different from their ordinary acceptation, are explained, and illustrated by examples (from the Dramatic writers, when possible), and by citations from the most approved Grammarians and Commentators.

These are the only observations which the Editor thinks it necessary to offer. Nothing therefore remains but to add his earnest wish, that his endeavours, however humble, may tend, in some slight degree, to the advancement of one of the most instructive and delightful branches of Ancient Literature.

W. T.

CHRIST'S HOSPITAL,
May 16, 1825.

ΣΟΦΟΚΛΕΟΥΣ

ΟΙΔΙΠΟΥΣ ΤΥΡΑΝΝΟΣ.

ΑΡΙΣΤΟΦΑΝΟΥΣ ΓΡΑΜΜΑΤΙΚΟΥ

ΕΠΙΓΡΑΜΜΑ

ΕΙΣ ΤΟΝ ΤΥΡΑΝΝΟΝ ΟΙΔΙΠΟΥΝ.

ΛΙΠΩΝ Κόρινθον Οἰδίπους, πατρὸς νόθος,
πρὸς τῶν ἁπάντων λοιδορούμενος ξένος,
ἦλθεν πυθέσθαι Πυθικῶν θεσπισμάτων,
ζητῶν ἑαυτὸν, καὶ γένους φυτοσπόρον.
εὑρὼν δὲ τλήμων ἐν στεναῖς ἀμαξιτοῖς,
ἄκων ἔπεφνε Λάϊον γεννήτορα.
Σφιγγὸς δὲ δεινῆς θανάσιμον λύσας μέλος,
ᾔσχυνε μητρὸς ἀγνοουμένης λέχος.
λοιμὸς δὲ Θήβας εἷλε, καὶ νόσος μακρά.
Κρέων δὲ πεμφθεὶς Δελφικὴν πρὸς ἑστίαν,
ὅπως πύθοιτο τοῦ κακοῦ παυστήριον,
ἤκουσε φωνῆς μαντικῆς θεοῦ πάρα,
τὸν Λαΐειον ἐκδικηθῆναι φόνον.
ὅθεν μαθὼν ἑαυτὸν Οἰδίπους τάλας,
πόρπαισι δισσὰς ἐξανάλωσεν κόρας·
αὐτὴ δὲ μήτηρ ἀγχόναις διώλετο.

Verse 11. ὅπως πύθοιτο is the emendation of Brunck, in conformity with the canon of Dawes, Misc. C. p. 133. ed. Kidd. It is observed, however, by Porson on Eurip. Phœn. 68. that this rule is not always observed by the Tragic writers. Examples of this neglect may be seen in the Ajax, v. 3. Elect. 760. 1468. and in the case of the particle μὴ, which is subject to the same restrictions in v. 948. of this play, where, however, Brunck has made a similar alteration.

ΧΡΗΣΜΟΣ ΔΟΘΕΙΣ ΛΑΙΩι.

ΛΑΙΕ *Λαβδακίδη, παίδων γένος ὄλβιον αἰτεῖς.*
δώσω τοι φίλον υἱόν· ἀτὰρ πεπρωμένον ἐστὶ
σοῦ παιδὸς χείρεσσι λιπεῖν φάος. ὧς γὰρ ἔνευσε
Ζεὺς Κρονίδης, Πέλοπος στυγεραῖς ἀραῖσι πιθήσας,
οὗ φίλον ἥρπασας υἱόν· ὁ δ' ηὔξατό σοι τάδε πάντα.

ΤΟ ΑΙΝΙΓΜΑ ΤΗΣ ΣΦΙΓΓΟΣ.

ΕΣΤΙ *δίπουν ἐπὶ γῆς καὶ τέτραπον, οὗ μία φωνή,*
καὶ τρίπον· ἀλλάσσει δὲ φυὴν μόνον, ὅσ' ἐπὶ γαῖαν
ἐρπετὰ κινεῖται, ἀνά τ' αἰθέρα καὶ κατὰ πόντον.
ἀλλ' ὁπόταν πλείστοισιν ἐπειγόμενον ποσὶ βαίνῃ,
ἔνθα τάχος γυίοισιν ἀφαυρότατον πέλει αὐτοῦ.

ΛΥΣΙΣ ΤΟΥ ΑΙΝΙΓΜΑΤΟΣ.

ΚΛΥΘΙ, *καὶ οὐκ ἐθέλουσα, κακόπτερε Μοῦσα θανόντων,*
  φωνῆς ἡμετέρης σὸν τέλος ἀμπλακίης.
ἄνθρωπον κατέλεξας, ὃς, ἡνίκα γαῖαν ἐφέρπει,
  πρῶτον ἔφυ τετράπους νήπιος ἐκ λαγόνων·
γηραλέος δὲ πέλων, τρίτατον πόδα, βάκτρον ἐρείδει,
  αὐχένα φορτίζων, γήραϊ καμπτόμενος.

TA TOY

ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ.

ΟΙΔΙΠΟΥΣ.

ΙΕΡΕΥΣ.

ΚΡΕΩΝ.

ΧΟΡΟΣ *ἐκ γερόντων Θηβαίων.*

ΤΕΙΡΕΣΙΑΣ.

ΙΟΚΑΣΤΗ.

ΑΓΓΕΛΟΣ.

ΘΕΡΑΠΩΝ *Λαΐου.*

ΕΞΑΓΓΕΛΟΣ.

ΣΟΦΟΚΛΕΟΥΣ

ΟΙΔΙΠΟΥΣ ΤΥΡΑΝΝΟΣ.

ΟΙΔΙΠΟΥΣ.

Ω ΤΕΚΝΑ, Κάδμου τοῦ πάλαι νέα τροφή,
τίνας ποθ' ἕδρας τάσδ' ἐμοὶ θοάζετε,
ἱκτηρίοις κλάδοισιν ἐξεστεμμένοι;
πόλις δ' ὁμοῦ μὲν θυμιαμάτων γέμει,

Verse 1. Κάδμου τοῦ πάλαι, *of ancient Cadmus*, for τοῦ παλαιοῦ. The article is often joined to an adverb, with a substantive expressed or understood, to which it gives the signification of an adjective. Thus infra 137. τῶν ἀπωτέρω φίλων, for τῶν ἀπωτέρων. 268. τοῦ πρόσθε Κάδμου, τοῦ πάλαι τ' Ἀγήνορος, for προτέρου and παλαιοῦ. See Matthiæ's Greek Gram. §. 270. a.

2. θοάζετε. This word is explained by θάσσετε in Plutarch, *de audiend. Poet.* Vol. II. p. 22., and a similar interpretation is given by Brunck, who compares Œd. C. 1160. 1166. There is a solitary instance in Æsch. Supp. 610. ὑπ' ἀρχὰς οὔτινος θοάζων, which may seem to sanction such a meaning; but as this will apply to no other passage in which it occurs, it is more reasonable to adopt Musgrave's signification, who receives it in the sense of *festinare;* a sense too, which the derivation of the word from θοὸς *velox*,—not from θεῶ, as the Grammarians assert—fully confirms. The verb occurs in Eurip. Orest. 329. 1557. Phœn. 806. Iph. T. 1149. Troad. 353. Bacc. 65. 219. Herc. F. 382.

3. ἱκτηρίοις κλάδοισιν ἐξεστεμμένοι. It was the custom with suppliants, whether their prayers were addressed to gods or men, to extend before them olive-branches, tipped with wool. Hence Statius Theb. XII. 492. *Supplex oliva.* These boughs were denominated by the Greeks στέμματα, Hom. Il. I. 14. or στέφη, infra, v. 913, and by the Latins, *velamina.* Plautus, Amphit. I. 1. We must therefore render ἐξεστεμμένοι, after Brunck, *instructi*, i. e. *furnished, supplied*, and not *coronati*, with the older versions; and so also in v. 19. For information on this subject, Musgrave refers to Eurip. Supp. 10. 36. 260. Herac. 513. Æsch. Eumen. 43. Supp. 23. 199. 248. Aristoph. Plut. 383. See also Robinson's Antiquities of Greece, p. 234.

ὁμοῦ δὲ παιάνων τε καὶ στεναγμάτων·
ἀγὼ δικαιῶν μὴ παρ' ἀγγέλων, τέκνα,
ἄλλων ἀκούειν, αὐτὸς ὧδ' ἐλήλυθα,
ὁ πᾶσι κλεινὸς Οἰδίπους καλούμενος.
ἀλλ', ὦ γεραιὲ, φράζ', ἐπεὶ πρέπων ἔφυς
πρὸ τῶνδε φωνεῖν, τίνι τρόπῳ καθέστατε;
δείσαντες, ἢ στέρξαντες; ὡς θέλοντος ἂν
ἐμοῦ προσαρκεῖν πᾶν. δυσάλγητος γὰρ ἂν
εἴην, τοιάνδε μὴ οὐ κατοικτείρων ἕδραν.

ΙΕΡΕΥΣ.

ἀλλ', ὦ κρατύνων, Οἰδίπους, χώρας ἐμῆς,
ὁρᾷς μὲν ἡμᾶς ἡλίκοι προσήμεθα
βωμοῖσι τοῖς σοῖς· οἱ μὲν οὐδέπω μακρὰν
πτέσθαι σθένοντες· οἱ δὲ σὺν γήρᾳ βαρεῖς

---

7. ἄλλων is here redundant, as in Eurip. Orest. 531. τί μαρτύρων ἄλλων ἀκούειν δεῖ μ' ἅ γ' εἰσορᾷν πάρα. So Plat. Gorg. § 54. ὑπὸ τῶν πολιτῶν καὶ τῶν ἄλλων ξένων. Alcibiad. I. τοῖς τε Ἀχαιοῖς καὶ τοῖς ἄλλοις Τρωσίν. See also v. 290 infra.

10. τίνι τρόπῳ Brunck renders by quare, quamobrem, i. e. why, wherefore, instead of quomodo, as he should have done. The sentence should be rendered, *How are you situated?* and not *Why are you stationed here?*

11. δείσαντες, ἢ στέρξαντες. There is great doubt as to the meaning of these words. The most probable interpretation seems to be, *Metune perculsi, an precibus aliquid orantes.* Compare Œd. C. 1004.

13. μὴ οὐ κατοικτείρων. These two negatives are often united in a sense which is still negative; but this is less frequently the case, unless one of them has already preceded. See infra, v. 221. 283. 1065. 1091. 1388. In only one MS. however is οὐ wanting.

16. βωμοῖσι τοῖς σοῖς. These altars were not dedicated to Œdipus, but most probably to Apollo Ἀγυιεύς, to whom altars and images were generally erected in the streets, before the houses of the nobles especially. Hence Aristoph. Vesp. 875. γεῖτον Ἀγυιεῦ τοὐμοῦ προθύρου. See also the passage from Plautus, cited by Brunck, Bacchid. II. 1.

17. πτέσθαι. A metaphor from un-

ἱερῆς, ἐγὼ μὲν Ζηνός· οἵδε τ' ἠθέων
λεκτοί· τὸ δ' ἄλλο φῦλον ἐξεστεμμένον
ἀγοραῖσι θακεῖ, πρός τε Παλλάδος διπλοῖς
ναοῖς, ἐπ' Ἰσμηνοῦ τε μαντείᾳ σποδῷ.
πόλις γάρ, ὥσπερ καὐτὸς εἰσορᾷς, ἄγαν
ἤδη σαλεύει, κἀνακουφίσαι κάρα
βυθῶν ἔτ' οὐχ οἵα τε φοινίου σάλου·
φθίνουσα μὲν κάλυξιν ἐγκάρποις χθονός,
φθίνουσα δ' ἀγέλαις βουνόμοις, τόκοισί τε
ἀγόνοις γυναικῶν· ἐν δ' ὁ πυρφόρος θεὸς
σκήψας ἐλαύνει, λοιμὸς ἔχθιστος, πόλιν,
ὑφ' οὗ κενοῦται δῶμα Καδμεῖον· μέλας δ'
Ἅιδης στεναγμοῖς καὶ γόοις πλουτίζεται.

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fledged birds. Thus infants are called νεοσσοί. Eurip. Troad. 752. Herc. F. 72. 984. Elmsley has πτάσθαι. See Porson on Med. 1.

18. ἱερῆς. On these Attic forms, see Dawes, M. C. p. 209. Ed. Kidd. ἠθέων λεκτοί is for λεκτοὶ ἤθεοι, *more Græco*. The substantive is frequently considered as the whole, and the adjective as the part, which instead of agreeing with its substantive, as in Latin, is followed by a genitive. See Matt. Gr. Gr. § 442. 1.

20. ἀγοραῖσι. It was customary to set up images of the gods in the market place, who are therefore called by Æschylus, Theb. 258. ἀγορᾶς ἐπίσκοποι. And so of Minerva, v. 161, infra: Ἄρτεμιν, ἃ κυκλόεντ' ἀγορᾶς θρόνον Εὐκλέα θάσσει. The two temples of this goddess here alluded to, are those which were dedicated to her under the titles of *Onca* and *Ismenia*. Pausanias, in Bœoticis, p. 730, also mentions a temple of Apollo Ismenius, where the ashes consumed upon the altar were used for the purposes of divination. Hence μαντείᾳ σποδῷ in the next line. The description of the plague which follows seems to have been suggested by the beautiful narrative of Thucydides, II. 49.

22. See the note on Antig. 163.

27. Hesych. ἐν δέ. πρὸς τούτοις δέ, ἐν τούτοις δέ. So infra, vv. 183. 752. Œd. C. 55. Ant. 120. πυρφόρος θεὸς is not *Mars*, as Musgrave supposes, but simply an appellation, implying the violence of the calamity.

θεοῖσι μέν νυν οὐκ ἰσούμενόν σ' ἐγὼ,
οὐδ' οἵδε παῖδες, ἑζόμεσθ' ἐφέστιοι,
ἀνδρῶν δὲ πρῶτον ἔν τε συμφοραῖς βίου
κρίνοντες, ἔν τε δαιμόνων ξυναλλαγαῖς·
ὅς γ' ἐξέλυσας, ἄστυ Καδμεῖον μολὼν,
σκληρᾶς ἀοιδοῦ δασμὸν, ὃν παρείχομεν·
καὶ ταῦθ' ὑφ' ἡμῶν οὐδὲν ἐξειδὼς πλέον,
οὐδ' ἐκδιδαχθείς· ἀλλὰ προσθήκῃ θεοῦ
λέγει νομίζει θ' ἡμὶν ὀρθῶσαι βίον.
νῦν τ', ὦ κράτιστον πᾶσιν Οἰδίπου κάρα,
ἱκετεύομέν σε πάντες οἵδε πρόστροποι,
ἀλκήν τιν' εὑρεῖν ἡμὶν, εἴτε του θεῶν
φήμην ἀκούσας, εἴτ' ἀπ' ἀνδρὸς οἶσθά που·
ὡς τοῖσιν ἐμπείροισι καὶ τὰς ξυμφορὰς
ζώσας ὁρῶ μάλιστα τῶν βουλευμάτων.
ἴθ', ὦ βροτῶν ἄριστ', ἀνόρθωσον πόλιν,

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31. *ἰσούμενον* is governed by Κρίνοντες, v. 34.

33. Brunck distinguishes between *συμφοραῖς βίου*, and *δαίμονων ξυναλλαγαῖς*, referring the former to the ordinary events and occurrences of life; the latter to the more immediate visitations of Heaven.

36. *ἀοιδοῦ*. The same appellation is given to the Sphinx in Eurip. Phœn. 1522.

40. Musgrave considers *πᾶσιν* in the sense of *παντάπασιν*, i. e. *παντελῶς*, as in Œd. C. 1546. *ἀνάξιαι γὰρ πᾶσιν ἐστε δυστυχεῖν*, which seems equally probable with Erfudt's interpretation, *omnium judicio*. In the passage from the Heraclidæ, 452, Porson corrects *ἁπᾶσι* into *ἅπασα*.

44. The following is the order of the words: *ὡς ὁρῶ τὰς ξυμφ. τῶν β. καὶ μάλιστα ζῶσας τοῖς ἐμπείροις*. The word *συμφορὰ* is here used in rather an unusual sense, to signify the *event* or *result* of any thing. Thucyd. I. 140. *τὰς ξυμφορὰς τῶν πραγμάτων*. On the word *ζῶσας*, see the Lexicon.

ἴθ', εὐλαβήθηθ'· ὡς σὲ νῦν μὲν ἥδε γῆ
σωτῆρα κλῄζει τῆς πάρος προθυμίας·
ἀρχῆς δὲ τῆς σῆς μηδαμῶς μεμνώμεθα,
στάντες τ' ἐς ὀρθὸν, καὶ πεσόντες ὕστερον·
ἀλλ' ἀσφαλείᾳ τήνδ' ἀνόρθωσον πόλιν.
ὄρνιθι γὰρ καὶ τὴν τότ' αἰσίῳ τύχην
παρέσχες ἡμῖν, καὶ τανῦν ἴσος γενοῦ.
ὡς, εἴπερ ἄρξεις τῆσδε γῆς, ὥσπερ κρατεῖς,
ξὺν ἀνδράσιν κάλλιον ἢ κενῆς κρατεῖν.
ὡς οὐδέν ἐστιν οὔτε πύργος, οὔτε ναῦς,
ἔρημος, ἀνδρῶν μὴ ξυνοικούντων ἔσω.
ΟΙ. ὦ παῖδες οἰκτροὶ, γνωτὰ, κοὐκ ἄγνωτά μοι
προσήλθεθ' ἱμείροντες. εὖ γὰρ οἶδ' ὅτι
νοσεῖτε πάντες, καὶ νοσοῦντες, ὡς ἐγὼ

---

48. *προθυμίας*, subaud. *ἕνεκα*.

52. *ὄρνιθι αἰσίῳ*, i. e. *with a propitious omen.* Comp. Eur. Herac. 780. So in Latin, Hor. I. 15. 5. Mala *ducis* avi *domum.*

56. The Rev. T. Dale, *Vir sane amicissimus*, in his translation of the Tragedies of Sophocles, compares the following imitation of this passage by Sir William Jones:—*What constitutes a State? Not high raised battlements, or laboured mound; Thick wall, or moated gate; Not cities proud, with spires and turrets crowned; Not bays and broad-armed ports, Where, laughing at the storm, rich navies ride:—No; Men, high-minded men.* In the following verse, *ἀνδρῶν μὴ ξυνοικ. ἔσω*, do not depend upon *ἔρημος*, but are the genitive absolute.

58. *γνωτὰ κοὐκ ἄγνωτα.* Two adjectives are frequently joined together in this manner, one of which negatively expresses the sense of the other, and seems to indicate the earnestness of the speaker. Thus in the Ajax, 289. *ἄκλητος, οὔθ' ὑπ' ἀγγέλων Κληθείς.* Elect. 929. *ἡδὺς οὐδὲ δυσχερής.* So in Homer, Il. Z. 333. *Ἕκτορ, ἐπεί με κατ' αἶσαν ἐνείκεσας, οὐδ' ὑπὲρ αἶσαν.* I. 70. *ἔοικέ τοι, οὔτοι ἀεικές.* See Matth. Gr. Gr. §. 44. 5. On the position of the words *ὦ παῖδες οἰκτροὶ*, see the note on the Antig. v. 742.

60. *νοσοῦντες.* The nominative absolute. See on Antig. 260. With the following Brunck compares Apollon. Rhod. II. 631.

οὐκ ἔστιν ὑμῶν ὅστις ἐξ ἴσου νοσεῖ.
τὸ μὲν γὰρ ὑμῶν ἄλγος εἰς ἕν' ἔρχεται
μόνον καθ' αὑτὸν, κοὐδέν' ἄλλον· ἡ δ' ἐμὴ
ψυχὴ πόλιν τε κἀμὲ καί σ' ὁμοῦ στένει.
ὥστ' οὐχ ὕπνῳ γ' εὕδοντά μ' ἐξεγείρετε,
ἀλλ' ἴστε πολλὰ μέν με δακρύσαντα δὴ,
πολλὰς δ' ὁδοὺς ἐλθόντα φροντίδος πλάνοις.
ἣν δ' εὖ σκοπῶν εὕρισκον ἴασιν μόνην,
ταύτην ἔπραξα. παῖδα γὰρ Μενοικέως
Κρέοντ', ἐμαυτοῦ γαμβρὸν, εἰς τὰ Πυθικὰ
ἔπεμψα Φοίβου δώμαθ', ὡς πύθοιθ' ὅ, τι
δρῶν, ἢ τί φωνῶν, τήνδε λυσαίμην πόλιν.
καί μ' ἦμαρ ἤδη ξυμμετρούμενον χρόνῳ

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62. Senec. Troad. 1064. *Sua quemque tantum, me omnium clades premit.*

67. πλάνοις. There is a curious variation of gender in this word among the Tragic writers. By Æschylus it is always used in the feminine (πλάνη,) except in Prom. 595: where, however, Dr. Blomfield has properly restored πλάναι from some MSS. and in conformity with the custom of the author. Euripides seems to have used both the forms, though the instances are in favour of the masculine. The word occurs only three times in Sophocles; viz. in the present verse, and in Œd. C. 1114. Phil. 758. and always in the masculine. It should seem, therefore, that the use of the masculine form is subsequent to the age of Æschylus. Mœris. πλάνος, Ἀττικῶς. πλάνη, Ἑλληνικῶς. See Monk on Hipp. 283.

70. γαμβρόν. See the Lexicon.

71. Æsch. Prom. 679. Ὁ δ' εἴς τε Πυθὼ κἀπὶ Δωδώνης πυκνοὺς θεοπρόπους ἴαλλεν, ὡς μάθοι τί χρὴ δρῶντ' ἢ λέγοντα, δαίμοσιν πράσσειν φίλα. Similar expressions abound in the Tragic writers. Eurip. Phœn. 892. Κἀγὼ τί δ' οὐ δρῶν, ποῖα δ' οὐ λέγων ἔπη. Cf. etiam Hec. 374. Choëph. Æsch. 313. See Valckenaer on Phœn. in loco.

72. λυσαίμην. See on v. 847. infra.

73. For χρόνῳ, Musgrave would read γ' ὁδῷ, and render the passage thus: *Et me temporis spatium cum itinere comparantem, anxium jam habet, quid sibi contigerit.* But, independently of the useless particle γε, the vulgar reading is supported by v. 289. infra. χρόνῳ will denote the *length of time spent* in the journey, compared with ἦμαρ, *the present day.*

λυπεῖ, τί πράσσει. τοῦ γὰρ εἰκότος πέρα,
ἄπεστι πλείω τοῦ καθήκοντος χρόνου.
ὅταν δ' ἵκηται, τηνικαῦτ' ἐγὼ κακὸς
μὴ δρῶν ἂν εἴην πάνθ' ὅσ' ἂν δηλοῖ θεός.
IE. ἀλλ' εἰς καλὸν σύ τ' εἶπας· οἵδε τ' ἀρτίως
Κρέοντα προστείχοντα σημαίνουσί μοι.
OI. ὦναξ Ἄπολλον, εἰ γὰρ ἐν τύχῃ γε τῳ
σωτῆρι βαίη, λαμπρὸς ὥσπερ ὄμματι.
IE. ἀλλ' εἰκάσαι μὲν, ἡδύς. οὐ γὰρ ἂν κάρα
πολυστεφὴς ὧδ' εἷρπε παγκάρπου δάφνης.
OI. τάχ' εἰσόμεσθα· ξύμμετρος γὰρ ὡς κλύειν.
ἄναξ, ἐμὸν κήδευμα, παῖ Μενοικέως,
τίν' ἡμὶν ἥκεις τοῦ θεοῦ φήμην φέρων;

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77. δηλοῖ is here the subjunctive, not the optative. See Dawes, (M. C. p. 137. ed. Kidd.) who observes, that ὅσος and the like, in conjunction with ἂν, are never constructed with the optative. Œd. C. 74. ὅσ' ἂν λέγωμεν.

78. By σύ τ' εἶπας Brunck understands σύ τοι εἶπας, of which sense the particle will not admit after σύ. Erfudt, therefore, properly changes οἵδε γ' into οἵδε τ'.

80. τύχῃ γε τῳ σωτῆρι. Σωτὴρ is here used as an adjective. The construction is usual among the Poets; but the two substantives are usually of the same gender. We have, however, νόστου σωτῆρας. Soph. Phil. 1471. χθόνα σωτῆρα. Eur. Med. 361. τιμὰς σωτῆρας. El. 991. and τύχη σωτήρ, again in Æsch. Agam. 673. For τῳ Brunck reads τὼς, after Markland, on Eur. Suppl. 1145. But the Tragic writers never admitted the word τὼς into the Iambic senarius. See Monk on Hippol. 114. Æsch. Theb. 468. Πέμποιμ' ἂν ἤδη τόνδε, σὺν τύχῃ δέ τῳ. Choeph. 136. Ἐλθεῖν δ' Ὀρέστην δεῦρο σὺν τύχῃ τινι. See Porson on Eurip. Suppl. 1145. ed. Gaisford.

82. It was the custom for those only who returned from Delphi with a favourable answer to be crowned with laurel; those to whom the responses were inauspicious, or the event proved adverse, laid aside their chaplets. See Valcknaer on Eurip. Hipp. 813. and Kuster on Aristoph. Plut. 11.

85. ἐμὸν κήδευμα for ἐμὸς κηδεστής. *Res pro persona.* The forms παίδευμα, λόχευμα, μίσημα, and the like, are frequently used in this construction by the Tragic writers: and not unusually in the plural number instead of the singular. Thus Antig. 568. νυμφεῖα. Eur. Hec. 269.

ΚΡΕΩΝ.

ἐσθλήν. λέγω γὰρ καὶ τὰ δύσφορ', εἰ τύχοι
κατ' ὀρθὸν ἐξελθόντα, πάντ' ἂν εὐτυχεῖν.
ΟΙ. ἔστιν δὲ ποῖον τοὔπος; οὔτε γὰρ θρασὺς,
οὔτ' οὖν προδείσας εἰμὶ τῷ γε νῦν λόγῳ.
ΚΡ. εἰ τῶνδε χρῄζεις πλησιαζόντων κλύειν,
ἕτοιμος εἰπεῖν, εἴτε καὶ στείχειν ἔσω.
ΟΙ. εἰς πάντας αὔδα. τῶνδε γὰρ πλέον φέρω
τὸ πένθος, ἢ καὶ τῆς ἐμῆς ψυχῆς πέρι.
ΚΡ. λέγοιμ' ἂν οἷ' ἤκουσα τοῦ θεοῦ πάρα.
ἄνωγεν ἡμᾶς Φοῖβος ἐμφανῶς ἄναξ
μίασμα χώρας, ὡς τεθραμμένον χθονὶ
ἐν τῇδ', ἐλαύνειν, μηδ' ἀνήκεστον τρέφειν.
ΟΙ. ποίῳ καθαρμῷ; τίς ὁ τρόπος τῆς ξυμφορᾶς;
ΚΡ. ἀνδρηλατοῦντας, ἢ φόνῳ φόνον πάλιν
λύοντας, ὡς τόδ' αἷμα χειμάζον πόλιν.

προσφάγματα. Orest. 1051. *τεχνάσματα.* Hipp. 11. *παιδεύματα.* Androm. 1277. *συγκοιμήματα.* Troad. 254. *νυμφευτήρια.* Soph. Phil. 36. *τεχνήματα.* where Brunck, howevet, improperly reads *τέχνημα.* See Porson ad Eur. Orest. 1050. So Ovid. Met. XV. 163. *Cognovi* clypeum, *lævæ* gestamina *nostræ.*

92. *ἕτοιμος.* subaud. *εἰμί.* See Porson on Eurip. Phœn. 983. Matt. Gr. Gr. §. 305. Elmsley supplies the ellipse in the following words, thus; *εἴτε καὶ στείχειν ἔσω χρῄζεις, ἕτοιμός εἰμι καὶ τοῦτο δρᾷν,* an produces an instance of a similar nature from Eurip. Ion. 1120.

95. *λέγοιμ' ἄν. I will tell.* This use of the optative for the future indicative is very common.

100. Eurip. Orest. 503. *Κἄπειθ' ὁ κείνου γενόμενος φόνῳ φόνον Λύσει.*

101. Brunck adopts the emendation of Mudge *τήνδ' αἷμα.* But Erfudt well defends the common reading, by a variety of examples, in which *ὅδε* refers to something to be mentioned subsequently. Hom. Il. IX. 527. Æsch. Prom. 636. Choeph. 80. 160. to which Elmsley adds Soph. Œd. C. 887.

ΟΙ. ποῖον γὰρ ἀνδρὸς τήνδε μηνύει τύχην;
ΚΡ. ἦν ἡμὶν, ὦναξ, Λάϊός ποθ' ἡγεμὼν
γῆς τῆσδε, πρίν σε τήνδ' ἀπευθύνειν πόλιν.
ΟΙ. ἔξοιδ' ἀκούων· οὐ γὰρ εἰσεῖδόν γέ πω.
ΚΡ. τούτου θανόντος, νῦν ἐπιστέλλει σαφῶς
τοὺς αὐτοέντας χειρὶ τιμωρεῖν τινά.
ΟΙ. οἵδ' εἰσὶ ποῦ γῆς; ποῦ τόδ' εὑρεθήσεται
ἴχνος παλαιᾶς δυστέκμαρτον αἰτίας;
ΚΡ. ἐν τῇδ' ἔφασκε γῇ. τὸ δὲ ζητούμενον
ἁλωτόν· ἐκφεύγει δὲ τἀμελούμενον.
ΟΙ. πότερα δ' ἐν οἴκοις, ἢ 'ν ἀγροῖς ὁ Λάϊος,
ἢ γῆς ἐπ' ἄλλης, τῷδε συμπίπτει φόνῳ;
ΚΡ. θεωρὸς, ὡς ἔφασκεν, ἐκδημῶν, πάλιν
πρὸς οἶκον οὐκ ἔθ' ἵκεθ', ὡς ἀπεστάλη.
ΟΙ. οὐδ' ἄγγελός τις, οὐδὲ συμπράκτωρ ὁδοῦ
κατεῖδ', ὅτου τις ἐκμαθὼν ἐχρήσατ' ἄν;

ἔγωγε τοισίδ', ὦ πάτερ, μαντεύμασι. The construction is an instance of the accusative absolute. Compare Œd. C. 380. and see Matt. Gr. Gr. §. 568. 3.

107. Vulgo *τινάς*. Schæfer and Elmsley properly restore *τινὰ*, from Suidas in v. *ἐπιστέλλω*. The construction is, *ἐπιστέλλει τινὰ*, *He charges us;* in which sense the indefinite particle *τὶς* frequently occurs. Infra 238. *ἀπανδῶ τινά*. 1287. *βοᾷ τινά*. See Brunck on the Ajax 425. and Matt. Gr. Gr. §. 487. and compare v. 96. supra.

110. Terent. Heaut. IV. 2. 8. *Nihil tam difficile 'st, quin quærendo investigari potest.*

112. It has been frequently objected that this question of Œdipus violates the laws of probability, since, from his continued intercourse with Jocasta, he must have been acquainted with every circumstance attending the death of Laius. The objection seems to have been originally started, and answered, by Aristotle in his Poetics, XVIII. 14. XXV. 8. in which, however, he has been anticipated by Sophocles himself, in vv. 128. 216. infra.

114. For the cause of this journey, see the Phœnissæ of Euripides. v. 35.

ΚΡ. θνήσκουσι γὰρ, πλὴν εἷς τις, ὃς φόβῳ φυγὼν,
ὧν εἶδε, πλὴν ἓν, οὐδὲν εἶχ' εἰδὼς φράσαι.
ΟΙ. τὸ ποῖον; ἓν γὰρ πόλλ' ἂν ἐξεύροι μαθεῖν,
ἀρχὴν βραχεῖαν εἰ λάβοιμεν ἐλπίδος.
ΚΡ. λῃστὰς ἔφασκε συντυχόντας, οὐ μιᾷ
ῥώμῃ κτανεῖν νιν, ἀλλὰ σὺν πλήθει χερῶν.
ΟΙ. πῶς οὖν ὁ λῃστὴς, εἴ τι μὴ ξὺν ἀργύρῳ
ἐπράσσετ' ἐνθένδ', ἐς τόδ' ἂν τόλμης ἔβη;
ΚΡ. δοκοῦντα ταῦτ' ἦν· Λαΐου δ' ὀλωλότος
οὐδεὶς ἀρωγὸς ἐν κακοῖς ἐγίγνετο.
ΟΙ. κακὸν δὲ ποῖον ἐμποδὼν, τυραννίδος
οὕτω πεσούσης, εἶργε τοῦτ' ἐξειδέναι;
ΚΡ. ἡ ποικιλῳδὸς Σφὶγξ τὰ πρὸς ποσὶ σκοπεῖν,
μεθέντας ἡμᾶς τἀφανῆ, προσήγετο.
ΟΙ. ἀλλ' ἐξ ὑπαρχῆς αὖθις αὔτ' ἐγὼ φανῶ.
ἐπαξίως γὰρ Φοῖβος, ἀξίως δὲ σὺ,
πρὸ τοῦ θανόντος τήνδ' ἔθεσθ' ἐπιστροφήν·
ὥστ' ἐνδίκως ὄψεσθε κἀμὲ σύμμαχον,
γῇ τῇδε τιμωροῦντα, τῷ θεῷ θ' ἅμα.
ὑπὲρ γὰρ οὐχὶ τῶν ἀπωτέρω φίλων,
ἀλλ' αὐτὸς αὑτοῦ, τοῦτ' ἀποσκεδῶ μύσος.

130. Eurip. Rhes. 478. Μὴ νῦν τα πόῤῥω, τἀγγύθεν μεθεὶς, σκόπει.

132. ἐξ ὑπαρχῆς. *From the beginning.* Hesych. ἐξ ὑπαρχῆς· ἐξ ἀρχῆς.

134. πρὸ τοῦ θανόντος. *Respecting the deceased.* Gloss. ὑπὲρ.

138. ἀποσκεδῶ is the Attic future for ἀποσκεδάσω. Thus also, infra, v. 282. τελῶ for τελέσω. 418. 1160. ἐλᾷ for ἐλάσει. Moeris ἐλῶ, Ἀττικῶς· ἐλάσω, Ἑλληνικῶς. See Dawes Misc. Crit. p. 124. ed. Kidd. So Œd. C. 406. κατασκιῶσι for κατασκια-

ὅστις γὰρ ἦν ἐκεῖνον ὁ κτανὼν, τάχ' ἂν
κἀμ' ἂν τοιαύτῃ χειρὶ τιμωρεῖν θέλοι.
κείνῳ προσαρκῶν οὖν, ἐμαυτὸν ὠφελῶ.
ἀλλ' ὡς τάχιστα, παῖδες, ὑμεῖς μὲν βάθρων
ἵστασθε, τούσδ' ἄραντες ἱκτῆρας κλάδους·
ἄλλος δὲ Κάδμου λαὸν ὧδ' ἀθροιζέτω,
ὡς πᾶν ἐμοῦ δράσοντος. ἦ γὰρ εὐτυχεῖς
ξὺν τῷ θεῷ φανούμεθ', ἦ πεπτωκότες.
ΙΕ. ὦ παῖδες, ἱστώμεσθα· τῶνδε γὰρ χάριν
καὶ δεῦρ' ἔβημεν, ὧν ὅδ' ἐξαγγέλλεται.
Φοῖβος δ', ὁ πέμψας τάσδε μαντείας, ἅμα
σωτήρ θ' ἵκοιτο, καὶ νόσου παυστήριος.

ΧΟΡΟΣ.

Ὦ Διὸς ἀδυεπὴς φάτι, τίς ποτε τᾶς πολυχρύσου *στροφή.*
Πυθῶνος ἀγλαὰς ἔβας
Θήβας; ἐκτέταμαι φοβερὰν φρένα, δείματι πάλλων,

σουσι. The accent has been changed in *αὐτοῦ* at the suggestion of Elmsley, who observes that the rough breathing is never used in the first and second person.

148. *ἐξαγγέλλεται.* The middle form occurs also, Eurip. Herac. 532. Ion. 604. and the simple form, *ἀγγέλλομαι*, Soph. Aj. 1376. Thus also we have *ποθουμένῳ.* Trach. 103. Phil. 842. *αὐδῶμαι.* Infra, v. 1021. *ὠνομάζετο*, where Brunck observes, that although there are many words which do not now exist in the middle voice, we are not therefore to reject the few that do occur; since, in all probability, the scarcity of examples is in a great measure to be attributed to the comparatively small portion of the antient Drama now extant. It should seem that Matthiæ's assertion, (Gr. Gr. §. 496. 7. Obs.) that in Attic, only the future middle is used for the future active, is invalidated by the examples cited above.

151. Διὸς. The oracular responses of Apollo were referred ultimately to Jupiter. Thus Æsch. Eum. 19. *Διὸς προφήτης δ' ἐστὶ Λοξίας πατρὸς.* Virg. Æn. III. 251. *Quæ Phœbo pater omnipotens, mihi Phœbus Apollo Prædixit.*

153. *ἐκτέταμαι.* The commentators do

(Ἰήϊε, Δάλιε, Παιάν.)
ἀμφὶ σοὶ ἀζόμενος, τί μοι ἢ νέον, 155
ἢ περιτελλομέναις ὥραις πάλιν,
ἐξανύσεις χρέος.
εἰπέ μοι, ὦ χρυσέας τέκνον Ἐλπίδος, ἄμβροτε Φάμα.
πρῶτά σε κεκλομένῳ, θύγατερ Διὸς, ἄμβροτ' Ἀθάνα, ἀντιστ.
γαιάοχόν τ' ἀδελφεὰν 160
Ἄρτεμιν, ἃ κυκλόεντ' ἀγορᾶς θρόνον Εὔκλια θάσσει,
καὶ Φοῖβον ἑκαβόλον, ἰὼ
τρισσοὶ ἀλεξίμοροι προφάνητέ μοι·
εἴ ποτε καὶ προτέρας ἄτας ὕπερ
ὀρνυμένας πόλει, 165
ἠνύσατ' ἐκτοπίαν φλόγα πήματος, ἔλθετε καὶ νῦν.
ὦ πόποι, ἀνάριθμα γὰρ
φέρω πήματα·
νοσεῖ δ' ἐμοὶ πρόπας στόλος,
οὐδ' ἔνι φροντίδος ἔγχος, 170

not seem to have understood this passage. The verb *ἐκτείνειν* is properly used in the sense of *moribundum se porrigere*, whence the phrase of *ἐκτάδην κεῖσθαι*, Eur. Phœn. 1712. See Porson ad Medea. 585. and Hermann. ad Hecub. 555. Hence the words *ἐκτέταμαι φοβ. φρένα* may be appositely rendered by our familiar expression, *I am frightened to death.* The verb *πάλλω* is used in a middle sense also in Eurip. Elect. 433. 474. and the compound verb *ἀναπάλλω*, in Orest. 316. ubi vide Porsonum.

161. *ἀγορᾶς*, see v. 20. Pausanias mentions a temple of Diana at Thebes. (Bœot. c. 17.) and Plutarch, (Aristid. p. 381.) speaks of an altar and shrine dedicated to her in the market-place, under the title of *Εὔκλεια*. Upon this authority, the vulgar reading *εὐκλεᾶ*, which destroys the metre, has been altered into *Εὔκλια*, at the suggestion of Elmsley. The epithet *γαιάοχον* seems to be applied to this Diana, specially as the tutelary goddess of Bœotia.

ᾧ τις ἀλέξεται. οὔτε γὰρ
ἔκγονα κλυτᾶς χθονὸς
αὔξεται, οὔτε τόκοισιν
ἰηΐων καμάτων ἀνέχουσι γυναῖκες·
ἄλλον δ' ἂν ἄλλῳ προσίδοις, 175
ἅπερ εὔπτερον ὄρνιν,
κρεῖσσον ἀμαιμακέτου πυρὸς ὄρμενον ἀκτὰν
πρὸς ἑσπέρου θεοῦ,
ὧν πόλις ἀνάριθμος ὄλλυται.
νηλέα δὲ γένεθλα 180

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171. *οὔτε γὰρ, κ. τ. λ.* Such were supposed to be the effects of the anger of the gods.

175. *ἄλλον δ' ἂν ἄλλῳ*, i. e. *One upon another.* Thus *φόνῳ φόνος*, Eurip. Phœn. 1510. Where two substantives are joined together to express a series of events of the same kind, the preposition *σὺν*, which should otherwise be joined with the latter substantive in the dative, is usually omitted. See Matt. Gr. Gr. §. 400. g.

176. Eurip. Hipp. 822. Ὄρνις γὰρ ὥς τις ἐκ χερῶν ἄφαντος εἶ, Πήδημ' ἐς Ἀΐδου κραιπνὸν ὁρμήσασά μοι. Herc. Fur. 504. ὥσπερ πτερὸν πρὸς αἰθέρ'.

177. *κρεῖσσον ἀμαιμακέτου πυρὸς* is a proverbial expression, indicating the rapid and violent progress of the calamity. Eurip. Hecub. 608. Ἀκόλαστος ὄχλος, ναυτική τ' ἀναρχία Κρείσσων πυρός. The force of the comparative *κρεῖσσων* is here peculiarly energetic. Thus Thucydides, II. 50. also speaking of a pestilence, *γενόμενον γὰρ κρεῖσσον λόγου τὸ εἶδος τοῦ νόσου*, i. e. *calamitous beyond description.* So again, II. 64. *τῶν πάντων ἐλπίδος κρεῖσσον γενομένου.* Eurip. Suppl. 845. *κρείσσον' ἢ λέξαι λόγῳ.* In like manner, Cicero, in his Letters to Atticus, VII. 6. *Est illa quidem impudens postulatio opinione valentior.* See Hermann. on Viger, p. 574. ed. Oxon.

178. *ἑσπέρου.* This epithet, as attributed to Pluto, is singular. It must be translated *dusky*, from the *shades* of evening. Pind. Pyth. XI. Str. 2. Ἀχέροντος ἀκτὰν πρὸς εὔσκιον.

179. *ὧν πόλις ἀνάριθμος ὄλλυται.* This is the same in effect as οἱ ἐν τῇ πόλει ἀνάριθμοι ὄλλυνται. Thus, Trach. 247. χρόνος ἀνήριθμος ἡμερῶν. Elect. 231. ἀνάριθμος θρήνων. See Matt. Gr. Gr. §. 317. 2.

180. *νηλέα* for *νηλέως*. Neuters plural are frequently used in the place of adverbs. Thus, infra, 883. Œd. C. 319. 700. 1120. 1560. Ant. 546. 895. 1330. et passim.

πρὸς πέδῳ θανατηφόρῳ
κεῖται ἀνοίκτως·
ἐν δ' ἄλοχοι, πολιαί τ' ἐπὶ ματέρες,
ἀκτὰν παρὰ βώμιον
ἄλλοθεν ἄλλαι λυγρῶν πόνων
ἱκτῆρες ἐπιστενάχουσι.
παιὰν δὲ λάμπει στονόεσσά τε γῆρυς ὅμαυλος·
ὧν ὕπερ, ὦ χρυσέα θύγατερ Διὸς,
εὐῶπα πέμψον ἀλκὰν,
Ἄρεά τε τὸν μαλερὸν,
ὃς νῦν ἄχαλκος ἀσπίδων

184. Brunck has adopted the emendation of Musgrave ad Eurip. Heraclid. 44. *ἀῦτὰν παραβώμιον*, which is against the metre, and does not help the sense. *ἀκτὰν παρὰ βώμιον* will admit of being rendered, *at the steps of the altar*. Erfurdt properly observes, that *ἀκτὴ* sometimes signifies *an eminence*. Thus, Æsch. Choeph. 610. *ἀκτὴ χώματος*, *sepulchri tumulus*.

186. Vulgo *ἐπιστονάχουσι*. Brunck reads *ἐπιστοναχοῦσι*, observing justly that the legitimate forms are *στενάχω* and *στοναχέω*. It seems more probable, however, that the copyists should have mistaken a letter, than removed an accent, and moreover, *ἐπιστενάχουσι* appears in some MSS.

187. *παιὰν δὲ λάμπει*. A transition from the sense of sight to that of hearing, and the contrary, is not unusual with the poets. Thus, infra, v. 473. *ἔλαμψε φάμα*. Æsch. Theb. 150. *κτύπον δέδορκα*, and so in Prom. 21. *φωνὴν ὄψει*.

189. The point should be after *Διὸς*, *εὐῶπα* should be referred to *ἀλκὰν* in the accusative, not to *θύγατερ* in the vocative, as in Brunck. Æsch. Choeph. 483. *εὔμορφον κράτος*. We have *εὐῶπα* again in the accusative in Ant. 530.

190. The antients considered that not only war, but every species of evil, originated in Mars, whence pestilence, famine, &c. are frequently personified under his name. Thus, in the Ajax, v. 706. *ἔλυσε γὰρ αἰνὸν ἄχος ἀπ' ὀμμάτων Ἄρης*. Ovid. *Te fera, nec quicquam placidum spondentia, Martis sidera presserunt*; and expressly on the point, Cicero Somn. Scip. 4. *Rutilus, horribilisque terris, quem Martem dicitis*. In the present passage, *Ἄρεα τὸν μαλερὸν*, *the fiery Mars*, is precisely a similar personification of the pestilence to *πυρφόρος θεὸς*, in v. 27. supra.

191. *ἄχαλκος ἀσπίδων*. An adjective, containing a negation, is frequently followed by a substantive in the genitive, more exactly marking the idea contained in the

φλέγει με περιβόατος ἀντιάζων,
παλίσσυτον δράμημα νωτίσαι
πάτρας ἄπουρον, εἴτ' εἰς μέγαν
θάλαμον Ἀμφιτρίτας,
εἴτ' εἰς τὸν ἀπόξενον ὅρμον
Θρῄκιον κλύδωνα·
τέλει γὰρ ἤν τι νὺξ ἀφῇ,
τοῦτ' ἐπ' ἦμαρ ἔρχεται·
τόν, ὦ πυρφόρων ἀστραπᾶν
κράτη νέμων, ὦ Ζεῦ πάτερ,
ὑπὸ σῷ φθίσον κεραυνῷ.
Λύκει' ἄναξ, τά τε σὰ χρυσοστρόφων
ἀπ' ἀγκυλῶν βέλεα θέλοιμ' ἂν
ἀδάματ' ἐνδατεῖσθαι,
ἀρωγὰ προσταθέντα,

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adjective. Thus, Œd. C. 677. *ἀνήνεμος χειμώνων*. 786. *κακῶν ἄνατος*. 865. *ἄφωνος ἀρᾶς*. Eurip. Phœn. 334. *ἄπεπλος φαρέων*. To these we may add, Soph. Aj. 321. *ἀψόφητος κωκυμάτων*. Elect. 36. *ἄσκευον ἀσπίδων*. 1002. *ἄλυπος ἄτης*. Eurip. Elect. 312. *ἀνέορτος ἱερῶν*. See Matt. Gr. Gr. §. 317. 2.

193. *παλίσσυτον δράμημα νωτίσαι* is well explained by the Gloss. in Brunck's note, *παλινδρομῆσαι*, but there is no necessity for supplying *δός*. In the construction, *πέμψον* is to be repeated before *Ἄρεα*, from v. 189, and *ὥστε* is understood before *νωτίσαι*.

195. *θάλαμον Ἀμφιτρίτας*. Musgrave understands the Atlantic; but it may be taken as a periphrasis for *the sea* generally.

198. *τέλει*, i. e. *ἐν τέλει*, *omnino*, as Elmsley properly renders it, comparing Eurip. Bacch. 858.

203. *Λύκει' ἄναξ*. Infra v. 919. *Λύκει' Ἄπολλον*. Dr. Blomfield has an excellent note on the derivation of the epithet *Λύκειος*, as applied to Apollo, in his Glossary on Æsch. Theb. 133.

205. Here and infra 1314, the form *ἀδάματος* has been restored at the suggestion of Elmsley. See also Œd. C. 1572. Eur. Phœn. 649. Æsch. Theb. 219.

206. *προσταθέντα* from *προΐσταμαι*. See the Lexicon.

τάς τε πυρφόρους Ἀρτέμιδος
αἴγλας, ξὺν αἷς Λύκει' ὄρεα
διᾴσσει· τὸν χρυσομίτραν
τε κικλήσκω, τᾶσδ' ἐπώνυμον
γᾶς, οἰνῶπα Βάκχον εὔιον,
Μαινάδων ὁμόστολον,
πελασθῆναι, φλέγοντ'
ἀγλαῶπι πεύκᾳ,
ἐπὶ τὸν ἀπότιμον ἐν θεοῖς θεόν.

ΟΙ. Αἰτεῖς· ἃ δ' αἰτεῖς, τἄμ' ἐὰν θέλῃς ἔπη
κλύων δέχεσθαι, τῇ νόσῳ θ' ὑπηρετεῖν,
ἀλκὴν λάβοις ἂν κἀνακούφισιν κακῶν·
ἀγὼ ξένος μὲν τοῦ λόγου τοῦδ' ἐξερῶ,
ξένος τε τοῦ πραχθέντος· οὐ γὰρ ἂν μακρὰν
ἴχνευον αὐτὸς, μὴ οὐκ ἔχων τι σύμβολον·
νῦν δ', ὕστερος γὰρ ἀστὸς εἰς ἀστοὺς τελῶ,
ὑμῖν προφωνῶ πᾶσι Καδμείοις τάδε.

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207. Cf. Callim. Hymn. in Dian. v. 11. Aristoph. Ran. 1406.

209. *χρυσομίτραν.* So Lucian, in his Dialogue between Jupiter and Juno: *μίτρᾳ ἀναδεδεμένος τὴν κόμην.*

210. *τᾶσδ' ἐπώνυμον γᾶς.* See Antig. 158.

212. Compare Antig. 1151.

217. *τῇ νόσῳ θ' ὑπηρετεῖν.* *Ea facere, quæ morbi natura, et ratio, exigit.* Musgrave.

220. Elmsley properly corrects *δὲ* into *τε.* *Νῦν δὲ*, in v. 222, answers to *μὲν*, in v. 219.

221. *μὴ οὐκ ἔχων τι σύμβολον.* The interpretation of the Scholiast is correct: *εἰ μὴ ᾔδειν καταληψόμενος*, or as Erfurdt renders it, *nisi aliquod haberem indicium.* For *ἀστὸς*, in the following line, Elmsley reads *αὐτὸς*.

ὅστις ποθ' ὑμῶν Λάϊον τὸν Λαβδάκου
κάτοιδεν, ἀνδρὸς ἐκ τίνος διώλετο,
τοῦτον κελεύω πάντα σημαίνειν ἐμοί·
κεἰ μὲν φοβεῖται, τοὐπίκλημ' ὑπεξελὼν
αὐτὸς καθ' αὐτοῦ· πείσεται γὰρ ἄλλο μὲν
ἀστεργὲς οὐδεν· γῆς δ' ἄπεισιν ἀβλαβής.
εἰ δ' αὖ τις ἄλλον οἶδεν ἐξ ἄλλης χθονὸς
τὸν αὐτόχειρα, μὴ σιωπάτω· τὸ γὰρ
κέρδος τελῶ 'γὼ, χ' ἡ χάρις προσκείσεται.
εἰ δ' αὖ σιωπήσεσθε, καί τις ἢ φίλου
δείσας ἀπώσει τοὔπος, ἢ χ' αὐτοῦ, τόδε,
ἃκ τῶνδε δράσω, ταῦτα χρὴ κλύειν ἐμοῦ.
τὸν ἄνδρ' ἀπαυδῶ τοῦτον, ὅστις ἐστὶ, γῆς
τῆσδ', ἧς ἐγὼ κράτη τε καὶ θρόνους νέμω,
μήτ' εἰσδέχεσθαι, μήτε προσφωνεῖν τινὰ,
μήτ' ἐν θεῶν εὐχαῖσι μήτε θύμασι
κοινὸν ποιεῖσθαι, μήτε χέρνιβας νέμειν·

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227. The following construction is given by Elmsley: Κεἰ μὲν φοβεῖται, αὐτὸς καθ' αὑτοῦ (σημαινέτω), ὑπεξελὼν τοὐπίκλημα, *Crimen confitendo diluens.*

229. ἄπεισιν. There is an excellent note upon the future significations of the verbs εἶμι, ἄπειμι, &c. in Kidd's Edition of Dawes' Miscel. Crit. p. 126.

238. εἰσδέχεσθαι, i. e. δέχεσθαι εἴσω γῆς. Precisely the same construction occurs in Eurip. Phœn. 461. τὸν δ' εἰσδέξω τειχέων, where Valckenaer observes, that the prepositions εἰς and ἐν often signify the same as the particles εἴσω and ἐνδόν. See Matt. Gr. Gr. §. 377. Obs. 2. Hermann. ad Viger. p. 661. ed. Oxon.

240. κοινὸν ποιεῖσθαι. *To receive as a companion.* At the time of sacrifice it was usual for the Priest to sprinkle the victim, and those who were present, with holy water, taking a torch from the altar or a branch of laurel. This water was called χέρνιψ, and the act of sprinkling, χέρνιβας νέμειν. See the passage from Athenæus,

ὠθεῖν δ' ἀπ' οἴκων πάντας, ὡς μιάσματος
τοῦδ' ἡμὶν ὄντος, ὡς τὸ Πυθικὸν θεοῦ
μαντεῖον ἐξέφηνεν ἀρτίως ἐμοί.
ἐγὼ μὲν οὖν τοιόσδε τῷ τε δαίμονι
τῷ τ' ἀνδρὶ τῷ θανόντι σύμμαχος πέλω.
κατεύχομαι δὲ τὸν δεδρακότ', εἴτε τις
εἷς ὢν λέληθεν, εἴτε πλειόνων μέτα,
κακὸν κακῶς νιν ἄμορον ἐκτρίψαι βίον.
ἐπεύχομαι δ', οἴκοισιν εἰ ξυνέστιος
ἐν τοῖς ἐμοῖς γένοιτ' ἐμοῦ ξυνειδότος,

lib. 9. cited by Brunck, and Robinson's Archæol. Gr. p. 218. Similar denunciations to those of Œdipus are not unfrequent. Eurip. Orest. 46. Æsch. Choeph. 285. Compare also Horat. Od. III. 3. 26. *Vetabo, qui Cereris sacrum Vulgárit arcanæ, sub iisdem Sit trabibus, fragilemque mecum Solvat phaselon.*

241. Κελεύω is understood. It frequently happens that an infinitive requires a word to be supplied which is precisely the reverse of the one by which a preceding infinitive is governed. Thus Herod. VII. 104. Ὁ *νόμος ἀνώγει τωὐτὸ αἰεὶ, οὐκ ἐῶν φεύγειν κ. τ. λ. ἀλλὰ μένοντας ἐν τῇ τάξει ἐπικρατέειν ἢ ἀπόλλυσθαι*, sc. *κελεύων*. Thus also St. Paul, 1 Tim. iv. 3. Κωλυόντων *γαμεῖν, ἀπέχεσθαι βρωμάτων, ἃ ὁ Θεὸς κ. τ. λ.* sc. *κελευόντων*. See Matt. Gr. Gr. §. 534. c. Obs. We have an instance of a somewhat similar construction in Juvenal, Sat. I. l. 1. *Qui fit, Mæcenas, ut nemo, quam sibi sortem, Seu Ratio dederit, seu Fors objecerit, illa Contentus vivat; laudet diversa sequentes?* where *Nemo* refers to *contentus vivat* only; and a word directly opposite to *Nemo*, for instance *omnis*, must be supplied before *laudet*. Compare also v. 538. infra, where Brunck supplies *ἐλπίζων*.

248. This verse, according to the vulgar reading which Brunck retains, is an instance of an anapæst in the third place of an Iambic Trimeter, and therefore militates against the legitimate construction of the verse. Porson, therefore, in his preface to the Hecuba, p. 9, corrects *ἄμοιρον* into *ἄμορον*, which latter occurs in Med. 1395. and *ἄμμορος* also in Soph. Phil. 182. Eurip. Hec. 421. The correction might have been effected otherwise by rejecting *νιν*, but the demonstrative pronouns are frequently used when the noun goes before in the same proposition; and its use in the present instance, after the parenthesis, is peculiarly elegant. Compare Soph. Trac. 287. See also Matt. Gr. Gr. §. 467. 2.

250. Brunck had adopted the emendation of Markland ad Eurip. Supp. 390. *γένοιτο μὴ οὐ ξυνειδότος*, which is directly

παθεῖν, ἅπερ τοῖσδ' ἀρτίως ἠρασάμην.
ὑμῖν δὲ ταῦτα πάντ' ἐπισκήπτω τελεῖν,
ὑπέρ τ' ἐμαυτοῦ, τοῦ θεοῦ τε, τῆσδέ τε
γῆς, ὧδ' ἀκάρπως καθέως ἐφθαρμένης.
οὐδ', εἰ γὰρ ἦν τὸ πρᾶγμα μὴ θεήλατον, 255
ἀκάθαρτον ὑμᾶς εἰκὸς ἦν οὕτως ἐᾶν,
ἀνδρός γ' ἀρίστου βασιλέως τ' ὀλωλότος,
ἀλλ' ἐξερευνᾶν· νῦν δ' ἐπεὶ κυρῶ τ' ἐγὼ,
ἔχων μὲν ἀρχὰς, ἃς ἐκεῖνος εἶχε πρὶν,
ἔχων δὲ λέκτρα, καὶ γυναῖχ' ὁμόσπορον, 260
κοινῶν τε παίδων κοίν' ἂν, εἰ κείνῳ γένος
μὴ 'δυστύχησεν, ἦν ἂν ἐκπεφυκότα.
νῦν δ' εἰς τὸ κείνου κρᾶτ' ἐνήλαθ' ἡ τύχη.
ἀνθ' ὧν ἐγὼ τάδ', ὡσπερεὶ τοὐμοῦ πατρὸς,
ὑπερμαχοῦμαι, κἀπὶ πάντ' ἀφίξομαι, 265

opposite to the sense of the passage. Œdipus having imprecated vengeance first upon the murderer, and then upon those who would conceal him, concludes by calling down a curse upon his own head, if he should be instrumental in his escape. Heath rightly interprets παθεῖν, *ut patiar*.

255, 6. On this construction, see Matt. Gr. Gr. §. 508. Obs. 1.

258. ἐπεὶ κυρῶ is the emendation of Burton. The vulgar reading ἐπικυρῶ violates both the metre and the sense. ἐπεὶ is followed, v. 264. by the relative ὃς instead of οὗτος. Elmsley compares Cicero, Orat. I. 14. *Nam quoniam, quicquid est, quod in controversia aut contentione versatur, in eo, aut sitne, aut quod sit, aut quale sit, quæritur: sitne, signis; quod sit, definitionibus; quale sit, recti pravique partibus; quibus ut uti possit orator*, &c.

261. κοίνα. Schol. ἀδελφά. See Antig. 1. 202. On the construction, see the note on Ant. 1209.

264. τοῦδ' is the conjecture of Mudge which Brunck adopts, but the vulgar reading is correct; and Soph. Aj. 1346. σὺ ταῦτ', Ὀδυσσεῦ, τοῦδ' ὑπερμαχεῖς ἐμοί; is adduced in its defence by Erfurdt. The verb ὑπερμαχεῖς is rightly followed by an accusative with κατὰ understood, whereas the genitive τοῦδ' is implied in the following ὡσπερεὶ τοὐμοῦ πατρὸς.

265. ἐπὶ πάντ' ἀφίξομαι. *I will try my*

ζητῶν τὸν αὐτόχειρα τοῦ φόνου λαβεῖν,
τῷ Λαβδακείῳ παιδὶ, Πολυδώρου τε, καὶ
τοῦ πρόσθε Κάδμου, τοῦ πάλαι τ' Ἀγήνορος.
καὶ ταῦτα τοῖς μὴ δρῶσιν εὔχομαι θεοὺς.
μήτ' ἄροτον αὐτοῖς γῆς ἀνιέναι τινὰ,
μήτ' οὖν γυναικῶν παῖδας· ἀλλὰ τῷ πότμῳ
τῷ νῦν φθερεῖσθαι, κἄτι τοῦδ' ἐχθίονι.
ὑμῖν δὲ τοῖς ἄλλοισι Καδμείοις, ὅσοις
τάδ' ἔστ' ἀρέσκονθ', ἥ τε σύμμαχος Δίκη
χ' οἱ πάντες εὖ ξυνεῖεν εἰσαεὶ θεοί.
ΧΟ. Ὥσπερ μ' ἀραῖον ἔλαβες, ὧδ', ἄναξ, ἐρῶ.
οὔτ' ἔκτανον γὰρ, οὔτε τὸν κτανόντ' ἔχω
δεῖξαι. τὸ δὲ ζήτημα τοῦ πέμψαντος ἦν
Φοίβου, τόδ' εἰπεῖν, ὅστις εἴργασταί ποτε.

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best endeavours. Eurip. Hippol. 286. *εἰς πάντ' ἀφίγμαι.*

270. The vulgar reading is *γῆν*, but the construction evidently requires *γῆς*, since the verb *ἀνιέναι* refers to *γυναικῶν παῖδας*, no less than to *ἄροτον γῆς*, which Erfurdt has received after Musgrave and others. The passage is thus properly rendered by Erfurdt: *hæc qui non faciunt, iis precor Deos, ut neque segetem e terra emittant, neque vero ex uxoribus liberos procreent.* The verb *ἀνιέναι* is applied to the two members of the sentence in senses somewhat different, and thus the Attics frequently extend the signification of a verb in this manner. Compare Soph. Elect. 435. Aj. 1085. Æsch. Prom. 21. So also Virg. Æn. VII. 187. *Ipse Quirinali lituo, parvaque sedebat* succinctus *trabea.* For an example of *εὔχομαι*, followed by an accusative, see Aristoph. Thesm. 350.

272. For *φθερεῖσθαι*, one of the Augustan MSS. reads *φθαρῆναι*, to which a Scholium is subjoined, to the effect that *εὔχομαι*, when it signifies *precor*, is never followed by the future infinitive. Thom. Mag. p. 166. has a similar observation; and Elmsley remembers no instance to the contrary. There is no authority, however, for any alteration in the text.

278. The construction of the words is as follows: *ἦν δὲ τοῦ πέμψαντος Φοίβου τὸ ζήτημα, εἰπεῖν τόδε, ὅστις εἴργ. π.* Brunck has given three different methods, which are all inferior to this of Erfurdt. The punctuation has been altered accordingly.

ΟΙ. *δίκαι' ἔλεξας. ἀλλ' ἀναγκάσαι θεοὺς*
ἂν μὴ θέλωσιν, οὐδ' ἂν εἷς δύναιτ' ἀνήρ.
ΧΟ. *τὰ δεύτερ' ἐκ τῶνδ' ἂν λέγοιμ', ἅ μοι δοκεῖ.*
ΟΙ. *εἰ καὶ τρίτ' ἐστὶ, μὴ παρῇς τὸ μὴ οὐ φράσαι.*
ΧΟ. *ἄνακτ' ἄνακτι ταὔθ' ὁρῶντ' ἐπίσταμαι*
μάλιστα Φοίβῳ Τειρεσίαν, παρ' οὗ τις ἂν
σκοπῶν τάδ', ὦναξ, ἐκμάθοι σαφέστατα.
ΟΙ. *ἀλλ' οὐκ ἐν ἀργοῖς οὐδὲ τοῦτ' ἐπραξάμην.*
ἔπεμψα γὰρ, Κρέοντος εἰπόντος, διπλοῦς
πομπούς· πάλαι δὲ μὴ παρὼν θαυμάζεται.
ΧΟ. *καὶ μὴν τά γ' ἄλλα κωφὰ καὶ παλαί' ἔπη.*
ΟΙ. *τὰ ποῖα ταῦτα; πάντα γὰρ σκοπῶ λόγον.*
ΧΟ. *θανεῖν ἐλέχθη πρός τινων ὁδοιπόρων.*
ΟΙ. *ἤκουσα κἀγώ· τὸν δ' ἰδόντ' οὐδεὶς ὁρᾷ.*
ΧΟ. *ἀλλ' εἴ τι μὲν δὴ δείματός γ' ἔχει μέρος,*
τὰς σὰς ἀκούων οὐ μενεῖ τοιάσδ' ἀράς.
ΟΙ. *ᾧ μή 'στι δρῶντι τάρβος, οὐδ' ἔπος φοβεῖ.*
ΧΟ. *ἀλλ' οὐξελέγξων αὐτόν ἐστιν· οἵδε γὰρ*
τὸν θεῖον ἤδη μάντιν ὧδ' ἄγουσιν, ᾧ
τἀληθὲς ἐμπέφυκεν ἀνθρώπων μόνῳ.
ΟΙ. *ὦ πάντα νωμῶν, Τειρεσία, διδακτά τε,*
ἄῤῥητά τ', οὐράνιά τε, καὶ χθονοστιβῆ,
πόλιν μὲν, εἰ καὶ μὴ βλέπεις, φρονεῖς δ' ὅμως
οἵᾳ νόσῳ ξύνεστιν· ἧς σε προστάτην

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299. Thus Horace, of Tiresias, Sat. II. 515. *O Nulli quicquam mentite.*

σωτῆρά τ', ὦναξ, μοῦνον ἐξευρίσκομεν.
Φοῖβος γὰρ, εἰ καὶ μὴ κλύεις τῶνδ' ἀγγέλων,
πέμψασιν ἡμῖν ἀντέπεμψεν, ἔκλυσιν
μόνην ἂν ἐλθεῖν τοῦδε τοῦ νοσήματος,
εἰ τοὺς κτανόντας Λάϊον, μαθόντες εὖ,
κτείναιμεν, ἢ γῆς φυγάδας ἐκπεμψαίμεθα.
σὺ δ' οὖν, φθονήσας μήτ' ἀπ' οἰωνῶν φάτιν,
μήτ' εἴ τιν' ἄλλην μαντικῆς ἔχεις ὁδὸν,
ῥῦσαι σεαυτὸν καὶ πόλιν, ῥῦσαι δ' ἐμὲ,
ῥῦσαι δὲ πᾶν μίασμα τοῦ τεθνηκότος.
ἐν σοὶ γάρ ἐσμεν· ἄνδρα δ' ὠφελεῖν ἀφ' ὧν
ἔχοι τε καὶ δύναιτο, κάλλιστος πόνων.

ΤΕΙΡΕΣΙΑΣ.

φεῦ, φεῦ· φρονεῖν ὡς δεινὸν, ἔνθα μὴ τέλη
λύει φρονοῦντι. ταῦτα γὰρ καλῶς ἐγὼ
εἰδὼς διώλεσ'· οὐ γὰρ ἂν δεῦρ' ἱκόμην.

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305. Brunck has edited *μὴ 'κλυες*, after Valckenær, on Eurip. Phœn. 856.

314. Soph. Phil. 963. *ἐν σοὶ καὶ τὸ πλεῖν ἡμᾶς, αναξ, Ἤδη 'στί.* Eur. Phœn. 1265. *ἐν σοὶ Ζηνὸς ὀρθῶσαι βρετας Τρόπαιον,* where Valckenær has adduced several examples of the use of this Formula. So also in Latin: Terent. Heaut. IV. 8. 4. *Serva, quod in te est, filium, et me, et familiam.* On the ellipse of the pronoun *τίς* in the following sentence, see Lamb. Bos. 296. ed. Oxon. Matt. Gr. Gr. §. 294. 2; and compare Porson on Eur. Orest. 308.

316. Eurip. Phœn. *ὅστις δ' ἐμπύρῳ χρῆται τέχνῃ, Μάταιος.*

317. *λύει* for *λυσιτελεῖ*, as in Soph. Elect. 1005. See Porson on Med. 1359; and compare Eurip. Med. 566. Alcest. 639.

318. *διώλεσα.* Brunck properly renders this word *oblitus sum*, and supplies an ellipse, similar to that noticed in v. 82. at the end of the line. The sense of the passage is, *I had forgotten;* otherwise, *εἰ μὴ διώλεσα*, *I should not have come hither.* Thus, on the contrary, *σώζειν*, often signifies *to remember,* as in Eurip. Supp. 916. Hel. 274.

ΟΙ. *τί δ' ἔστιν; ὡς ἄθυμος εἰσελήλυθας.*
ΤΕΙ. *ἄφες μ' ἐς οἴκους· ῥᾷστα γὰρ τὸ σόν τε σὺ,*
κἀγὼ διοίσω τοὐμὸν, ἢν ἐμοὶ πίθῃ.
ΟΙ. *οὔτ' ἔννομ' εἶπας, οὔτε προσφιλὲς πόλει*
τῇδ', ἥ σ' ἔθρεψε, τήνδ' ἀποστερῶν φάτιν.
ΤΕΙ. *ὁρῶ γὰρ οὐδὲ σοὶ τὸ σὸν φώνημ' ἰὸν*
πρὸς καιρόν· ὡς οὖν μηδ' ἐγὼ ταυτὸν πάθω.
ΧΟ. *μὴ, πρὸς θεῶν, φρονῶν γ' ἀποστραφῇς, ἐπεὶ*
πάντες σὲ προσκυνοῦμεν οἵδ' ἱκτήριοι.
ΤΕΙ. *πάντες γὰρ οὐ φρονεῖτ'· ἐγὼ δ' οὐ μή ποτε*
τἄμ' ὡς ἂν εἴπω, μὴ τὰ σ' ἐκφήνω κακά.
ΟΙ. *τί φῄς; ξυνειδὼς οὐ φράσεις, ἀλλ' ἐννοεῖς*
ἡμᾶς προδοῦναι, καὶ καταφθεῖραι πόλιν;
ΤΕΙ. *ἐγὼ οὔτ' ἐμαυτὸν, οὔτε σ' ἀλγυνῶ. τί ταῦτ'*
ἄλλως ἐλέγχεις; οὐ γὰρ ἂν πύθοιό μου.
ΟΙ. *οὐκ, ὦ κακῶν κάκιστε, (καὶ γὰρ ἂν πέτρου*
φύσιν σύ γ' ὀργάνειας,) ἐξερεῖς ποτέ;
ἀλλ' ὧδ' ἄτεγκτος κατελεύτητος φανεῖ;
ΤΕΙ. *ὀργὴν ἐμέμψω τὴν ἐμήν· τὴν σὴν δ' ὁμοῦ*
ναίουσαν οὐ κατεῖδες, ἀλλ' ἐμὲ ψέγεις.
ΟΙ. *τίς γὰρ τοιαῦτ' ἂν οὐκ ἂν ὀργίζοιτ' ἔπη*
κλύων, ἃ νῦν σὺ τήνδ' ἀτιμάζεις πόλιν;

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329. Brunck justly observes that the vulgar reading is against the sense, but the emendation *ἐξενείπω*, which he has introduced, is a barbarism. Elmsley approves of the emendation suggested by Erfurdt, which stands in the text. The correction of Hermann, *τἄμ', ἴσθ' ἂν, εἴπω*, which Erfurdt has edited, is a solecism.

ΤΕΙ. ἥξει γὰρ αὐτά, κἂν ἐγὼ σιγῇ στέγω.
ΟΙ. οὐκοῦν ἅ γ' ἥξει καὶ σὲ χρὴ λέγειν ἐμοί.
ΤΕΙ. οὐκ ἂν πέρα φράσαιμι. πρὸς τάδ', εἰ θέλεις,
θυμοῦ δι' ὀργῆς, ἥτις ἀγριωτάτη.
ΟΙ. καὶ μὴν παρήσω γ' οὐδέν, ὡς ὀργῆς ἔχω,
ἅπερ ξυνίημ'. ἴσθι γὰρ δοκῶν ἐμοὶ
καὶ ξυμφυτεῦσαι τοὔργον, εἰργάσθαι θ', ὅσον
μὴ χερσὶ καίνων· εἰ δ' ἐτύγχανες βλέπων,
καὶ τοὔργον ἂν σου τοῦτ' ἔφην εἶναι μόνου.
ΤΕΙ. ἄληθες; ἐννέπω σε τῷ κηρύγματι,
ᾧπερ προεῖπας, ἐμμένειν, κἀφ' ἡμέρας
τῆς νῦν προσαυδᾶν μήτε τούσδε, μήτ' ἐμέ,
ὡς ὄντι γῆς τῆσδ' ἀνοσίῳ μιάστορι.
ΟΙ. οὕτως ἀναιδῶς ἐξεκίνησας τόδε
τὸ ῥῆμα; καί που τοῦτο φεύξεσθαι δοκεῖς;
ΤΕΙ. πέφευγα· τἀληθὲς γὰρ ἰσχύον τρέφω.
ΟΙ. πρὸς τοῦ διδαχθείς; οὐ γὰρ ἔκ γε τῆς τέχνης.
ΤΕΙ. πρὸς σοῦ. σὺ γάρ μ' ἄκοντα προὐτρέψω λέγειν.
ΟΙ. ποῖον λόγον; λέγ' αὖθις, ὡς μᾶλλον μάθω.
ΤΕΙ. οὐχὶ ξυνῆκας πρόσθεν; ἢ 'κπειρᾷ λόγων;

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345. ὡς ὀργῆς ἔχω. On this construction, see Matt. Gr. Gr. §. 315. 1.

350. ἄληθες; spoken ironically. So Antig. 758. Anglice, *Aye, indeed! is it so?*

360. This line has grievously perplexed the commentators, and conjecture upon conjecture has been hazarded accordingly. As all are equally unintelligible with the vulgar reading, that of Brunck has been retained, the latter part of which he thus interprets: *Aut sermonemne meum tentas?* i. e. *Experirisne, an iterum eadem tibi sim dicturus?* referring the reply of Œdipus, in the following line, to the former member

ΟΙ. οὐχ ὥστε γ' εἰπεῖν γνωστόν· ἀλλ' αὖθις φράσον.
ΤΕΙ. φονέα σε φημὶ τἀνδρὸς, ὃν ζητεῖς, κυρεῖν.
ΟΙ. ἀλλ' οὔ τι χαίρων δίς γε πημονὰς ἐρεῖς.
ΤΕΙ. εἴπω τι δῆτα κἄλλ', ἵν' ὀργίζῃ πλέον;
ΟΙ. ὅσον γε χρῄζεις· ὡς μάτην εἰρήσεται.
ΤΕΙ. λεληθέναι σε φημὶ σὺν τοῖς φιλτάτοις
αἴσχισθ' ὁμιλοῦντ', οὐδ' ὁρᾷν ἵν' εἶ κακοῦ.
ΟΙ. ἦ καὶ γεγηθὼς ταῦτ' ἀεὶ λέξειν δοκεῖς;
ΤΕΙ. εἴπερ τί γ' ἐστὶ τῆς ἀληθείας σθένος.
ΟΙ. ἀλλ' ἔστι, πλήν σοι. σοὶ δὲ τοῦτ' οὐκ ἔστ', ἐπεὶ
τυφλὸς τά τ' ὦτα, τόν τε νοῦν, τά τ' ὄμματ' εἶ.
ΤΕΙ. σὺ δ' ἄθλιός γε ταῦτ' ὀνειδίζων, ἃ σοι
οὐδεὶς ὃς οὐχὶ τῶνδ' ὀνειδιεῖ τάχα.

of the sentence, thus, *ξυνῆκα μὲν, ἀλλ' οὐχ οὕτως, ὥστε εἰπεῖν ἐγνωσμένον, ὅπερ ξυνῆκα.*

362. This line has been punctuated according to the direction of Hermann. *φονέα σε φημὶ* seems to require an infinitive in the sense of *εἶναι*, as in v. 703. infra, and *κυρεῖν τίνος*, *reperire aliquem*, is not Greek. For *οὗ* we have given ὃν, which is sanctioned by v. 449. infra.

363. *χαίρων* may be rendered *with impunity*, as in Antig. 759. In this sense it is frequently used; as *κλάων* in the contrary. Infra v. 401. Antig. 754. See Monk on Eur. Hipp. 1089. who instances also Soph. Phil. 1299; Eur. Med. 399. of the former: and Eur. Androm. 756; Supp. 468; Herac. 271; Æsch. Supp. 932. of the latter usage.

366. *τοῖς φιλτάτοις.* The expression *τὰ φίλτατα* is frequently used in the plural number to signify a *mother*, *wife*, &c. &c. The use of the plural instead of the singular is very common, particularly when it is wished to give an emphasis to the speech. Thus infra 1184. *ξὺν οἷς τ' οὐ χρῆν μ' ὁμιλοῦν, οὕς τ' ἐμ' οὐκ ἔδει κτανών*, where the first member implies simply *ξὺν μητρὶ*, the latter, *τὸν πατέρα*. So also in Eurip. Hec. 403. *τοκεῦσιν* refers solely to the mother. See Matt. Gr. Gr. §. 292.

371. A curious instance of alliteration: Muretus in V. L. I. 15. compares the well-known line of Ennius: *O Tite, tute Tati tibi tanta, tyranne, tulisti.*

372. *ἃ σοι Οὐδεὶς, κ. τ. λ.* Here *ἐστὶ* is understood, as is generally the case when a relative follows with a negation. *There is*

ΟΙ. μιᾶς τρέφει πρὸς νυκτὸς, ὥστε μήτ' ἐμὲ,
μήτ' ἄλλον, ὅστις φῶς ὁρᾷ, βλάψαι ποτ' ἄν.
ΤΕΙ. οὐ γάρ σε μοῖρα πρός γ' ἐμοῦ πεσεῖν, ἐπεὶ
ἱκανὸς Ἀπόλλων, ᾧ τάδ' ἐκπρᾶξαι μέλει.
ΟΙ. Κρέοντος, ἢ σοῦ ταῦτα τἀξευρήματα;
ΤΕΙ. Κρέων δέ σοι πῆμ' οὐδέν· ἀλλ' αὐτὸς σὺ σοί.
ΟΙ. ὦ πλοῦτε, καὶ τυραννὶ, καὶ τέχνη τέχνης
ὑπερφέρουσα τῷ πολυζήλῳ βίῳ,
ὅσος παρ' ὑμῖν ὁ φθόνος φυλάσσεται,
εἰ τῆσδέ γ' ἀρχῆς οὕνεχ', ἣν ἐμοὶ πόλις
δωρητὸν, οὐκ αἰτητὸν, εἰσεχείρισε,
ταύτης Κρέων ὁ πιστὸς, οὐξ ἀρχῆς φίλος,
λάθρα μ' ὑπελθὼν ἐκβαλεῖν ἱμείρεται,
ὑφεὶς μάγον τοιόνδε μηχανοῤῥάφον,

no one of these who will not immediately reproach you with the same. The phrase, however, is usually considered as one word, answering to the Latin, *nemo non*, every one. See Matt. Gr. Gr. §. 305.

374. τρέφει. Brunck interprets the verb τρέφειν in the sense of ἔχειν, in which sense it frequently occurs; and rightly understands νυκτὸς metaphorically for δόλου. Dr. Monk's interpretation of τρέφειν, who renders it by *prosequi more nutricis*, Eur. Hippol. 360. seems, however, to convey a much more elegant idea in the present passage. Soph. Trach. 116. Οὕτω δὲ τὸν Καδμογενῆ Τρέφει, τὸ δ' αὔξει βιότου πολύπονον, ὥσπερ πέλαγος Κρήσιον. βλάψαι, in the following line, is Brunck's emendation for βλέψαι, which, with the easy change in the place of the prepositions in v. 376. has rendered the construction and the sense clear and intelligible.

379. Κρέων γε Brunck. δε is the correction of Porson on Med. 139, 140. on the authority of Plutarch; Consolat. ad Apoll. p. 117. A. "Particula δὲ," says Erfurdt, "in responsionibus frequenter indicat objectiones."

380. τέχνη τέχνης Ὑπερφ. κ. τ. λ. Soph. Phil. 137. τέχνα γὰρ τέχνας ἑτέρας προύχει, where Musgrave seems to have mistaken τέχνας for the accusative plural, and proposes to read in this place τέχνη τέχνας. But the verbs of *excelling*, προέχω ὑπερφέρω, ὑπερβάλλω, require a genitive after them. See Matt. Gr. Gr. §. 336.

δόλιον ἀγύρτην, ὅστις ἐν τοῖς κέρδεσι
μόνον δέδορκε, τὴν τέχνην δ᾽ ἔφυ τυφλός.
ἐπεί, φέρ᾽ εἰπέ, ποῦ σὺ μάντις εἶ σαφής;
πῶς οὐχ, ὅθ᾽ ἡ ῥαψῳδὸς ἐνθάδ᾽ ἦν κύων,
ηὔδας τι τοῖσδ᾽ ἀστοῖσιν ἐκλυτήριον;
καίτοι τό γ᾽ αἴνιγμ᾽ οὐχὶ τοῦ ᾽πιόντος ἦν
ἀνδρὸς διειπεῖν, ἀλλὰ μαντείας ἔδει·
ἣν οὔτ᾽ ἀπ᾽ οἰωνῶν σὺ προὐφάνης ἔχων,
οὔτ᾽ ἐκ θεῶν του γνωτόν· ἀλλ᾽ ἐγὼ μολών,
ὁ μηδὲν εἰδὼς Οἰδίπους, ἔπαυσά νιν,
γνώμῃ κυρήσας, οὐδ᾽ ἀπ᾽ οἰωνῶν μαθών·
ὃν δὴ σὺ πειρᾷς ἐκβαλεῖν, δοκῶν θρόνοις
παραστατήσειν τοῖς Κρεοντείοις πέλας.
κλάων δοκεῖς μοι καὶ σὺ, χὠ ξυνθεὶς τάδε,
ἀγηλατήσειν· εἰ δὲ μὴ ᾽δόκεις γέρων

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388. Bohtè and Erfurdt properly remove the comma after δόλιον.

Ib. ἐν τοῖς κέρδεσι Μ. δ. Burton produces a similar expression of Cicero, in his Tusc. Quæst. V. 39. speaking of the blind Cn. Aufidius: *Pueris nobis Græcam scribebat historiam, et videbat in literis.*

390. ἐπεὶ, when thus placed with the imperative, challenges contradiction: and answers to the Latin, *Sin minus.* So in the Electra, v. 351. Οὐ ταῦτα πρὸς κακοῖσι δειλίαν ἔχει; Ἐπεὶ δίδαξον, ἢ μάθ᾽ ἐξ ἐμοῦ, κ. τ. λ.

391. ῥαψῳδὸς κύων. Κύων was the name which the poets usually affixed to the fabled monsters of antiquity. Thus the Furies are called κυνώπιδες θεαὶ, Eurip. Elect. 1245. Cf. v. 1333. Orest. 255. and Soph. Elect. 1388. So Apollon. Rhod. of the Harpies, Διὸς κύνας. II. 289. Thus also Horat. Sat. I. 8. 34. *Infernas canes.* On the title ῥαψῳδὸς Elmsley has produced a curious remark of Hesychius: Σοφοκλῆς Οἰδίποδι οὕτως ἔφη τὴν Σφίγγα. καὶ οἱ τὰ Ὁμήρου ᾄδοντες ποιήματα ῥαψῳδοὶ καλοῦνται. So the Sphinx is called ἄοιδος supra v. 36.

393. καίτοι τό γ᾽ αἴνιγμ᾽.—*It was not a riddle for the first comer to solve.* The verb εἰμι frequently signifies *to be able,* when referred to a genitive, as the subject. See Matt. Gr. Gr. §. 372. b.

εἶναι, παθὼν ἔγνως ἂν οἷά περ φρονεῖς.
ΧΟ. ἡμῖν μὲν εἰκάζουσι καὶ τὰ τοῦδ' ἔπη
ὀργῇ λελέχθαι καὶ τὰ σ', Οἰδίπου, δοκεῖ.
δεῖ δ' οὐ τοιούτων, ἀλλ' ὅπως τὰ τοῦ θεοῦ
μαντεῖ' ἄριστα λύσομεν, τόδε σκοπεῖν.
ΤΕΙ. εἰ καὶ τυραννεῖς, ἐξισωτέον τὸ γοῦν
ἴσ' ἀντιλέξαι· τοῦδε γὰρ κἀγὼ κρατῶ.
οὐ γάρ τι σοὶ ζῶ δοῦλος, ἀλλὰ Λοξίᾳ·
ὥστ' οὐ Κρέοντος προστάτου γεγράψομαι.
λέγω δ', ἐπειδὴ καὶ τυφλόν μ' ὠνείδισας,
σὺ, καὶ δεδορκὼς, οὐ βλέπεις ἵν' εἶ κακοῦ,
οὐδ' ἔνθα ναίεις, οὐδ' ὅτων οἰκεῖς μέτα.
ἆρ' οἶσθ' ἀφ' ὧν εἶ; καὶ λέληθας ἐχθρὸς ὢν
τοῖς σοῖσιν αὐτοῦ νέρθε, κἀπὶ γῆς ἄνω.
καί σ' ἀμφιπλὴξ μητρός τε καὶ τοῦ σοῦ πατρὸς

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408. ἐξισωτέον τὸ γοῦν I. a. *At least an equal right of reply must be allotted to me.* On the construction of Verbals in τέος, Matthiæ's Gr. Gr. §. 447. should by all means be consulted.

411. οὐ Κρέοντος προστάτου γεγράψομαι, *neither will I be enrolled as the Client of Creon.* It was necessary for the μέτοικοι or sojourners, who settled in Attica, to select from among the citizens a patron, προστάτης, to secure them from oppression, and to be answerable for their conduct, and to be enrolled as his client in the public registers. Those who neglected to comply with this custom, were subject to an action at law, which was called ἀπροστασίου δίκη. Thus Hesychius in reference to this passage: ἀπὸ τοῦ Ἀθήνησι νομίμου. ἀνάγει δὲ εἰς τοὺς ἥρωας. ἔνεμον γὰρ προστάτην οἱ μέτοικοι, καὶ οἱ μὴ ἐπιγραφόμενοι τοῦτον, ἀπροστασίου δίκην ὤφειλον.

413. Vulgò, δέδορκας, σοῦ. The text exhibits the emendation of Reiske, which Brunck adopted without acknowledging, citing Ajax. 85. ἐγὼ σκοτώσω βλέφαρα καὶ δεδορκότα.

415. ἆρ' οἶσθα with the interrogation implies a direct negation, which will sufficiently account for the change in construction which follows. On the construction of λανθάνειν, φθάνειν, &c. with the participle, see Matt. Gr. Gr. §. 552, 553.

ἐλᾷ ποτ' ἐκ γῆς τῆσδε δεινόπους ἀρὰ,
βλέποντα νῦν μὲν ὄρθ', ἔπειτα δὲ σκότον.
βοῆς δὲ τῆς σῆς ποῖος οὐκ ἔσται λιμὴν,
ποῖος Κιθαιρὼν οὐχὶ σύμφωνος τάχα,
ὅταν καταίσθῃ τὸν ὑμέναιον, ὃν δόμοις
ἄνορμον εἰσέπλευσας, εὐπλοίας τυχών;
ἄλλων δὲ πλῆθος οὐκ ἐπαισθάνει κακῶν,
ἅσσ' ἐξισώσει σοί τε καὶ τοῖς σοῖς τέκνοις.
πρὸς ταῦτα καὶ Κρέοντα καὶ τοὐμὸν στόμα
προπηλάκιζε. σοῦ γὰρ οὐκ ἔστι βροτῶν
κάκιον ὅστις ἐκτριβήσεταί ποτε.

418. Elmsley considers *ἀρὰ* to be the same with Ἐριννὺς, and cites Æsch. Eumen. 656. Ἡμεῖς *μέν ἐσμεν* Νυκτὸς *αἰανῆς τέκνα·* Ἀραὶ *δ' ἐν οἴκοις γῆς ὕπαι κεκλήμεθα.* So also Theb. 70. Ἀρά *τ',* Ἐρινὺς *πατρὸς ἡ μεγασθενής.* More properly, however, Ἐριννὺς was the Goddess who fulfilled the curse, *ἀρά.* Æsch. Theb. 791. *μὴ τελέσῃ (ἀρὰς sc.) καμψίπους* Ἐρινύς.

419. *βλέποντα σκότον.* Infra 1273. *ἐν σκότῳ* Ὀψοίαθ'. Eurip. Phœn. 388. *σκότον δεδορκώς.* These and Eur. Bacch. 510. *εἰσορᾷ κνέφας* Musgrave adduces, and the Juntine Scholiast, cited by Elmsley, illustrates the expression by another of a similar nature, *σιώπην λέγειν.*

420. Musgrave properly removes the interrogation after *λιμὴν*, that *βοῆς* may be referred to *σύμφωνος*, since according to the usual punctuation, *τίς* would have been used instead of *ποῖος*. In the next line Κιθαιρὼν is put to signify any mountain generally; though with a more particular allusion to the origin of the misfortunes of Œdipus.

425. *ἅ γ' ἐξισώσει* is Elmsley's correction, who considers *ἅ* as an accusative after *ἐξισώσει* in an active sense, and supplies *ἀρὰ* from v. 418. as a nominative. Brunck properly condemns *ἅ σ' ἐξισώσει σοι*, which is the vulgar reading, as absurd; and as properly considers *ἐξισώσει* as an active verb, as is *παρισώσῃ* in Aristoph. Vesp. 565. Porson, on Med. 476. notices the frequent recurrence of the letter *σ* in this line, citing also infra 1481. where it is repeated still more frequently; together with Eur. Iph. T. 772. *τὸ σῶμα σώσας, τοὺς λόγους σώσεις ἐμοί.* The Professor's observations are curious. In the Adversaria, p. 237. the same great scholar proposes to read *ἅσσ' ἐξισώσει*, which is received into the text.

426. *στόμα* is frequently used in the

ΟΙ. ἦ ταῦτα δῆτ' ἀνεκτὰ πρὸς τούτου κλύειν;
οὐκ εἰς ὄλεθρον; οὐχὶ θᾶσσον; οὐ πάλιν
ἄψορρος οἴκων τῶνδ' ἀποστραφεὶς ἄπει;
ΤΕΙ. οὐδ' ἱκόμην ἔγωγ' ἂν, εἰ σὺ μὴ 'κάλεις.
ΟΙ. οὐ γάρ τι σ' ᾔδη μῶρα φωνήσοντ', ἐπεὶ
σχολῇ γ' ἂν οἴκους τοὺς ἐμοὺς ἐστειλάμην.
ΤΕΙ. ἡμεῖς τοιοίδ' ἔφυμεν, ὡς σοὶ μὲν δοκεῖ,
μῶροι· γονεῦσι δ', οἵ σ' ἔφυσαν, ἔμφρονες.
ΟΙ. ποίοισι; μεῖνον. τίς δ' ἔμ' ἐκφύει βροτῶν;
ΤΕΙ. ἥδ' ἡμέρα φύσει σε, καὶ διαφθερεῖ.
ΟΙ. ὡς πάντ' ἄγαν αἰνικτὰ κασαφῆ λέγεις.
ΤΕΙ. οὔκουν σὺ ταῦτ' ἄριστος εὑρίσκειν ἔφυς;
ΟΙ. τοιαῦτ' ὀνείδιζ', οἷς ἔμ' εὑρήσεις μέγαν.
ΤΕΙ. αὕτη γε μέντοι σ' ἡ τύχη διώλεσεν.
ΟΙ. ἀλλ' εἰ πόλιν τήνδ' ἐξέσωσ', οὔ μοι μέλει.
ΤΕΙ. ἄπειμι τοίνυν· καὶ σὺ, παῖ, κόμιζέ με.
ΟΙ. κομιζέτω δῆθ'. ὡς παρὼν σύ γ' ἐμποδὼν

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sense of λόγος by the Tragic writers; infra vv. 671. 706. Œd. C. 132. 981. Ant. 997.

434. ἐστειλάμην for μετεστειλάμην. So infra 860. Œd. C. 298. Ant. 165. and elsewhere in Sophocles. For σχολῇ σ' ἂν Porson, in Advers. p. 164. proposes to read Σχολῇ γ' ἂν, which is sanctioned by Suidas. See on the Antig. v. 396.

435. Brunck, μέν σοι. The words should certainly be transposed, that the emphasis may fall upon the pronoun; in addition to which Schæfer observes that the syntax requires γονεῦσι δὲ to be preceded by σοὶ μέν.

444. Compare Eurip. Phœn. 967.

445. Brunck. τά γ'. We altogether agree with Elmsley in retaining the Aldine reading, who renders ὀχλεῖς intransitively, *molestus es;* and notices a similar construction in Æsch. Prom. 1037. 'Οχλεῖς, *μάτην με, κῦμ' ὅπως, παρηγορῶν, molestus es; frustra me velut fluctum suadere conatus.* See Blomfield in loco.

ὀχλεῖς· συθείς τ' ἂν, οὐκ ἂν ἀλγύναις πλέον.
ΤΕΙ. εἰπὼν ἄπειμ', ὧν οὕνεκ' ἦλθον, οὐ τὸ σὸν
δείσας πρόσωπον· οὐ γάρ ἐσθ' ὅπου μ' ὀλεῖς.
λέγω δέ σοι τὸν ἄνδρα τοῦτον, ὃν πάλαι
ζητεῖς ἀπειλῶν, κἀνακηρύσσων φόνον
τὸν Λαΐειον, οὗτός ἐστιν ἐνθάδε,
ξένος, λόγῳ μέτοικος, εἶτα δ' ἐγγενὴς
φανήσεται Θηβαῖος· οὐδ' ἡσθήσεται
τῇ ξυμφορᾷ. τυφλὸς γὰρ ἐκ δεδορκότος,
καὶ πτωχὸς ἀντὶ πλουσίου, ξένην ἔπι,
σκήπτρῳ προδεικνὺς, γαῖαν ἐμπορεύσεται.
φανήσεται δὲ παισὶ τοῖς αὐτοῦ ξυνὼν
ἀδελφὸς αὐτὸς καὶ πατὴρ, κἀξ ἧς ἔφυ
γυναικὸς υἱὸς καὶ πόσις, καὶ τοῦ πατρὸς
ὁμόσπορός τε καὶ φονεύς. καί ταῦτ', ἰὼν
εἴσω, λογίζου· κἂν λάβῃς ἐψευσμένον,
φάσκειν ἔμ' ἤδη μαντικῇ μηδὲν φρονεῖν.

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448. *οὐ γάρ ἐσθ' ὅπου.* *Never.* *ἔστι* is often thus used with a relative adverb following, and both are used as an adverb. Thus *ἔστιν ὅτε*, *sometimes*, *οὐκ ἔστιν ὅπως*, *by no means*, and the like. See Matt. Gr. Gr. §. 482. Obs. 2. *ἔστιν ὅπου* occurs in Soph. Aj. 1069. Eur. Herc. F. 183. So in Latin; Terent. Phorm. V. 7. *Est ubi vos ulciscar probe.*

456. *σκήπτρῳ προδεικνὺς.* *Groping his way with a staff.* The Scholiast seems to have read *σκῆπτρον*, but the vulgar reading is correct. *χερσὶ προδεικνύς.* Theocr. Idyl xxii. 102. "*τῷ ζωστῆρι προδείξαντα*, Cod. Arch. Herodoti iv. 16." R. P. Compare Senec. Œd. 655. *repit incertus viæ, Baculo senili triste prætentans iter.*

461. Vulgo *μ' ἐψευσμένον.* We have expunged the pronoun, which is repeated in the next line, at the suggestion of Elmsley.

462. *φάσκειν* for *φάσκε.* Infinitive for imperative. Soph. Elect. 9. *φάσκειν Μυκήνας ὁρᾷν.* Antig. 1142. See Matt. Gr. Gr. §. 544.

ΧΟΡΟΣ.

Τίς, ὅντιν' ἁ θεσπιέπεια *στροφὴ ά.*
Δελφὶς εἶπε πέτρα
ἄῤῥητ' ἀῤῥήτων τελέσαντα
φοινίαισι χερσίν;
ὥρα νιν ἀελλάδων ἵππων
σθεναρώτερον φυγᾷ πόδα νωμᾷν.
ἔνοπλος γὰρ ἐπ' αὐτὸν ἐπενθρώσκει
πυρὶ καὶ στεροπαῖς ὁ Διὸς γενέτας·
δειναὶ δ' ἅμ' ἕπονται
Κῆρες ἀπλάκητοι.
ἔλαμψε γὰρ τοῦ νιφόεντος *ἀντιστρ. ά.*
ἀρτίως φανεῖσα
φάμα Παρνασοῦ, τὸν ἄδηλον
ἄνδρα πάντ' ἰχνεύειν.
φοιτᾷ γὰρ ὑπ' ἀγρίαν ὕλαν,
ἀνά τ' ἄντρα καὶ πέτρας, ὡς ταῦρος,
μέλεος μελέῳ ποδί χηρεύων,

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464. **Δελφὶς πέτρα,** *The Delphic Rock,* i. e. Mount Parnassus, at the foot of which was situated the city of Delphi, with its temple and oracle of Apollo. The word *πέτρα* is frequently used, by the poets, to signify *a mountain*, as in Eurip. Phœn. 233. *ὦ λαμποῦσα πέτρα πυρὸς*, of this same Parnassus; Pind. Olymp. 6. *πέτρα Κρονίου*, of Olympus: Æsch. Eum. 692. *ἐπώνυμος πέτρα, πάγος τ' Ἄρεος*, of the Areopagus; and so also Ennius: *Areopagiticam ea de re vocant* petram.

465. *ἄῤῥητ' ἀῤῥήτων.* This species of repetition is emphatic, and is equivalent to a superlative. Soph. Phil. 65. *ἔσχατ' ἐσχάτων κακά.* Elect. 849. *δειλαία δειλαίων.*

473. Eurip. Phœn. 213. *δειράσι νιφοβόλοις Παρνασοῦ.* Compare Hom. Hymn. Apol. 282.

τὰ μεσόμφαλα γᾶς ἀπονοσφίζων
μαντεῖα· τὰ δ' ἀεὶ
ζῶντα περιποτᾶται.
δεινὰ μὲν οὖν δεινὰ ταράσσει στροφὴ β'.
σοφὸς οἰωνοθέτας,
οὔτε δοκοῦντ' οὔτ' ἀποφάσκονθ'·
ὅ τι λέξω δ' ἀπορῶ.
πέτομαι δ' ἐλπίσιν,
οὔτ' ἐνθάδ' ὁρῶν, οὔτ' ὀπίσω.
τί γὰρ ἢ Λαβδακίδαις, ἢ τῷ
Πολύβου νεῖκος ἔκειτ',
οὔτε πάροιθέν ποτ' ἔγωγ'
οὔτε τανῦν πω ἔμαθον, πρὸς ὅτου,
χρησάμενος δὴ βασάνῳ,

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480. *μεσόμφαλα γᾶς μαντεῖα.* The oracle at Delphi was supposed to be situated precisely in the centre of the earth. The well-known fable, upon which this supposition is founded, is related by Ovid. Met. x. 158. Eurip. Phœn. 244. μεσόμφαλα γύαλα Φοίβου. Æsch. Theb. 744. μεσομφάλοις Πυθικοῖς χρηστηρίοις. So infra 889. γᾶς ἐπ' ὀμφαλὸν.

483. Erfurdt proposes two interpretations of this passage: we may either consider *δεινὰ* as put adverbially for *δεινῶς*, and understand *με* after *ταράσσει*, as referring to δοκοῦντ' οὔτ' ἀποφ. in the accusative singular, thus: *graviter me perturbat augur:* or *δεινὰ ταράττειν* may signify *horrenda movere*, and *δοκοῦντα οὔτε ἀποφ.* may be taken as accusatives plural, *neque affirmantia neque negantia:* i. e. neither deciding one way or the other. *ταράσσειν* is used in this sense in Pindar, Pyth. xi. 70. and the latter interpretation is preferable in every respect. See the Lexicon under ἀποφάσκω.

488. *ὀπίσω* Elmsley translates *futura*, citing a fragment from Stobæus xxii. p. 188. *θνητὸς πεφυκὼς, τοὐπίσω πειρῶ βλέπειν.* Soph. Phil. 1106. Æsch. Supp. 625. Eurip. Alex. frag. 8. All preceding interpreters translate *retro*, i. e. *præterita*.

493. *χρησάμενος.* This word is inserted by Brunck, in order to supply a deficiency in the text. Musgrave supplies θλιβόμενος.

ἐπὶ τὰν ἐπίδαμον
φάτιν εἶμ' Οἰδιπόδα,
Λαβδακίδαις ἐπίκουρος
ἀδήλων θανάτων.
ἀλλ' ὁ μὲν οὖν Ζεὺς, ὅ τ' Ἀπόλλων ἀντιστρ. β΄.
ξυνετοί, καὶ τὰ βροτῶν
εἰδότες· ἀνδρῶν δ' ὅτι μάντις
πλέον ἢ 'γὼ φέρεται,
κρίσις οὐκ ἔστιν ἀ-
ληθής· σοφίᾳ δ' ἂν σοφίαν
παραμείψειεν ἀνήρ. ἀλλ' οὔ
ποτ' ἔγωγ' ἂν, πρὶν ἴδοιμ'
ὀρθὸν ἔπος, μεμφομένων
ἂν καταφαίην. φανερὰ γὰρ ἐπ' αὐ-
τῷ πτερόεσσ' ἦλθε κόρα
ποτὲ, καὶ σοφὸς ὤφθη,
βασάνῳ θ' ἁδύπολις.
τῷ ἀπ' ἐμᾶς φρενὸς οὔποτ'
ὀφλήσει κακίαν.

ΚΡ. Ἄνδρες πολῖται, δείν' ἔπη πεπυσμένος
κατηγορεῖν μου τὸν τύραννον Οἰδίπουν,

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494. *ἐπὶ τὰν ἐπίδ. φ. εἰμ. 'Οιδ. I shall be induced to oppose the current report respecting Œdipus. ἰέναι ἐπί τι* signifies *ire adversus aliquid,* and not *ad aliquid accedere,* as Musgrave renders it.

498. Eurip. El. 399. *Λοξίου γὰρ ἔμπεδοι χρησμοί, βροτῶν δὲ μαντικὴν χαίρειν ἐῶ.*

507. *ἐπ' αὐτῷ ἦλθε. In ejus potestatem venit.* Elmsley.

πάρειμ᾽ ἀτλητῶν. εἰ γὰρ ἐν ταῖς ξυμφοραῖς
ταῖς νῦν νομίζει πρός γ᾽ ἐμοῦ πεπονθέναι
λόγοισιν εἴτ᾽ ἔργοισιν εἰς βλάβην φέρον,
οὔ τοι βίου μοι τοῦ μακραίωνος πόθος,
φέροντι τήνδε βάξιν. οὐ γὰρ εἰς ἁπλοῦν
ἡ ζημία μοι τοῦ λόγου τούτου φέρει,
ἀλλ᾽ εἰς μέγιστον, εἰ κακὸς μὲν ἐν πόλει,
κακὸς δὲ πρὸς σοῦ καὶ φίλων κεκλήσομαι.
ΧΟ. *ἀλλ᾽ ἦλθε μὲν δὴ τοῦτο τοὔνειδος τάχ᾽ ἂν*
ὀργῇ βιασθὲν μᾶλλον, ἢ γνώμῃ φρενῶν.
ΚΡ. *πρὸς τοῦ δ᾽ ἐφάνθη, ταῖς ἐμαῖς γνώμαις ὅτι*
πεισθεὶς ὁ μάντις τοὺς λόγους ψευδεῖς λέγοι;
ΧΟ. *ηὐδᾶτο μὲν τάδ᾽. οἶδα δ᾽ οὐ γνώμῃ τίνι.*
ΚΡ. *ἐξ ὀμμάτων δ᾽ ὀρθῶν τε κἀξ ὀρθῆς φρενὸς,*
κατηγορεῖτο τοὐπίκλημα τοῦτ᾽ ἐμοῦ;
ΧΟ. *οὐκ οἶδ᾽· ἃ γὰρ δρῶσ᾽ οἱ κρατοῦντες, οὐχ ὁρῶ.*

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517. Markland on Suppl. 295. has illustrated the expression *φέρειν εἴς τι*. See also Musgrave on Soph. Aj. 810.

526. Brunck tacitly reads *λέγει* in opposition to all the MSS. The optative is used in a similar construction infra v. 780: and so Porson, in Advers. p. 164.

528. *ἐξ ὀμμάτων ὀρθῶν*, *rectis oculis.* We have *ὀρθαῖς κόραις* in nearly the same sense in Eur. Hec. 968. where Porson's note runs thus: "Pro *intrepido vultu* occurrit apud Lucanum IX. 904. *Qui potuere pati radios et Lumine recto Sustinuere diem*; quem nimis serviliter imitatur Claudianus Praef. ad III. Consulat. Honorii: *Et recto flammas imperat ore pati.*" There are other instances adduced by Bentley in his Horace, Ode I. 3. 18. where the more common reading, however, is *Siccis oculis*: an expression adopted by Milton, P. L. xi. 494. *Sight so deform, what heart of rock could long* Dry-eyed *behold?* The reading in the text is that of Suidas, as it is cited by Porson in the passage of the Hecuba mentioned above, in conjunction with Eur. Iph. A. 856. *οὐ γὰρ ὀρθοῖς ὄμμασίν σ᾽ ἔτ᾽ εἰσορῶ.* Brunck reads *ἐξ ὀμ. ὀρ. δὲ κἀξ. ὀ. φρενὸς.*

αὐτὸς δ' ὅδ' ἤδη δωμάτων ἔξω περᾷ.
ΟΙ. οὗτος σὺ, πῶς δεῦρ' ἦλθες; ἦ τοσόνδ' ἔχεις
τόλμης πρόσωπον, ὥστε τὰς ἐμὰς στέγας
ἵκου, φονεὺς ὢν τοῦδε τἀνδρὸς ἐμφανῶς,
λῃστής τ' ἐναργὴς τῆς ἐμῆς τυραννίδος;
φέρ' εἰπὲ πρὸς θεῶν, δειλίαν ἢ μωρίαν
ἰδών τιν' ἐν ἐμοὶ, ταῦτ' ἐβουλεύσω ποιεῖν;
ἢ τοὔργον ὡς οὐ γνωρίσοιμί σου τόδε
δόλῳ προσέρπον, κοὐκ ἀλεξοίμην μαθών;
ἆρ' οὐχὶ μῶρόν ἐστι τοὐγχείρημά σου,
ἄνευ τε πλήθους καὶ φίλων τυραννίδα
θηρᾶν, ὃ πλήθει χρήμασίν θ' ἁλίσκεται;
ΚΡ. οἶσθ' ὡς ποίησον; ἀντὶ τῶν εἰρημένων

534. τοῦδε τἀνδρὸς, i. e. ἐμοῦ. The phrase ὅδε ἀνὴρ is generally used by the dramatic writers to designate the speaker. Thus infra 815. 829. 1018. 1136. 1464. Œd. C. 649. 1329. 1472. 1618. Ant. 1034. So also γυναικὸς τῆσδε, Æsch. Agam. 1418. Sometimes the pronoun is used simply, as in Trach. 305. The Latins also have the same mode of expressing themselves. Thus Horace: *Hunc hominem velles si tradere:* Plautus: *Hunc hominem decet auro expendi.*

538. Vulgo ἢ. We have adopted the emendation of Schæfer, who understands a repetition of what Œdipus had said in the preceding lines, observing that μωρία applies to οὐ γνωρίζειν τοὔργον, and δειλία, to οὐκ ἀλέξεσθαι. Brunck retains the vulgar reading, and supplies ἐλπίζων. See on v. 241. supra.

542. The pronoun relative ὃ is here put in the neuter, in reference to τυραννίδα in the *feminine*, which is not unusual when the reference is to a thing *generally*, and not to any qualities of the thing. The distinction is marked by Cicero, Tusc. Q. I. 22. 51. *Animi, quid aut qualis sit, intelligentia.* See Matt. Gr. Gr. §. 439. Eurip. Hel. 1702. Καὶ χαίρεθ', Ἑλένης οὕνεκ' εὐγενεστάτης Γνώμης· ὃ πολλαῖς ἐν γυναιξὶν οὐκ ἔνι.

543. οἶσθ' ὡς ποίησον. The imperative is frequently thus used by the Attic poets. *Scin' igitur quæ tibi facienda sunt?* "Knowest thou what thou hast to do?" Eurip. Iph. A. 725. Cycl. 131. Herac. 452. Hel. 322. 1249. Ion. 1029. Hec. 225. where Porson cites the following from the Scholiast: οἱ Ἀττικοὶ χρῶνται τοῖς προστακτικοῖς ἀντὶ ὁριστικῶν. Μένανδρος· Οἶσθ' ὅ, τι ποίησον, ἀντὶ τοῦ, ὅ, τι ποιήσεις. τὸν αὐτὸν τρόπον καὶ Εὐριπίδης, οἶσθ' οὖν ὃ δρᾶσον, ἀντὶ τοῦ δράσεις, ἐξήνεγ-

ἴσ' ἀντάκουσον, κᾆτα κρῖν' αὐτὸς μαθών.
ΟΙ. λέγειν σὺ δεινός· μανθάνειν δ' ἐγὼ κακὸς
σοῦ. δυσμενῆ γὰρ καὶ βαρύν σ' ηὕρηκ' ἐμοί.
ΚΡ. τοῦτ' αὐτὸ νῦν μου πρῶτ' ἄκουσον, ὡς ἐρῶ.
ΟΙ. τοῦτ' αὐτὸ μή μοι φράζ', ὅπως οὐκ εἶ κακός.
ΚΡ. εἴ τοι νομίζεις κτῆμα τὴν αὐθαδίαν
εἶναί τι τοῦ νοῦ χωρὶς, οὐκ ὀρθῶς φρονεῖς.
ΟΙ. εἴ τοι νομίζεις ἄνδρα συγγενῆ κακῶς
δρῶν, οὐχ ὑφέξειν τὴν δίκην, οὐκ εὖ φρονεῖς.
ΚΡ. ξύμφημί σοι ταῦτ' ἔνδικ' εἰρῆσθαι· τὸ δὲ
πάθημ', ὁποῖον φὴς παθεῖν, δίδασκέ με.
ΟΙ. ἔπειθες, ἢ οὐκ ἔπειθες, ὡς χρείη μ' ἐπὶ
τὸν σεμνόμαντιν ἄνδρα πέμψασθαί τινα;
ΚΡ. καὶ νῦν ἔθ' ἀὐτός εἰμι τῷ βουλεύματι.
ΟΙ. πόσον τίν' ἤδη δῆθ' ὁ Λάϊος χρόνον—
ΚΡ. δέδρακε ποῖον ἔργον; οὐ γὰρ ἐννοῶ.
ΟΙ. ἄφαντος ἔῤῥει θανασίμῳ χειρώματι;
ΚΡ. μακροὶ παλαιοί τ' ἂν μετρηθεῖεν χρόνοι.
ΟΙ. τότ' οὖν ὁ μάντις οὗτος ἦν ἐν τῇ τέχνῃ;

κῶν. The phrase seems to have originated in a transposition of the words, ποίησον, οἶσθ' ὃ, as in Plautus; Rudens, III. 5. 18. *Tange, sed scin' quomodo?* cited by Kœnius, ad Gregor. p. 7. See Matt. Gr. Gr. §. 511. 4. Herman. ad Viger. p. 587. ed. Oxon.

555. χρείη. See Dawes Misc. Crit. p. 574. ed. Kidd. and Comp. Ant. 883.

557. The sense requires ἀὐτὸς, *idem.* Thus, Thucyd. III. 38. ἐγὼ μὲν οὖν ὁ αὐτός εἰμι τῇ γνώμῃ, cited by Elmsley. Brunck has ὡὐτὸς, after Valckenær, ad Phœn. 927, but the Attics wrote this and similar crases, as follows: ἀὐτὸς, ἁ'νὴρ, ἁ 'ναξ, ἁ'γὼν, &c. See Monk on Eur. Hipp. 1005. Elmsley αὐτὸς.

ΚΡ. σοφός γ' ὁμοίως, κἀξ ἴσου τιμώμενος.
ΟΙ. ἐμνήσατ' οὖν ἐμοῦ τι τῷ τότ' ἐν χρόνῳ;
ΚΡ. οὔκουν· ἐμοῦ γ' ἑστῶτος οὐδαμοῦ πέλας.
ΟΙ. ἀλλ' οὐκ ἔρευναν τοῦ θανόντος ἔσχετε;
ΚΡ. παρέσχομεν. πῶς δ' οὐχί; κοὐκ ἠκούσαμεν.
ΟΙ. πῶς οὖν τόθ' οὗτος ὁ σοφὸς οὐκ ηὔδα τάδε;
ΚΡ. οὐκ οἶδ'· ἐφ' οἷς γὰρ μὴ φρονῶ, σιγᾷν φιλῶ.
ΟΙ. τοσόνδε γ' οἶσθα, καὶ λέγοις ἂν εὖ φρονῶν.
ΚΡ. ποῖον τόδ'; εἰ γὰρ οἶδά γ', οὐκ ἀρνήσομαι.
ΟΙ. ὅθ' οὕνεκ', εἰ μή σοι ξυνῆλθε, τὰς ἐμὰς
οὐκ ἄν ποτ' εἶπε Λαΐου διαφθοράς.
ΚΡ. εἰ μὲν λέγει τάδ', αὐτὸς οἶσθ'· ἐγὼ δέ σου
μαθεῖν δικαιῶ ταῦθ', ἅπερ κἀμοῦ σὺ νῦν.
ΟΙ. ἐκμάνθαν'· οὐ γὰρ δὴ φονεὺς ἁλώσομαι.
ΚΡ. τί δῆτ'; ἀδελφὴν τὴν ἐμὴν γήμας ἔχεις;
ΟΙ. ἄρνησις οὐκ ἔνεστιν ὧν ἀνιστορεῖς.
ΚΡ. ἄρχεις δ' ἐκείνῃ ταὐτὰ, γῆς ἴσον νέμων;
ΟΙ. ἂν ᾖ θέλουσα, πάντ' ἐμοῦ κομίζεται.
ΚΡ. οὔκουν ἰσοῦμαι σφῷν ἐγὼ δυοῖν τρίτος;
ΟΙ. ἐνταῦθα γὰρ δὴ καὶ κακὸς φαίνει φίλος.
ΚΡ. οὐκ, εἰ διδοίης γ', ὡς ἐγὼ, σαυτῷ λόγον.

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570. τοσόνδε. Brunck τὸ σὸν δὲ. There is frequently a confusion in these words. See Porson on Medea, v. 461.

577. γήμας ἔχεις. The verb ἔχω is frequently joined with the active participle of another verb, and the phrase expresses the continuance of the action indicated by the participle. Thus, infra, 699. 701. 731. Œd. C. 817. 1140. 1474. Ant. 22. 32. 77. 180. 794. 1272. &c. See Matt. Gr. Gr. §. 559. The idiom is precisely the same as the English.

σκέψαι δὲ τοῦτο πρῶτον, εἴ τιν' ἂν δοκεῖς
ἄρχειν ἑλέσθαι ξὺν φόβοισι μᾶλλον, ἢ
ἄτρεστον εὕδοντ', εἰ τά γ' αὔθ' ἕξει κράτη.
ἐγὼ μὲν οὖν οὔτ' αὐτὸς ἱμείρων ἔφυν
τύραννος εἶναι μᾶλλον, ἢ τύραννα δρᾷν,
οὔτ' ἄλλος ὅστις σωφρονεῖν ἐπίσταται.
νῦν μὲν γὰρ ἐκ σοῦ πάντ' ἄνευ φόβου φέρω·
εἰ δ' αὐτὸς ἦρχον, πολλὰ κἂν ἄκων ἔδρων.
πῶς δῆτ' ἐμοὶ τυραννὶς ἡδίων ἔχειν
ἀρχῆς ἀλύπου καὶ δυναστείας ἔφυ;
οὔπω τοσοῦτον ἠπατημένος κυρῶ,
ὥστ' ἄλλα χρῄζειν, ἢ τὰ σὺν κέρδει καλά.
νῦν πᾶσι χαίρω, νῦν με πᾶς ἀσπάζεται·
νῦν οἱ σέθεν χρῄζοντες ἐκκαλοῦσί με.
τὸ γὰρ τυχεῖν αὐτοῖσι πάντ' ἐνταῦθ' ἔνι.
πῶς δῆτ' ἐγὼ κεῖν' ἂν λάβοιμ', ἀφεὶς τάδε;

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584. *ἂν* belongs to *ἑλέσθαι*. See Hermann. ad Viger. p. 645. ed. Oxon.

587. Compare Eurip. Hippol. 1017. *Ἀλλ' ὡς τυραννεῖν ἡδὺ τοῖσι σώφροσιν; Ἥκιστά γ'. εἰ μὴ τὰς φρένας διέφθορε Θνητῶν, ὅσοισιν ἁνδάνει, μοναρχία.* Ion. 633. *Τυραννίδος δὲ, τῆς μάτην αἰνουμένης, Τὸ μὲν πρόσωπον ἡδὺ, τἀν δόμοισι δὲ Λυπηρά.* 637. *δημότης δ' ἂν εὐτυχὴς Ζῆν ἂν θέλοιμι μᾶλλον, ἢ τυράννος ὤν.* These passages are cited by Monk on the Hipp. 1017. We may add Senec. Œd. 687.

588. *τύραννα δρᾷν. Regia potestate frui.* Musg. See the Lexicon.

597. *ἐκκαλοῦσί με.* Erfurdt properly renders *evocant me ex ædibus.*

598. *αὐτοῖσι πάντ'.* So Bohtè, which renders the metre more smooth than the common reading *αὐτοῖς ἅπαντ'.* The verbs *τυγχάνω*, and the like, signifying *to obtain, to participate*, though usually constructed with a genitive, are not unfrequently found with the accusative. Thus, Œd. C. 1106. 1168. Ant. 778. Eurip. Orest. 676. Med. 756. See Matt. Gr. Gr. §. 363. Obs. *ἐνταῦθ'*, i. e. *ἐν ἐμοί.*

οὐκ ἂν γένοιτο νοῦς κακὸς καλῶς φρονῶν.
ἀλλ' οὔτ' ἐραστὴς τῆσδε τῆς γνώμης ἔφυν,
οὔτ' ἂν μετ' ἄλλου δρῶντος ἂν τλαίην ποτέ,
καὶ τῶνδ' ἔλεγχον, τοῦτο μὲν, Πυθώδ' ἰὼν
πεύθου, τὰ χρησθέντ' εἰ σαφῶς ἤγγειλά σοι·
τοῦτ' ἀλλ', ἐάν με τῷ τερασκόπῳ λάβῃς
κοινῇ τι βουλεύσαντα, μή μ' ἁπλῇ κτάνῃς
ψήφῳ, διπλῇ δὲ, τῇ τ' ἐμῇ καὶ σῇ, λαβών.
γνώμῃ δ' ἀδήλῳ μή με χωρὶς αἰτιῶ.
οὐ γὰρ δίκαιον οὔτε τοὺς κακοὺς μάτην
χρηστοὺς νομίζειν, οὔτε τοὺς χρηστοὺς, κακούς.
φίλον γὰρ ἐσθλὸν ἐκβαλεῖν, ἴσον λέγω,
καὶ τὸν παρ' αὐτῷ βίοτον, ὃν πλεῖστον φιλεῖ.
ἀλλ' ἐν χρόνῳ γνώσει τάδ' ἀσφαλῶς· ἐπεὶ
χρόνος δίκαιον ἄνδρα δείκνυσιν μόνος·
κακὸν δὲ κἂν ἐν ἡμέρᾳ γνοίης μιᾷ.
ΧΟ. καλῶς ἔλεξεν εὐλαβουμένῳ πεσεῖν,

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603. *τῶνδ' ἔλεγχον.* These words are in apposition with the remainder of the sentance. See Matt. Gr. Gr. §. 432. 4. To the instances there adduced, Erfurdt adds, Eurip. Helen. 35. *καὶ δοκεῖ μ' ἔχειν, κενὴν δόκησιν, οὐκ ἔχων.* Elect. 231. *εὐδαιμονοίης, μισθὸν ἡδίστων λόγων.*

605. *τοῦτ' ἀλλ'.* Brunck reads *τοῦτ' ἄλλ'*, i. e. *τοῦτ' ἄλλο.* But *ἀλλ'*, i. e. *ἀλλά*, is here put for *δὲ*, in opposition to *τοῦτο μὲν*, in v. 603. Thus, Eurip. Orest. 556. *ἀνόσια μὲν δρῶν, ἀλλὰ τιμωρῶν πατρί.* See also v. 138. So Hom. Il. Γ. 214. *παῦρα μὲν, ἀλλὰ μάλα λιγέως.* In Antig. 167. *μὲν* is followed by *εὐθὺς* instead of *δὲ*.

607. *λαβών.* Valckenaer, on Eur. Phœn. 481. observes, that the participles *λαβὼν, ἐλὼν, παρὼν*, &c. are frequently redundant, particularly in the Tragic writers. So again, v. 641. The present instance Schæfer notes as remarkable, *λάβῃς* having just preceded, v. 605.

612. *βίοτον, vitam* Brunck; *facultates, opes*, Erfurdt.

616. Elmsley properly adopts the trans-

ἄναξ. φρονεῖν γὰρ οἱ ταχεῖς οὐκ ἀσφαλεῖς.
ΟΙ. ὅταν ταχύς τις οὑπιβουλεύων λάθρα
χωρῇ, ταχὺν δεῖ κἀμὲ βουλεύειν πάλιν.
εἰ δ' ἡσυχάζων προσμενῶ, τὰ τοῦδε μὲν
πεπραγμέν' ἔσται, τἀμὰ δ' ἡμαρτημένα.
ΚΡ. τί δῆτα χρῄζεις; ἦ με γῆς ἔξω βαλεῖν;
ΟΙ. ἥκιστα. θνήσκειν, οὐ φυγεῖν σε βούλομαι.
ΚΡ. ὅταν προδείξῃς, οἷόν ἐστι τὸ φθονεῖν.
ΟΙ. ὡς οὐχ ὑπείξων οὐδὲ πιστεύσων λέγεις;
ΚΡ. οὐ γὰρ φρονοῦντά σ' εὖ βλέπω. ΟΙ. τὸ γοῦν ἐμόν.
ΚΡ. ἀλλ' ἐξ ἴσου δεῖ κἀμόν. ΟΙ. ἀλλ' ἔφυς κακός.
ΚΡ. εἰ δὲ ξυνίῃς μηδέν; ΟΙ. ἀρκτέον γ' ὅμως.
ΚΡ. οὔ τοι κακῶς γ' ἄρχοντος. ΟΙ. ὦ πόλις, πόλις.
ΚΡ. κἀμοὶ πόλεως μέτεστιν, οὐχὶ σοὶ μόνῳ.
ΧΟ. παύσασθ' ἄνακτες· καιρίαν δ' ὑμῖν ὁρῶ

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lation of Brunck: *Recte dixit, modo caveas ne labaris:* Soph. Elect. 398. *ἐξ ἀβουλίας πεσεῖν.* 429. *ἀβουλίᾳ πεσεῖν.*

617. Publicus Syrus, Senten. 5. *Ad pœnitendum properat, cito qui judicat.*

624. *οἷόν ἐστι τὸ φθονεῖν, What is your hatred*, i. e. your cause of hatred, *against me.*

628. *ξυνίῃς.* Brunck *ξυνιεῖς.* See Porson on Orest. 141. The words *ἀρκτέον γ' ὅμως* have puzzled the commentators. The Scholiast explains them by *ἀλλὰ χρὴ βασιλεύειν*, but Schæfer properly observes, that a passive sense should be affixed to the verbal, *you must be ruled*, i. e. *you must obey;* as in Antig. 678. *οὔτοι γυναικὸς οὐδαμῶς ἡσσητέα.* This construction also removes the difficulty in Creon's reply, which Brunck considers as unfinished: *οὔ τοι κακῶς γ' ἄρχοντος, certe non* (obediendum sc.) *ei qui male imperat*, referring *ἄρχοντος* to *ἀρκτέον.* The verb *ἄρχειν* is properly followed by a genitive. See Matt. Gr. Gr. §. 337.

630. *μέτεστι τῆσδ', οὐ σοὶ μόνῳ* Brunck: who at the same time prefers the reading in the text, which has the sanction of one MS., and may be inferred from at least six more, who have *μέτεστι τῆσδ' οὐχί.* We frequently meet with *πόλις* without the article. Eurip. Hec. 761. *ποῦ δ' ὢν ἐτύγχαν', ἡνίκ' ὤλλυτο πτόλις.* Thus, also *γῆ.* Phœn. 71. *Ἐτεοκλέα δὲ σκῆπτρ' ἔχειν μένοντα γῆς Ἐνιαυτόν.* The article is omitted likewise before *ἀγρὸς* and *χθών.*

τήνδ' ἐκ δόμων στείχουσαν Ἰοκάστην, μεθ' ἧς
τὸ νῦν παρεστὼς νεῖκος εὖ θέσθαι χρεών.

ΙΟΚΑΣΤΗ.

τί τὴν ἄβουλον, ὦ ταλαίπωροι, στάσιν
γλώσσης ἐπήρατ', οὐδ' ἐπαισχύνεσθε, γῆς
οὕτω νοσούσης, ἴδια κινοῦντες κακά;
οὐκ εἶ σύ τ' οἴκους, σύ τε, Κρέων, κατὰ στέγας,
καὶ μὴ τὸ μηδὲν ἄλγος εἰς μέγ' οἴσετε;
ΚΡ. ὅμαιμε, δεινά μ' Οἰδίπους ὁ σὸς πόσις
δρᾶσαι δικαιοῖ, δυοῖν ἀποκρίνας κακοῖν,
ἢ γῆς ἀπῶσαι πατρίδος, ἢ κτεῖναι λαβών.
ΟΙ. ξύμφημι· δρῶντα γάρ νιν, ὦ γύναι, κακῶς
εἴληφα τοὐμὸν σῶμα σὺν τέχνῃ κακῇ.

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637. 8. The future is often used for the imperative, with a negation, interrogatively. Soph. Phil. 975. *οὐκ εἶ μεθεὶς τὰ τόξα ταῦτ' ἐμοὶ πάλιν;* compare infra 676. Aj. 75. Trach. 1183. See Matt. Gr. Gr. §. 511. 4. "*εἶ* est *ibis*, non *es*." Porson, ad Hecub. 1169. There is an excellent note on the future signification of *εἶμι* and its compounds in Kidd's Edition of Dawes' Misc. Crit. p. 126. Hesych. *εἶμι· πορεύσομαι.*

640. There is a singular instance of Synalœpha in the word *δυοῖν*, on account of which and the lengthening of the antepenultima in *ἀποκρίνας*, Hermann would read *τοῖνδ' ἓν ἀπ. κ.* To this Erfurdt justly objects, that *Ἐριννύων* is read as a trisyllable in Eur. Phœn. 1327. Iph. T. 938. 977. 1468. and it is curious that Musgrave defends the passage in the Phœnissæ by this particular instance. As to the other objection, there are frequent examples of the short final syllable of a preposition being lengthened in composition. Soph. Phil. 30. Elect. 1193. Eurip. Phœn. 595. Hipp. 712. Herc. F. 821. Æsch. Prom. 24. Theb. 1063. Pers. 222. See also Porson on Orest. 64. Elmsley reads *τοῖνδ' ἀποκρίνας κακοῖν.*

643. *τοὐμὸν σῶμα*, i. e. *ἐμὲ.* This Periphrasis is very common. Soph. Œd. C. 355. Elect. 1333. Eur. Phœn. 1522. Alcest. 652. Herac. 90. 529. So also *δέμας* and *κάρα* are used. Infra 950. 1207. 1235. Œd. C. 750. The Latins have likewise adopted a similar circumlocution: Virg. Æn. VII. 649. *Excepto Laurentis corpore Turni.*

ΚΡ. μὴ νῦν ὀναίμην, ἀλλ' ἀραῖος, εἴ σέ τι
δέδρακ', ὀλοίμην, ὧν ἐπαιτιᾷ με δρᾷν.
ΙΟ. ὦ πρὸς θεῶν πίστευσον, Οἰδίπους, τάδε,
μάλιστα μὲν τόνδ' ὅρκον αἰδεσθεὶς θεῶν,
ἔπειτα κἀμὲ, τούσδε θ', οἳ πάρεισί σοι.
ΧΟ. πιθοῦ θελήσας φρονήσας τ', στροφὴ α'.
ἄναξ, λίσσομαι.
ΟΙ. τί σοι θέλεις δῆτ' εἰκάθω;
ΧΟ. τὸν οὔτε πρὶν νήπιον,
νῦν τ' ἐν ὅρκῳ μέγαν,
καταίδεσαι.
ΟΙ. οἶσθ' οὖν ἃ χρῄζεις; ΧΟ. οἶδα. ΟΙ. φράζε δὴ τί φῄς.
ΧΟ. τὸν ἐναγῆ φίλον μή ποτ' ἐν αἰτίᾳ
σὺν ἀφανεῖ λόγῳ ἄτιμον βαλεῖν.
ΟΙ. εὖ νῦν ἐπίστω, ταῦθ' ὅταν ζητῇς, ἐμοὶ
ζητῶν ὄλεθρον ἢ φυγὴν ἐκ τῆσδε γῆς.
ΧΟ. οὐ τὸν πάντων θεῶν στροφὴ β'.
θεὸν πρόμον Ἅλιον·
ἐπεὶ ἄθεος, ἄφιλος,

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647. *Ὅρκον θεῶν.* This expression, which is borrowed from Homer, Od. B. 377. occurs in Eurip. Hipp. 653. 1004. Dr. Monk also compares Pind. Olymp. VI. 119. *θεῶν δ' ὅρκον μέγα μὴ παρφάμεν.* The reverence paid by the antients to an oath was very great. Compare vv. 653. 656. in the latter of which, the adjective ἐναγῆ, derived from ἄγος, and rendered by Heath, *Sacramenti Religione innexum*, may be translated *venerable, revered.*

656. *ἐν αἰτίᾳ βαλεῖν.* *To accuse, to condemn.* Soph. Trach. 942. *ματαίως αἰτίᾳ βάλοι κακῇ.*

660. *οὐ τὸν θεὸν*, for *οὐ μὰ τὸν θεόν.* So infra 1088. Ant. 758.

ὅ τι πύματον ὀλοίμαν,
φρόνησιν εἰ τάνδ' ἔχω.
ἀλλά μοι δυσμόρῳ
γᾶ φθίνουσα τρύχει ψυ-
χὰν, καὶ τάδ' εἰ κακοῖς
κακὰ προσάψει τοῖς πάλαι τὰ πρὸς σφῷν.
ΟΙ. ὅδ' οὖν ἴτω, κεἰ χρή με παντελῶς θανεῖν,
ἢ γῆς ἄτιμον τῆσδ' ἀπωσθῆναι βίᾳ.
τὸ γὰρ σὸν, οὐ τὸ τοῦδ', ἐποικτείρω στόμα
ἐλεινόν· οὗτος δ', ἔνθ' ἂν ᾖ, στυγήσεται.
ΚΡ. στυγνὸς μὲν εἴκων δῆλος εἶ· βαρὺς δ', ὅταν
θυμοῦ περάσῃς. αἱ δὲ τοιαῦται φύσεις
αὑταῖς δικαίως εἰσὶν ἄλγισται φέρειν.
ΟΙ. οὔκουν μ' ἐάσεις, κἀκτὸς εἶ; ΚΡ. πορεύσομαι,
σοῦ μὲν τυχὼν ἀγνῶτος, ἐν δὲ τοῖσδ' ἴσος.
ΧΟ. γύναι, τί μέλλεις κομίζειν ἀντιστ. α'.
δόμων τόνδ' ἔσω;
ΙΟ. μαθοῦσά γ' ἥτις ἡ τύχη.
ΧΟ. δόκησις ἀγνὼς λόγων

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668. προσάψει is active, and must be referred to γᾶ as a nominative. Elmsley compares Eur. Herc. T. 1210. Med. 78. Iph. 487.

671. ἐλεινόν. The following is the observation of Porson, Pref. ad Hec. p. 6. "Atticæ Scripturæ analogia hanc scripturam flagitat. Ut enim a δέος formatur δεινὸς, ut a κλέος κλεινὸς, sic ab. ἔλεος formatur ἐλεινός. Ut nunquam δεεινὸς, κλεεινὸς, usurpant Attici, sic nunquam ἐλεεινὸς usurpant." Brunck retains the vulgar reading ἐλεεινόν.

681. The Chorus refers to the dispute between Œdipus and Tiresias, and the unjust suspicions which the former had thence imbibed against Creon.

ἦλθε, δάπτει δὲ καὶ
τὸ μὴ 'νδικον.
ΙΟ. ἀμφοῖν ἀπ' αὐτοῖν; ΧΟ. ναιχί.
ΙΟ. καὶ τίς ἦν λόγος;
ΧΟ. ἅλις ἔμοιγ', ἅλις, γᾶς προπονουμένας,
φαίνεται, ἔνθ' ἔληξεν, αὐτοῦ μένειν.
ΟΙ. ὁρᾷς ἵν' ἥκεις, ἀγαθὸς ὢν γνώμην ἀνὴρ,
τοὐμὸν παριεὶς καὶ καταμβλύνων κέαρ;
ΧΟ. ἄναξ, εἶπον μὲν οὐχ ἀντιστ. β΄.
ἅπαξ μόνον, ἴσθι δὲ
παραφρόνιμον, ἄπορον
ἐπὶ φρόνιμα, πεφάνθαι μ'
ἄν, εἴ σε νοσφίζομαι,
ὅς τ' ἐμὰν γᾶν φίλαν
ἐν πόνοις ἀλύουσαν
κατ' ὀρθὸν οὔρισας,
ταννῦν τε πομπὸς, εἰ δύναιο, γίγνου.
ΙΟ. πρὸς θεῶν δίδαξον κἄμ', ἄναξ, ὅτου ποτὲ
μῆνιν τοσήνδε πράγματος στήσας ἔχεις.

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684. τίς ἦν ὁ λόγος, Ald. But the article is properly omitted in several MSS. τίς ὁ λόγος ἦν. Brunck.

686. Brunck reads with some MSS. φαίνετ' which is *contra metrum*.

697. Brunck translates this line thus, *ita nunc quoque, si potes, in tranquillum nos deducito*, mistaking γίγνου for the imperative. Now the particle εἰ with the optative, and the indicative following, implies a positive assertion of a fact, which is to take place upon certain conditions. Eurip. Bacch. τίς μοι φύλαξ ἦν, εἰ σὺ συμφορᾶς τυχοῖς. See Matt. Gr. Gr. §. 524. 3. Hence Erfurdt properly renders the passage, *Ac nunc quoque, si posses, opem laturus esses:* you would still continue your assistance, if you were able.

699. μῆνιν στήσας, i. e. μηνίσας. Similarly we find βοὴν, ἐλπίδα ἱστάναι,

ΟΙ. ἐρῶ· σὲ γὰρ τῶνδ' εἰς πλέον, γύναι, σέβω·
Κρέοντος, οἷά μοι βεβουλευκὼς ἔχει.
ΙΟ. λέγ', εἰ σαφῶς, τὸ νεῖκος ἐγκαλῶν, ἐρεῖς.
ΟΙ. φονέα με φησὶ Λαΐου καθεστάναι.
ΙΟ. αὐτὸς ξυνειδὼς, ἢ μαθὼν ἄλλου πάρα;
ΟΙ. μάντιν μὲν οὖν κακοῦργον εἰσπέμψας, ἐπεὶ
τό γ' εἰς ἑαυτὸν, πᾶν ἐλευθεροῖ στόμα.
ΙΟ. σὺ νῦν ἀφεὶς σεαυτὸν, ὧν λέγεις πέρι,
ἐμοῦ 'πάκουσον, καὶ μάθ', οὕνεκ' ἐστί σοι
βρότειον οὐδὲν μαντικῆς ἔχον τέχνης.
φανῶ δέ σοι σημεῖα τῶνδε σύντομα.
χρησμὸς γὰρ ἦλθε Λαΐῳ ποτ', οὐκ ἐρῶ
Φοίβου γ' ἀπ' αὐτοῦ, τῶν δ' ὑπηρετῶν ἄπο,

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and the like. *περὶ* is understood before *ὅτου πράγματος*, and also before *Κρέοντος*, v. 701. where also *οἷα* is for *ὅτι τοῖα*. See Matt. Gr. Gr. §. 380. Obs. 3.

706. Erfurdt, with great probability, as far as the sense is concerned, renders this line; *quod ad se ipsum attinet, suam linguam penitus excusat:* i. e. *keeps clear of saying any thing upon the subject;* comparing Ant. 399. *ἐγὼ δ' ἐλεύθερος Δίκαιός εἰμι τῶνδ' ἀπαλλάχθαι κακῶν.* But it seems more probable that *πᾶν ἐλευθεροῖ στόμα* is a cognate expression with the verb *ἐλευθεροστομεῖς* in Æsch. Prom. 187. Hesych. *ἐλευθεροστομέω· παῤῥησιάζομαι.* Compare also Æsch. Pers. 598. *λέλυται γὰρ Λαὸς ἐλεύθερα βάζειν.* Propert. I. 9. 2. *Nec tibi perpetuo* libera verba *fore.* In this sense the passage will refer to the freedom with which Creon offered his advice, particularly in the matter of sending for Tiresias.

709. *μαντικῆς ἔχον τέχνης.* *Having any of the art of divination.* The genitive frequently occurs after *ἔχω*, and other verbs, when the action refers, not to the whole object, but merely to a part. This is expressed in English by the word *some*, or by the omission of the article in the singular. Thus Hom. Il. I. 214. *πάσσε δ' ἁλὸς θείοιο*, *he sprinkled salt*, i. e. some salt, *over it.* Brunck incorrectly compares this idiom with the phrase, in which *ἔχω* occurs with the genitive after *ὡς*, *οὕτως*, *πῶς*, *ὅπως*, where *ἔχειν* must be rendered *se habere*, and the genitive signifies *with respect to.* Thus supra v. 345. *ὡς ὀργῆς ἔχω.*—*βρότειον οὐδὲν* is for *βροτὸς οὐδείς.* See Matt. Gr. Gr. §. 315. 356.

ὡς αὐτὸν ἥξει μοῖρα πρὸς παιδὸς θανεῖν,
ὅστις γένοιτ' ἐμοῦ γε κἀκείνου πάρα.
καὶ τὸν μὲν, ὥσπερ γ' ἡ φάτις, ξένοι ποτὲ
λῃσταὶ φονεύουσ' ἐν τριπλαῖς ἁμαξιτοῖς·
παιδὸς δὲ βλαστὰς, οὐ διέσχον ἡμέραι
τρεῖς, καί νιν ἄρθρα κεῖνος ἐνζεύξας ποδοῖν,
ἔῤῥιψεν ἄλλων χερσὶν εἰς ἄβατον ὄρος.
κἀνταῦθ' Ἀπόλλων οὔτ' ἐκεῖνον ἤνυσε
φονέα γενέσθαι πατρὸς, οὔτε Λάϊον
(τὸ δεινὸν οὑφοβεῖτο) πρὸς παιδὸς παθεῖν.
τοιαῦτα φῆμαι μαντικαὶ διώρισαν,
ὧν ἐντρέπου σὺ μηδέν. ὧν γὰρ ἂν θεὸς
χρείαν ἐρευνᾷ, ῥᾳδίως αὐτὸς φανεῖ.
ΟΙ. *οἷόν μ' ἀκούσαντ' ἀρτίως ἔχει, γύναι,*
ψυχῆς πλάνημα, κἀνακίνησις φρενῶν.
ΙΟ. *ποίας μερίμνης τοῦθ' ὑποστραφεὶς λέγεις;*
ΟΙ. *ἔδοξ' ἀκοῦσαι σοῦ τόδ', ὡς ὁ Λάϊος*

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714. For *τε* we have given *γε*. "Attici post ὃς et ὅστις particulam eam emphaseos gratia addere solent." Porson Pref. ad Hec. p. 50.

717. *παιδὸς δὲ βλαστὰς*, *with regard to the child.* See on Antig. 212.

718. *νιν ἄρθρα ἐνζεύξας ποδοῖν*. The accusative of a pronoun, is often used by the poets after verbs active, besides the regular accusative, to denote the whole of which the proper accusative is a part. Compare Œd. Col. 113. 314. So also in Latin, Virg. Æn. x. 697. *Sed Latagum saxo atque ingenti fragmine montis Occupat os faciemque adversam.* See Matt. Gr. Gr. §. 413. Obs. 6.

725. *χρείαν ἐρευνᾷ.* None of the commentators understand these words. Perhaps Erfurdt's interpretation is the best: *Quarum rerum Deus usum quærit;* i. e. which he thinks proper to investigate.

728. *ποίας μερίμνης ὑποστραφεὶς*, *qua cura commotus*, i. e. *disturbed;* literally, *turned aside.* Elmsley observes that *στραφείην* is used in the same sense in Ag. 1117.

κατασφαγείη πρὸς τριπλαῖς ἀμαξιτοῖς.
ΙΟ. ηὐδᾶτο γὰρ ταῦτ', οὐδέ πω λήξαντ' ἔχει.
ΟΙ. καὶ ποῦ 'σθ' ὁ χῶρος οὗτος, οὗ τόδ' ἦν πάθος;
ΙΟ. Φωκὶς μὲν ἡ γῆ κλῄζεται· σχιστὴ δ' ὁδὸς
εἰς ταυτὸ Δελφῶν κἀπὸ Δαυλίας ἄγει.
ΟΙ. καὶ τίς χρόνος τοῖσδ' ἐστὶν οὑξεληλυθώς;
ΙΟ. σχεδόν τι πρόσθεν ἢ σὺ τῆσδ' ἔχων χθονὸς
ἀρχὴν ἐφαίνου, ταῦτ' ἐκηρύχθη πόλει.
ΟΙ. ὦ Ζεῦ, τί μου δρᾶσαι βεβούλευσαι πέρι;
ΙΟ. τί δ' ἔστι σοι τοῦτ', Οἰδίπους, ἐνθύμιον;
ΟΙ. μή πω μ' ἐρώτα. τὸν δὲ Λάϊον, φύσιν
τίν' εἶχε, φράζε, τίνα δ' ἀκμὴν ἥβης ἔχων;
ΙΟ. μέγας, χνοάζων ἄρτι λευκανθὲς κάρα,
μορφῆς δὲ τῆς σῆς οὐκ ἀπεστάτει πολύ.
ΟΙ. οἴμοι τάλας· ἔοικ' ἐμαυτὸν εἰς ἀρὰς
δεινὰς προβάλλων ἀρτίως οὐκ εἰδέναι.
ΙΟ. πῶς φῄς; ὀκνῶ τοι πρός σ' ἀποσκοποῦσ', ἄναξ.
ΟΙ. δεινῶς ἀθυμῶ, μὴ βλέπων ὁ μάντις ᾖ.
δείξεις δὲ μᾶλλον, ἢν ἓν ἐξείπῃς ἔτι.
ΙΟ. καὶ μὴν ὀκνῶ μέν· ἃ δ' ἂν ἔρῃ, μαθοῦσ' ἐρῶ.

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734. Δελφῶν κἀπὸ Δαυλίας. The poets frequently put a preposition only once, which should be placed twice before two different nouns, and that too with the second. Compare infra v. 769. Eur. Phœn. 291. 372. So also Horace Od. III. 25. 2. *Quæ nemora, aut quos agor in specus?* See Bentley ad loc. and Matt. Gr. Gr. §. 595. 4.

741. For ἔχων Brunck has given *τότε* without reason or authority. The Schol. properly supplies ἐτύγχανε, the common reading being confirmed by the repetition of the participle in Jocasta's reply: μέγας, χνοάζων.

ΟΙ. πότερον ἐχώρει βαιός, ἢ πολλοὺς ἔχων
ἄνδρας λοχίτας, οἷ' ἀνὴρ ἀρχηγέτης;
ΙΟ. πέντ' ἦσαν οἱ ξύμπαντες, ἐν δ' αὐτοῖσιν ἦν
κῆρυξ· ἀπήνη δ' ἦγε Λάϊον μία.
ΟΙ. αἶ αἶ· τάδ' ἤδη διαφανῆ. τίς ἦν ποτε
ὁ τούσδε λέξας τοὺς λόγους ὑμῖν, γύναι;
ΙΟ. οἰκεύς τις, ὅσπερ ἵκετ' ἐκσωθεὶς μόνος.
ΟΙ. ἦ κἀν δόμοισι τυγχάνει τανῦν παρών;
ΙΟ. οὐ δῆτ'. ἀφ' οὗ γὰρ κεῖθεν ἦλθε, καὶ κράτη
σέ τ' εἶδ' ἔχοντα, Λάϊόν τ' ὀλωλότα,
ἐξικέτευσε, τῆς ἐμῆς χειρὸς θιγὼν,
ἀγρούς σφε πέμψαι, κἀπὶ ποιμνίων νομὰς,
ὡς πλεῖστον εἴη τοῦδ' ἄποπτος ἄστεως.
κἄπεμψ' ἐγώ νιν. ἄξιος γὰρ ὅδε γ' ἀνὴρ
δοῦλος φέρειν ἦν τῆσδε καὶ μείζω χάριν.
ΟΙ. πῶς ἂν μόλοι δῆθ' ἡμὶν ἐν τάχει πάλιν;
ΙΟ. πάρεστιν. ἀλλὰ πρὸς τί τοῦτ' ἐφίεσαι;
ΟΙ. δέδοικ' ἐμαυτὸν, ὦ γύναι, μὴ πόλλ' ἄγαν
εἰρημέν' ᾖ μοι, δι' ἅ νιν εἰσιδεῖν θέλω.
ΙΟ. ἀλλ' ἵξεται μέν. ἀξία δέ που μαθεῖν
κἀγὼ τά γ' ἐν σοὶ δυσφόρως ἔχοντ', ἄναξ.

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762. We read with Elmsley ἄστεως. Porson ad Orest. 793. says that ἄστεος "aut spondeum esse, aut scribendum ἄστεως." The fact is, that the Tragedians always wrote ἄστεως, whether dissyllable or not, unless by poetic licence. Eurip. Orest. 751. ἄστεως ἀγυιάς. Phœn. 856. ἄστεως ὁδός. As a dissyllable. Eur. Bacch. 838. Elect. 298.

ΟΙ. *κοὐ μὴ στερηθῇς γ', εἰς τοσοῦτον ἐλπίδων*
ἐμοῦ βεβῶτος. τῷ γὰρ ἂν καὶ μείζονι
λέξαιμ' ἂν ἢ σοὶ, διὰ τύχης τοιᾶσδ' ἰών;
'Εμοὶ πατὴρ μὲν Πόλυβος *ἦν* Κορίνθιος,
μήτηρ δὲ, Μερόπη Δωρίς. *ἠγόμην δ' ἀνὴρ*
ἀστῶν μέγιστος τῶν ἐκεῖ, πρίν μοι τύχη
τοιάδ' ἐπέστη, θαυμάσαι μὲν ἀξία,
σπουδῆς γε μέν τοι τῆς ἐμῆς οὐκ ἀξία.
ἀνὴρ γὰρ ἐν δείπνοις μ' ὑπερπλησθεὶς μέθης
καλεῖ παρ' οἴνῳ, πλαστὸς ὡς εἴην πατρί.
κἀγὼ βαρυνθεὶς, τὴν μὲν οὖσαν ἡμέραν
μόλις κατέσχον· θατέρᾳ δ' ἰὼν πέλας
μητρὸς πατρός τ', ἤλεγχον· οἱ δὲ δυσφόρως
τοὔνειδος ἦγον τῷ μεθέντι τὸν λόγον.
κἀγὼ τὰ μὲν κείνοιν ἐτερπόμην, ὅμως δ'
ἔκνιζέ μ' ἀεὶ τοῦθ'· ὑφεῖρπε γὰρ πολύ.
Λάθρα δὲ μητρὸς καὶ πατρὸς πορεύομαι
Πυθώδε. *καί μ' ὁ* Φοῖβος *ὧν μὲν ἱκόμην*
ἄτιμον ἐξέπεμψεν· ἄλλα δ' ἄθλια
καὶ δεινὰ καὶ δύστηνα προὐφάνη λέγων,
ὡς μητρὶ μὲν χρείη με μιχθῆναι, γένος δ'

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773. *διὰ τύχης ἰέναι* **is a familiar idiom, signifying** ***to be unfortunate.*** **So Œd. C. 905.** ***δι' ὀργῆς ἥκειν, to be angry*****: Eurip. Phœn. 589.** ***δι' ἔχθρας μόλειν, to hate*****: 1577.** ***δι' ὀδύνας βαίνειν, to be in pain*****: Orest. 747.** ***διὰ φόβου ἔρχεσθαι, to fear.*** **See Valckenær. ad Phœn. 482. (489.) and Monk ad Hipp. 1159.**

781. Aristoph. Nub. 1363. Κἀγὼ μόλις μὲν, ἀλλ' ὅμως ἠνεσχόμην τὸ πρωτὸν.

ἄτλητον ἀνθρώποισι δηλώσοιμ' ὁρᾷν,
φονεὺς δ' ἐσοίμην τοῦ φυτεύσαντος πατρός.
κἀγὼ 'πακούσας ταῦτα, τὴν Κορινθίαν
ἄστροις τὸ λοιπὸν ἐκμετρούμενος χθόνα,
ἔφευγον, ἔνθα μήποτ' ὀψοίμην κακῶν
χρησμῶν ὀνείδη τῶν ἐμῶν τελούμενα.
στείχων δ' ἱκνοῦμαι τούσδε τοὺς χώρους, ἐν οἷς
σὺ τὸν τύραννον τοῦτον ὄλλυσθαι λέγεις.
καί σοι, γύναι, τἀληθὲς ἐξερῶ. τριπλῆς
ὅτ' ἦν κελεύθου τῆσδ' ὁδοιπορῶν πέλας,
ἐνταῦθ' ἐμοὶ κῆρυξ τε, κἀπὶ πωλικῆς
ἀνὴρ ἀπήνης ἐμβεβὼς, οἷον σὺ φῄς,
ξυνηντίαζον· κἀξ ὁδοῦ μ' ὅ θ' ἡγεμὼν
αὐτός θ' ὁ πρέσβυς πρὸς βίαν ἠλαυνέτην.
κἀγὼ τὸν ἐκτρέποντα, τὸν τροχηλάτην,

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792. Aldus δηλώσαιμ'. Dawes observes that the future optative is used after past tenses in a future signification. Misc. Crit. p. 167. ed. Kidd. Eurip. Hipp. 1170. ἦλθε γάρ τις ἄγγελος λέγων, Ὡς οὐκ ἔτ' ἐν γῇ τῇδ' ἀναστρέψοι πόδα Ἱππόλυτος.

794. The sense is the same, whether we preserve the punctuation of the text, or point before ἄστροις and χθόνα, with Heath, understanding ὁδὸν after ἐκμετρούμενος. The expression is proverbial, alluding to the custom of the ancients, and more particularly the Phœnicians, of directing their course by the stars, and may be rendered, *measuring back the direction and situation of Corinth by the stars.* See the passage of Suidas in Ἀστρονομία, cited by Brunck, and Toup's Observations, v. χρῆν. Compare Soph. Phil. 454. Hence also Virg. Æn. V. 25. *Si modo rite memor servata remetior astra.*

806. τὸν τροχηλάτην. This is added *by way of explanation*, as τὸν βοτῆρα, v. 837. infra. Τῷ τροχηλάτῃ, the emendation of Hermann, who objects to the repetition of the article, is scarcely intelligible: ἐκτρέποντα is here used in the same sense, as ἠλαυνέτην in the line above. Soph. Elect. 350. τήν τε δρῶσαν ἐκτρέπεις. Schæfer justly observes, that there is not a more incorrupt line in Sophocles: and it is sanctioned moreover by Eurip. Phœn. 39. Καί νιν κε-

παίω δι' ὀργῆς· καί μ' ὁ πρέσβυς ὡς ὁρᾷ
ὄχου παραστείχοντα, τηρήσας, μέσον
κάρα διπλοῖς κέντροισί μου καθίκετο.
οὐ μὴν ἴσην γ' ἔτισεν· ἀλλὰ συντόμως
σκήπτρῳ τυπεὶς ἐκ τῆσδε χειρὸς, ὕπτιος
μέσης ἀπήνης εὐθὺς ἐκκυλίνδεται·
κτείνω δὲ τοὺς ξύμπαντας. εἰ δὲ τῷ ξένῳ
τούτῳ προσήκει Λαΐῳ τι συγγενὲς,
τίς τοῦδε τἀνδρός ἐστιν ἀθλιώτερος;
τίς ἐχθροδαίμων μᾶλλον ἂν γένοιτ' ἀνήρ;
ὃν μὲν ξένων ἔξεστι μήτ' ἀστῶν τινὰ
δόμοις δέχεσθαι, μηδὲ προσφωνεῖν τινὰ,
ὠθεῖν δ' ἀπ' οἴκων. καὶ τάδ' οὔ τις ἄλλος ἦν
ἢ 'γὼ 'π' ἐμαυτῷ τάσδ' ἀρὰς ὁ προστιθείς·
λέχη δὲ τοῦ θανόντος ἐν χεροῖν ἐμαῖν

λεύει Λαΐου τροχηλάτης· Ὦ ξένε, τυράννοις ἐκποδὼν μεθίστασο.

809. *κατὰ* is understood. The order is *καθίκετό μου δ. κ.* (*κατὰ*) *μέσον κάρα.* The Latins omit the preposition in a similar construction. Sueton. Aug. 20. *Dextrum genu lapide ictus.*

810. *ἴσην γ' ἔτισεν.* sc. *ποίνην* or *τιμωρίαν.* Thus, Hom. Il. I. 512. *ἵνα βλαφθεὶς ἀποτίσῃ.* where Eustathius observes: *ἐλλειπτικῶς εἴρηται, ἵνα δηλοῖ τὸ ἀποδώσῃ ποινήν.* So Aristoph. Av. 1223. *ἀπέθανες, εἰ τῆς ἀξίας ἐτύγχανες.* See Bos. Ellip. Græc. in v.

815. *τοῦδέ γ' ἀνδρὸς*, Brunck. We read with Elmsley *τοῦδε τἀνδρὸς.* See v. 534.

817. *ὃν.* This is the emendation of Schæfer, which Erfurdt has received into the text. Brunck retains *ᾧ*, which he explains rather questionably by an hypallage. Elmsley prefers *οὗ*, and indeed the relative frequently agrees with its noun or pronoun in case, as well as number and gender. In defence of the singular construction of *ἔξεστι* with an accusative, the latter refers to v. 993. infra. The same considers *μήτε* followed by *μὴ* a solecism, and proposes to read *μὲν* for *μὴ*, in reference to *δὲ*, in v. 821. His own text exhibits *μήδ'* for *μήτ'*, but we prefer the other correction.

821. *ἐν χεροῖν.* The preposition is redundant, as in Soph. Trach. 271. 748.

χραίνω, δι' ὧνπερ ὤλετ'. ἆρ' ἔφυν κακός;
ἆρ' οὐχὶ πᾶς ἄναγνος; εἴ με χρὴ φυγεῖν,
καί μοι φυγόντι μὴ 'στι τοὺς ἐμοὺς ἰδεῖν,
μήτ' ἐμβατεύειν πατρίδος· ἢ γάμοις με δεῖ
μητρὸς ζυγῆναι, καὶ πατέρα κατακτανεῖν
Πόλυβον, ὃς ἐξέφυσε κἀξέθρεψέ με.
ἆρ' οὐκ ἀπ' ὠμοῦ ταῦτα δαίμονός τις ἂν
κρίνων ἐπ' ἀνδρὶ τῷδ' ἂν ὀρθοίη λόγον;
μὴ δῆτα, μὴ δῆτ', ὦ θεῶν ἁγνὸν σέβας,
ἴδοιμι ταύτην ἡμέραν· ἀλλ' ἐκ βροτῶν
βαίην ἄφαντος πρόσθεν, ἢ τοιάνδ' ἰδεῖν
κηλῖδ' ἐμαυτῷ ξυμφορᾶς ἀφιγμένην.
ΧΟ. ἡμῖν μὲν, ὦναξ, ταῦτ' ὀκνήρ'· ἕως δ' ἂν οὖν
πρὸς τοῦ παρόντος ἐκμάθῃς, ἔχ' ἐλπίδα.
ΟΙ. καὶ μὴν τοσοῦτόν γ' ἐστί μοι τῆς ἐλπίδος,
τὸν ἄνδρα τὸν βοτῆρα προσμεῖναι μόνον.
ΙΟ. πεφασμένου δὲ, τίς ποθ' ἡ προθυμία;
ΟΙ. ἐγὼ διδάξω σ'. ἢν γὰρ εὑρεθῇ λέγων
σοὶ ταὔτ', ἔγωγ' ἂν ἐκπεφευγοίην πάθος.
ΙΟ. ποῖον δ' ἐμοῦ περισσὸν ἤκουσας λόγον;

Eur. Orest. 1018. See Porson's note, and Matt. Gr. Gr. §. 401. Obs. 2.

822. ἆρ' for ἆρ' οὐ. Thus sometimes in Latin, ne for nonne. See Matt. Gr. Gr. §. 609.

825. ἐμβατεύειν πάτριδος. See the note on v. 238. supra.

829. ἀνορθοίη, Brunck. Erfurdt and Elmsley, after Schæfer, ἂν ὀρθοίη.

833. κηλῖδα συμφορᾶς. So κηλὶς κακῶν. Soph. Œd. C. 1134. Brunck unnecessarily understands an hypallage, as in Elect. 19. ἄστρων εὐφρόνη for ἄστρα εὐφρόνης.

ΟΙ. λῃστὰς ἔφασκες αὐτὸν ἄνδρας ἐννέπειν,
ὥς νιν κατακτείνειαν. εἰ μὲν οὖν ἔτι
λέξει τὸν αὐτὸν ἀριθμὸν, οὐκ ἐγὼ 'κτανον.
οὐ γὰρ γένοιτ' ἂν εἷς γέ τις πολλοῖς ἴσος.
εἰ δ' ἄνδρ' ἕν' οἰόζωνον αὐδήσει, σαφῶς
τοῦτ' ἔστιν ἤδη τοὔργον εἰς ἐμὲ ῥέπον.
ΙΟ. ἀλλ' ὡς φανέν γε τοὔπος ὧδ' ἐπίστασο,
κοὐκ ἔστιν αὐτῷ τοῦτό γ' ἐκβαλεῖν πάλιν.
πόλις γὰρ ἤκουσ', οὐκ ἐγὼ μόνη, τάδε.
εἰ δ' οὖν τι κἀκτρέποιτο τοῦ πρόσθεν λόγου,
οὔ τοι ποτ', ὦναξ, τόν γε Λαΐου φόνον
φανεῖ δικαίως ὀρθὸν, ὅν γε Λοξίας
διεῖπε χρῆναι παιδὸς ἐξ ἐμοῦ θανεῖν.

845. εἷς γέ τις. We certainly prefer this emendation of Brunck to the common reading εἷς γε τοῖς. There is a marked difference between πολλοὶ, *many*, and οἱ πολλοὶ, *the many*, of which the former is most adapted to the sense of the passage. Erfurdt's translation of the vulgar reading, *the many, who slew Laius*, is forced and unsatisfactory. Hermann also, ad Viger. p. 582. ed. Ox. objects to Brunck's alteration as unnecessary.

847. ἐμὲ ῥέπον. These words exhibit an instance of the celebrated canon of Dawes, respecting the *vis* ἐκτατικη, as it is called, of the initial ρ. This power, by which a final short vowel is made long before an inceptive ρ in the succeeding word, was stated by Dawes to be universal. Mr. Elmsley and Dr. Monk would confine this law to those cases in which the short vowel, as in the present instance, is in the second syllable of the foot, and consequently coincides with the *ictus metricus*; when the short vowel is in the first syllable of the foot, it may, if necessary, remain short. It is certain, however, that Porson coincided in opinion with Dawes; and of the instances which appear to militate against the canon, the generality are either evidently corrupt, or may be made by a trifling alteration to fall in with the general rule. The whole number of them is but ten: and they have been examined by Mr. Burges, in a letter addressed to Mr. Kidd, who has subjoined it to a note in his edition of Misc. Crit. p. 285. ad locum. In v. 72. supra, for ῥυσαίμην we have given λυσαίμην, after the conjecture of Mr. B. on Eurip. Troad. 664. Compare infra v. 1023. Trach. 21.

853. φανεῖ, i. e. ὁ θεράπων.

καίτοι νιν οὐ κεῖνός γ' ὁ δύστηνός ποτε 855
κατέκταν', ἀλλ' αὐτὸς πάροιθεν ὤλετο.
ὥστ' οὐχὶ μαντείας γ' ἂν οὔτε τῇδ' ἐγὼ
βλέψαιμ' ἂν οὕνεκ', οὔτε τῇδ' ἂν ὕστερον.
ΟΙ. καλῶς νομίζεις. ἀλλ' ὅμως τὸν ἐργάτην
πέμψον τινὰ στελοῦντα, μηδὲ τοῦτ' ἀφῇς. 860
ΙΟ. πέμψω ταχύνασ'· ἀλλ' ἴωμεν εἰς δόμους.
οὐδὲν γὰρ ἂν πράξαιμ' ἄν, ὧν οὐ σοὶ φίλον.

ΧΟΡΟΣ.

Εἴ μοι ξυνείη φέροντι *στροφὴ α'.*
μοῖρα τὰν εὔσεπτον ἁγνείαν λόγων
ἔργων τε πάντων, ὧν νόμοι πρόκεινται 865
ὑψίποδες, οὐρανίαν δι' αἰθέρα
τεκνωθέντες, ὧν Ὄλυμπος
πατὴρ μόνος, οὐδέ νιν θνατὰ
φύσις ἀνέρων ἔτικτεν, οὐδὲ
μάν ποτε λάθα κατακοιμάσει· 870

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857. The order is; *ὥστ' οὐχὶ μαντείας γ' οὕνεκ' βλέψαιμ' ἂν οὔτε τῇδ', οὔτε τῇδ' ὕστερον,* i. e. *I would not, in regard to this prophecy, turn myself one way or the other.* Musgrave compares similar expressions in Hom. Od. K. 574. Apoll. Rhod. I. 1287. On the repetition of the particle ἂν, see Matt. Gr. Gr. §. 599.

863. *εἴ μοι ξυνείη φ. μ. Would it were my fate to possess. εἰ, utinam,* in which sense are also used εἰ γάρ, and εἴθε, but never as Blomfield observes, on Æsch. Th. 566. εἴθε γάρ. See vv. 80. 1068. Œd. C. 1092. Eurip. Phœn. 165. Hec. 836. 1067. Orest. 1098. 1207. Hippol. 208. 1077. 1112. 1386. Alcest. 91. 1090. Androm. 522. Suppl. 371. 373. 1144. Iph. T. 1231. Troad. 1113. Herac. 52. 74. Hel. 174. Elect. 663. Æsch. Theb. 246. 546. 563. Prom. 153.

870. *μήν* Brunck. We read *μάν Dorice* with Elmsley. So Œd. C. 156. 1466.

μέγας ἐν τούτοις θεὸς,
οὐδὲ γηράσκει.
Ὕβρις φυτεύει τύραννον· ἀντιστ. α΄.
Ὕβρις (ἣν πολλῶν ὑπερπλησθῇ μάταν,
ἃ μὴ 'πίκαιρα μηδὲ συμφέροντα,)
ἀκροτάταν εἰσαναβᾶσ' ἀπότομον
ὤρουσεν εἰς ἀνάγκαν,
ἔνθ' οὐ ποδὶ χρησίμῳ χρῆται.
τὸ καλῶς δ' ἔχον πόλει πάλαισμα
μή ποτε λῦσαι θεὸν αἰτοῦμαι.
θεὸν οὐ λήξω ποτὲ
προστάταν ἴσχων.
εἰ δέ τις ὑπέροπτα χερσὶν στροφὴ β΄.
ἢ λόγῳ πορεύεται,
Δίκας ἀφόβητος, οὐδὲ

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873. *Ὕβρις φυτεύει τύραννον.* These words have been variously explained, and with very little success. Brunck resorts to his favourite hypallage; Erfurdt refers *ὕβρις* to the assent which Œdipus had given to his wife's contempt of the oracle, v. 859. But what has this to do with *φυτεύει τύραννον*? We should rather incline to Musgrave's opinion, who understands an indirect allusion to the pride of the Athenians, though we cannot accede to his acceptation of the general design of the chorus.

876. *ἀπότομον.* Either this word must be taken as a substantive, and translated with Dr. Maltby in his edition of Morell's Thesaurus, *fastigium abruptum*; or some substantive must be supplied to complete the sense. In Eurip. Alcest. 1003. we have *ἀποτόμου λήματος*, sc. *'Ανάγκης*. Hermann suggests that Sophocles wrote *εἰσαναβᾶσα πρῶν'*.

877. *ὤρουσεν εἰς ἀνάγκαν*, *will fall into a strait.* Brunck has improperly inserted the pronoun *νιν* after *ὤρουσεν*, which is intransitive. Of the use of the aorist, in the sense of *to be wont*, see Matt. Gr. Gr. §. 503. 3.

879. *πάλαισμα.* The exertions necessary for the discovery of the murder of Laius.

883. *ὑπέροπτα*, adverbially; *haughtily, contemptuously.* Elmsley compares Aj. 197. *ἀτάρβητα ὁρμᾶται.* Eurip. Ion. 717. *λαιψηρὰ πηδᾷ.*

δαιμόνων ἕδη σέβων,
κακά νιν ἕλοιτο μοῖρα,
δυσπότμου χάριν χλιδᾶς,
εἰ μὴ τὸ κέρδος κερδανεῖ δικαίως,
καὶ τῶν ἀσέπτων ἕρξεται,
ἢ τῶν ἀθίκτων ἕξεται ματάζων.
τίς ἔτι ποτ' ἐν τοῖσδ' ἀνὴρ
θυμῷ βέλη ἕξει
ψυχᾶς ἀμύνειν; εἰ γὰρ αἱ
τοιαίδε πράξεις τίμιαι,
τί δεῖ με χορεύειν;
οὐκ ἔτι τὸν ἄθικτον εἶμι ἀντιστ. β'.
γᾶς ἐπ' ὀμφαλὸν σέβων,
οὐδ' εἰς τὸν Ἄβαισι ναὸν,
οὐδὲ τὰν Ὀλυμπίαν,
εἰ μὴ τάδε χειρόδεικτα
πᾶσιν ἁρμόσει βροτοῖς.
ἀλλ' ὦ κρατύνων, εἴπερ ὄρθ' ἀκούεις,
Ζεῦ, πάντ' ἀνάσσων, μὴ λάθῃ
σὲ, τάν τε σὰν ἀθάνατον αἰὲν ἀρχάν.
φθίνοντα γὰρ Λαΐου
παλαιὰ θέσφατ' ἐξ-

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893. βέλη ψυχᾶς. See on the Antig. 1084.

899. τὸν Ἄβαισι ναόν. Pausanias (in Phoc.) mentions an oracle and temple of Apollo, at Abæ. p. 35.

904. λάθῃ, is the third person, active voice. λανθάνεσθαι never governs an accusative.

907. Erfurdt properly reads ἐξαιροῦσιν for ἐξαίρουσιν, which is against the sense.

αιροῦσιν ἤδη, κοὐδαμοῦ
τιμαῖς Ἀπόλλων ἐμφανής·
ἔρρει δὲ τὰ θεῖα.
ΙΟ. Χώρας ἄνακτες, δόξα μοι παρεστάθη
ναοὺς ἱκέσθαι δαιμόνων, τάδ' ἐν χεροῖν
στέφη λαβούσῃ κἀπιθυμιάματα.
ὑψοῦ γὰρ αἴρει θυμὸν Οἰδίπους ἄγαν
λύπαισι παντοίαισιν· οὐδ', ὁποῖ' ἀνὴρ
ἔννους, τὰ καινὰ τοῖς πάλαι τεκμαίρεται.
ἀλλ' ἔστι τοῦ λέγοντος, ἢν φόβους λέγῃ.
ὅτ' οὖν παραινοῦσ' οὐδὲν εἰς πλέον ποιῶ,
πρός σ', ὦ Λύκει' Ἄπολλον, ἄγχιστος γὰρ εἶ,
ἱκέτις ἀφῖγμαι τοῖσδε σὺν κατεύγμασιν,
ὅπως λύσιν τιν' ἡμὶν εὐαγῆ πόρῃς·
ὡς νῦν ὀκνοῦμεν πάντες, ἐκπεπληγμένον
κεῖνον βλέποντες ὡς κυβερνήτην νεώς.

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911. *δόξα μοι παρεστάθη*, i. e. *ἔδοξέ μοι, placuit mihi.* Eurip. Rhes. 780. *Καί μοι καθ' ὕπνον δόξα τις παρίσταται.* It should be observed that not only kings, but nobles also were dignified with the title of *ἄνακτες*. Schol. *ἀνακτάς φησι τοὺς τοῦ χοροῦ, οἷον βασιλικοὺς καὶ ἐντίμους.*

914. Musgrave compares Apoll. Rhod. III. 368. *ὑψοῦ δὲ χόλῳ φρένες ἠερέθοντο.*

916. *τὰ καινά. θέσφατα* is understood.

917. *ἀλλ' ἔστι. κ. τ. λ. He attends to that speaker only who speaks of terrors;* i. e. he will receive no consolation. Brunck compares Aristoph. Equit. 860. *ὦ δαιμόνιε, μὴ τοῦ λέγοντος ἴσθι.*

918. *οὐδὲν εἰς πλέον ποιῶ. I profit nothing.* Eurip. Hipp. 284. *οὐδὲν εἴργασμαι πλέον.* Iph. A. 1383. *πλέον πράξωμεν οὐδέν.* Plato. Apol. S. in init. *πλέον τι ποιῆσαι.*

922. The order is, *βλέποντες κεῖνον, ὡς νεὼς κυβερνήτην ἐκπεπληγμένον*, i. e. Regarding him with the feelings of those who behold the terrors of a pilot during a storm.

ΑΓΓΕΛΟΣ.

ἆρ' ἂν παρ' ὑμῶν, ὦ ξένοι, μάθοιμ' ὅπου
τὰ τοῦ τυράννου δώματ' ἐστὶν Οἰδίπου;
μάλιστα δ' αὐτὸν εἴπατ', εἰ κάτισθ' ὅπου.
ΧΟ. στέγαι μὲν αἵδε· καὐτὸς ἔνδον, ὦ ξένε·
γυνὴ δὲ μήτηρ ἥδε τῶν κείνου τέκνων.
ΑΓ. ἀλλ' ὀλβία τε, καὶ ξὺν ὀλβίοις ἀεὶ
γένοιτ', ἐκείνου γ' οὖσα παντελὴς δάμαρ.
ΙΟ. αὔτως δὲ καὶ σύ γ', ὦ ξέν'· ἄξιος γὰρ εἶ
τῆς εὐεπείας οὕνεκ'· ἀλλὰ φράζ' ὅτου
χρῄζων ἀφῖξαι, χῷ τι σημῆναι θέλων.
ΑΓ. ἀγαθὰ δόμοις τε καὶ πόσει τῷ σῷ, γύναι.
ΙΟ. τὰ ποῖα ταῦτα; παρὰ τίνος δ' ἀφιγμένος;
ΑΓ. ἐκ τῆς Κορίνθου. τὸ δ' ἔπος οὐξερῶ τάχ' ἂν
ἥδοιο μέν· πῶς δ' οὐκ ἄν; ἀσχάλλοις δ' ἴσως.
ΙΟ. τί δ' ἐστι; ποίαν δύναμιν ὧδ' ἔχει διπλῆν;
ΑΓ. τύραννον αὐτὸν οἱ 'πιχώριοι χθονὸς
τῆς Ἰσθμίας στήσουσιν, ὡς ηὐδᾶτ' ἐκεῖ.
ΙΟ. τί δ'; οὐχ ὁ πρέσβυς Πόλυβος ἐγκρατὴς ἔτι;
ΑΓ. οὐ δῆτ', ἐπεί νιν θάνατος ἐν τάφοις ἔχει.
ΙΟ. πῶς εἶπας; ἦ τέθνηκε Πόλυβος; ΑΓ. εἰ δὲ μὴ

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939. Senec. Œd. 783. *Corinthius te populus in regnum vocat Patrium: quietem Polybus æternam obtinet.* οἱ 'πιχώριοι is the correction of Brunck, who considers οὑπιχώριοι as faulty: but Porson observes on the Hecuba, 334. that both are correct; one by elision, the other by crasis.

λέγω γ᾽ ἐγὼ τἀληθὲς, ἀξιῶ θανεῖν.
ΙΟ. *ὦ πρόσπολ᾽, οὐχὶ δεσπότῃ τάδ᾽ ὡς τάχος*
μολοῦσα λέξεις; ὦ θεῶν μαντεύματα,
ἵν᾽ ἐστέ; τοῦτον Οἰδίπους πάλαι τρέμων
τὸν ἄνδρ᾽ ἔφευγε μὴ κτάνοι· καὶ νῦν ὅδε
πρὸς τῆς τύχης ὄλωλεν, οὐδὲ τοῦδ᾽ ὕπο.
ΟΙ. *ὦ φίλτατον γυναικὸς Ἰοκάστης κάρα,*
τί μ᾽ ἐξεπέμψω δεῦρο τῶνδε δωμάτων;
ΙΟ. *ἄκουε τἀνδρὸς τοῦδε, καὶ σκόπει κλύων,*
τὰ σέμν᾽ ἵν᾽ ἥκει τοῦ θεοῦ μαντεύματα.
ΟΙ. *οὗτος δὲ τίς ποτ᾽ ἐστὶ, καὶ τί μοι λέγει;*
ΙΟ. *ἐκ τῆς Κορίνθου, πατέρα τὸν σὸν ἀγγελῶν*
ὡς οὐκ ἔτ᾽ ὄντα Πόλυβον, ἀλλ᾽ ὀλωλότα.
ΟΙ. *τί φῄς, ξέν᾽; αὐτός μοι σὺ σημάντωρ γενοῦ.*
ΑΓ. *εἰ τοῦτο πρῶτον δεῖ μ᾽ ἀπαγγεῖλαι σαφῶς,*
εὖ ἴσθ᾽ ἐκεῖνον θανάσιμον βεβηκότα.
ΟΙ. *πότερα δόλοισιν, ἢ νόσου ξυναλλαγῇ;*
ΑΓ. *σμικρὰ παλαιὰ σώματ᾽ εὐνάζει ῥοπή.*
ΟΙ. *νόσοις ὁ τλήμων, ὡς ἔοικεν, ἔφθιτο.*
ΑΓ. *καὶ τῷ μακρῷ γε συμμετρούμενος χρόνῳ.*

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948. *μὴ κτάνοι.* Vulgo *κτάνῃ*. Brunck's emendation is in conformity with the Canon of Dawes that the optative with the particles *ὡς, ἵνα, ὅπως, ὄφρα, μὴ,* is never subjoined to verbs in a present or future, or the subjunctive to verbs in a past signification. The rule, however, is by no means universal. See Porson on Phœn. 68.

959. *θανάσιμον.* Brunck properly understands an ellipse of the word ὁδὸν. Soph. Trach. 874. Βέβηκε Δηϊάνειρα τὴν πανυστάτην ὁδῶν ἁπασῶν.

961. Senec. Œd. 787. *Animam senilem mollis exsolvit sopor.*

ΟΙ. φεῦ, φεῦ· τί δῆτ' ἄν, ὦ γύναι, σκοποῖτό τις
τὴν Πυθόμαντιν ἑστίαν, ἢ τοὺς ἄνω
κλάζοντας ὄρνις, ὧν ὑφηγητῶν, ἐγὼ
κτανεῖν ἔμελλον πατέρα τὸν ἐμόν; ὁ δὲ θανὼν
κεύθει κάτω δὴ γῆς· ἐγὼ δ' ὅδ' ἐνθάδε
ἄψαυστος ἔγχους, εἴ τι μὴ τῷ 'μῷ πόθῳ
κατέφθιθ'. οὕτω δ' ἂν θανὼν εἴη 'ξ ἐμοῦ.
τὰ δ' οὖν παρόντα ξυλλαβὼν θεσπίσματα,
κεῖται παρ' Ἅιδῃ Πόλυβος, ἄξι' οὐδενός.
ΙΟ. οὔκουν ἐγώ σοι ταῦτα προὔλεγον πάλαι;
ΟΙ. ηὔδας· ἐγὼ δὲ τῷ φόβῳ παρηγόμην.
ΙΟ. μὴ νῦν ἔτ' αὐτῶν μηδὲν εἰς θυμὸν βάλῃς.
ΟΙ. καὶ πῶς τὸ μητρὸς λέκτρον οὐκ ὀκνεῖν με δεῖ;
ΙΟ. τί δ' ἂν φοβοῖτ' ἄνθρωπος ᾧ τὰ τῆς τύχης
κρατεῖ, πρόνοια δ' ἐστὶν οὐδενὸς σαφής;
εἰκῇ κράτιστον ζῆν, ὅπως δύναιτό τις.
σὺ δ' εἰς τὰ μητρὸς μὴ φοβοῦ νυμφεύματα.
πολλοὶ γὰρ ἤδη κἀν ὀνείρασι βροτῶν

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966. *ὄρνις*, for *ὄρνιθας*. This construction is regular in Attic. Compare Arist. Av. 1027. In Athenæus ix. p. 373. D. we have *ὄρνεις*. So also in Arist. Plut. 677. *φθοῖς* for *φθοίδας*. After *ὑφηγητῶν*, the participle *ὄντων*, or some cognate word, as *ὑφηγουμένων*, must be supplied, and so infra v. 1260. Œd. C. 1518. This construction however is not common. See Matt. Gr. Gr. §. 563. Obs. With regard to the sentiment compare Hom. Il. M. 237. sqq.

969. *τῷ 'μῷ πόθῳ*. *From regret on my account*. This appears to be an ironical allusion to the supposed failure of the Oracle.

977. Elmsley well explains the sense by the following trimeter: *Τύχη τὰ θνητῶν πράγματ', οὐκ εὐβουλία*. Compare Hor. Od. II. 16. 25. *Lætus in præsens animus quid ultra est Oderit curare.*

981. Brunck compares the following passage from Cicero de Divin. i. 29. translated

μητρὶ ξυνευνάσθησαν. ἀλλὰ ταῦθ' ὅτῳ
παρ' οὐδέν ἐστι, ῥᾷστα τὸν βίον φέρει.
ΟΙ. *καλῶς ἅπαντα ταῦτ' ἂν ἐξείρητό σοι,*
εἰ μὴ 'κύρει ζῶσ' ἡ τεκοῦσα· νῦν δ', ἐπεὶ
ζῇ, πᾶσ' ἀνάγκη, κεἰ καλῶς λέγεις, ὀκνεῖν.
ΙΟ. *καὶ μὴν μέγας γ' ὀφθαλμὸς οἱ πατρὸς τάφοι.*
ΟΙ. *μέγας, ξυνίημ'· ἀλλὰ τῆς ζώσης φόβος.*
ΑΓ. *ποίας δὲ καὶ γυναικὸς ἐκφοβεῖσθ' ὕπερ;*
ΟΙ. Μερόπης, *γεραιὲ,* Πόλυβος *ἧς ᾤκει μέτα.*
ΑΓ. *τί δ' ἔστ' ἐκείνης ὑμὶν εἰς φόβον φέρον;*
ΟΙ. *θεήλατον μάντευμα δεινὸν, ὦ ξένε.*
ΑΓ. *ἦ ῥητόν; ἢ οὐχὶ θεμιτὸν ἄλλον εἰδέναι;*
ΟΙ. *μάλιστά γ'· εἶπε γάρ με Λοξίας ποτὲ*
χρῆναι μιγῆναι μητρὶ τῇ 'μαυτοῦ, τό τε
πατρῷον αἷμα χερσὶ ταῖς ἐμαῖς ἑλεῖν.

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from Plato: *Quum dormientibus ea pars animi, quæ mentis et rationis sit particeps, sopita langueat; illa autem, in qua feritas quædam sit atque agrestis immanitas, quum sit immoderato tumefacta potu atque pastu, exsultare eam in somno immoderateque jactari; itaque huic omnia visa objiciuntur, a mente ac ratione vacua; ut aut* cum matre corpus miscere *videatur, aut cum quovis alio vel homine vel deo, sæpe bellua, atque etiam trucidare aliquem, et impie cruentari, multaque facere impure atque tetre, cum temeritate et imprudentia.* Suetonius also, *in Vit. Cæs.* mentions a similar dream of the Emperor.

987. We have inserted the particle γ' for the sake of the metre. See Porson on Eurip. Phœn. 1638. and comp. vv. 1004. 1066. inf.

993. The reading of Aldus and the MSS. is *ἢ οὐ θεμιτόν*. Before the appearance of Brunck's edition of Sophocles, Porson had emended the line as it now stands; and it is not a little curious that Brunck himself, who observes in his note that *μὴ οὐ* is always used by the Attic poets as a monosyllable, had formerly produced this very line, which is a solitary instance, in his note on Eurip. Orest. 593. in refutation of an observation of Markland to the same effect, on the 248th line of the Supplices. See Porson's Advers. p. 40. In line 1002 we should also read with Porson, *ἐγὼ οὐχὶ* (Advers. p. 165.) where Brunck retains *ἔγωγ' οὐ*. See Markland ad Iph. T. 955.

ὧν οὕνεχ' ἡ Κόρινθος ἐξ ἐμοῦ πάλαι
μακρὰν ἀπῳκεῖτ'· εὐτυχῶς μὲν, ἀλλ' ὅμως
τὰ τῶν τεκόντων ὄμμαθ' ἥδιστον βλέπειν.
ΑΓ. ἦ γὰρ τάδ' ὀκνῶν, κεῖθεν ἦσθ' ἀπόπτολις;
ΟΙ. πατρός τε χρῄζων μὴ φονεὺς εἶναι, γέρον.
ΑΓ. τί δῆτ' ἐγὼ οὐχὶ τοῦδε τοῦ φόβου σ', ἄναξ,
ἐπείπερ εὔνους ἦλθον, ἐξελυσάμην;
ΟΙ. καὶ μὴν χάριν γ' ἂν ἀξίαν λάβοις ἐμοῦ.
ΑΓ. καὶ μὴν μάλιστα τοῦτ' ἀφικόμην, ὅπως,
σοῦ πρὸς δόμους ἐλθόντος, εὖ πράξαιμί τι.
ΟΙ. ἀλλ' οὔ ποτ' εἶμι τοῖς φυτεύσασίν γ' ὁμοῦ.
ΑΓ. ὦ παῖ, καλῶς εἶ δῆλος οὐκ εἰδὼς τί δρᾷς.
ΟΙ. πῶς, ὦ γεραιέ; πρὸς θεῶν, δίδασκέ με.
ΑΓ. εἰ τῶνδε φεύγεις οὕνεκ' εἰς οἴκους μολεῖν.
ΟΙ. ταρβῶν γε μή μοι Φοῖβος ἐξέλθῃ σαφής.
ΑΓ. ἦ μὴ μίασμα τῶν φυτευσάντων λάβῃς;
ΟΙ. τοῦτ' αὐτὸ, πρέσβυ, τοῦτό μ' εἰσαεὶ φοβεῖ.
ΑΓ. ἆρ' οἶσθα δῆτα πρὸς δίκης οὐδὲν τρέμων;
ΟΙ. πῶς δ' οὐχὶ, παῖς γ' εἰ τῶνδε γεννητῶν ἔφυν;
ΑΓ. ὅθ' οὕνεκ' ἦν σοι Πόλυβος οὐδὲν ἐν γένει.

1005. διὰ is understood before τοῦτ'. Thus Œd. C. 1291. ἃ δ' ἦλθον, ἤδη σοι θέλω λέξαι, πάτερ.

1006. εὖ πράξαιμί τι. *That I might derive some benefit.* Brunck compares Arist. Plut. 341. Pac. 215. Eurip. Herc. F. 729. The signification of πράττειν, ποιεῖν, and πάσχειν are frequently interchanged. See Viger. de Idiom. Gr. p. 228. ed. Ox.

1011. ταρβῶ, Brunck. But Erfurdt and Elmsley properly restore the participle; the latter compares Antig. 404.

ΟΙ. πῶς εἶπας; οὐ γὰρ Πόλυβος ἐξέφυσέ με;
ΑΓ. οὐ μᾶλλον οὐδὲν τοῦδε τἀνδρὸς, ἀλλ᾽ ἴσον.
ΟΙ. καὶ πῶς ὁ φύσας ἐξ ἴσου τῷ μηδενί;
ΑΓ. ἀλλ᾽ οὔ σ᾽ ἐγείνατ᾽ οὔτ᾽ ἐκεῖνος, οὔτ᾽ ἐγώ.
ΟΙ. ἀλλ᾽ ἀντὶ τοῦ δὴ παῖδά μ᾽ ὠνομάζετο;
ΑΓ. δῶρόν ποτ᾽, ἴσθι, τῶν ἐμῶν χειρῶν λαβών.
ΟΙ. κᾆθ᾽ ὧδ᾽ ἀπ᾽ ἄλλης χειρὸς ἔστερξεν μέγα;
ΑΓ. ἡ γὰρ πρὶν αὐτὸν ἐξέπεισ᾽ ἀπαιδία.
ΟΙ. σὺ δ᾽ ἐμπολήσας, ἢ τεκών μ᾽ αὐτῷ δίδως;
ΑΓ. εὑρὼν ναπαίαις ἐν Κιθαιρῶνος πτυχαῖς.
ΟΙ. ὡδοιπόρεις δὲ πρὸς τί τούσδε τοὺς τόπους;
ΑΓ. ἐνταῦθ᾽ ὀρείοις ποιμνίοις ἐπεστάτουν.
ΟΙ. ποιμὴν γὰρ ἦσθα, κἀπὶ θητείᾳ πλάνης;
ΑΓ. σοῦ δ᾽, ὦ τέκνον, σωτήρ γε τῷ τότ᾽ ἐν χρόνῳ.
ΟΙ. τί δ᾽ ἄλγος ἴσχοντ᾽ ἐν κακοῖς με λαμβάνεις;
ΑΓ. ποδῶν ἂν ἄρθρα μαρτυρήσειεν τὰ σά.
ΟΙ. οἴμοι· τί τοῦτ᾽ ἀρχαῖον ἐννέπεις κακόν;
ΑΓ. λύω σ᾽ ἔχοντα διατόρους ποδοῖν ἀκμάς.
ΟΙ. δεινόν γ᾽ ὄνειδος σπαργάνων ἀνειλόμην.

1019. τῷ μηδενί. *To one in an humble station.* So Œd. C. 918. ἴσον τῷ μηδενί. Compare Eurip. Hec. 131. Andr. 701. Troad. 609. The expression is somewhat different in v. 1187. infra.

1021. ὠνομάζετο. See on v. 148. supra.

1028. ποιμνίοις ἐπεστάτουν, i. e. ἀρχιποίμην *eram* as, Burton properly explains it, after Eustathius ad Hom. Od. A. p. 1398.

1030. We have given σοῦ δ᾽ for σοῦ γ᾽ with Elmsley.

1035. A remarkable difference in the reading of this line occurs in Eustathius ad Hom. Il. A. p. 66. 181. and p. 1097. 25. where it is cited καλόν γ᾽ ὄνειδος, which Brunck prefers, as implying a bitter irony. But Valckenær justly condemns the alteration, as having arisen from a confusion of

ΑΓ. *ὥστ' ὠνομάσθης ἐκ τύχης ταύτης, ὃς εἶ.*
ΟΙ. *ὢ πρὸς θεῶν, πρὸς μητρὸς, ἢ πατρός; φράσον.*
ΑΓ. *οὐκ οἶδ'· ὁ δοὺς δὲ ταῦτ' ἐμοῦ λῷον φρονεῖ.*
ΟΙ. *ἦ γὰρ παρ' ἄλλου μ' ἔλαβες, οὐδ' αὐτὸς τυχών;*
ΑΓ. *οὔκ· ἀλλὰ ποιμὴν ἄλλος ἐκδίδωσί μοι.*
ΟΙ. *τίς οὗτος; ἦ κάτοισθα δηλῶσαι λόγῳ;*
ΑΓ. *τῶν Λαΐου δήπου τις ὠνομάζετο.*
ΟΙ. *ἦ τοῦ τυράννου τῆσδε γῆς πάλαι ποτέ;*
ΑΓ. *μάλιστα. τούτου τἀνδρὸς οὗτος ἦν βοτήρ.*
ΟΙ. *ἦ κἄστ' ἔτι ζῶν οὗτος, ὥστ' ἰδεῖν ἐμέ;*
ΑΓ. *ὑμεῖς γ' ἄριστ' εἰδεῖτ' ἂν οἱ 'πιχώριοι.*
ΟΙ. *ἔστιν τὶς ὑμῶν, τῶν παρεστώτων πέλας,*
ὅστις κάτοιδε τὸν βοτῆρ', ὃν ἐννέπει,
εἴτ' οὖν ἐπ' ἀγρῶν, εἴτε κἀνθάδ' εἰσιδών;
σημήναθ', ὡς ὁ καιρὸς ηὑρῆσθαι τάδε.
ΧΟ. *οἶμαι μὲν οὐδέν' ἄλλον, ἢ τὸν ἐξ ἀγρῶν,*
ὃν κἀμάτευες πρόσθεν εἰσιδεῖν· ἀτὰρ
ἥδ' ἂν τάδ' οὐχ ἥκιστ' ἂν Ἰοκάστη λέγοι.
ΟΙ. *γύναι, νοεῖς ἐκεῖνον, ὅντιν' ἀρτίως*
μολεῖν ἐφιέμεσθα, τόν θ' οὗτος λέγει;
ΙΟ. *τίς δ', ὅντιν' εἶπε; μηδὲν ἐντραπῇς. τὰ δὲ*
ῥηθέντα βούλου μηδὲ μεμνῆσθαι μάτην.

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this verse with Eurip. Med. 514. *καλόν γ' ὄνειδος τῷ νεωστὶ νυμφίῳ.*

1037. This line is properly explained by the lesser Scholiast, *πρὸς μητρὸς ἢ πατρὸς ἔπαθον τοῦτο, τὸ διατρηθῆναι τὰ ἄρθρα;* and so Triclinius.

ΟΙ. οὐκ ἂν γένοιτο τοῦθ', ὅπως ἐγὼ λαβὼν
σημεῖα τοιαῦτ', οὐ φανῶ τοὐμὸν γένος.
ΙΟ. μὴ, πρὸς θεῶν, εἴπερ τι τοῦ σαυτοῦ βίου
κήδει, ματεύσῃς τοῦθ'· ἅλις νοσοῦσ' ἐγώ.
ΟΙ. θάρσει. σὺ μὲν γὰρ, οὐδ' ἂν ἐκ τρίτης ἐγὼ
μητρὸς φανῶ τρίδουλος, ἐκφανεῖ κακή.
ΙΟ. ὅμως πιθοῦ μοι, λίσσομαι· μὴ δρᾶν τάδε.
ΟΙ. οὐκ ἂν πιθοίμην μὴ οὐ τάδ' ἐκμαθεῖν σαφῶς.
ΙΟ. καὶ μὴν φρονοῦσά γ' εὖ, τὰ λῷστά σοι λέγω.
ΟΙ. τὰ λῷστα τοίνυν ταῦτά μ' ἀλγύνει πάλαι.
ΙΟ. ὦ δύσποτμ', εἴθε μήποτε γνοίης ὃς εἶ.
ΟΙ. ἄξει τις ἐλθὼν δεῦρο τὸν βοτῆρά μοι;
ταύτην δ' ἐᾶτε πλουσίῳ χαίρειν γένει.
ΙΟ. ἰοὺ, ἰοὺ, δύστηνε· τοῦτο γάρ σ' ἔχω
μόνον προσειπεῖν, ἄλλο δ' οὔ ποθ' ὕστερον.
ΧΟ. τί ποτε βέβηκεν, Οἰδίπους, ὑπ' ἀγρίας
ᾄξασα λύπης ἡ γυνή; δέδοιχ' ὅπως
μὴ 'κ τῆς σιωπῆς τῆσδ' ἀναῤῥήξει κακά.
ΟΙ. ὁποῖα χρῄζει ῥηγνύτω· τοὐμὸν δ' ἐγὼ,

1062. ἐκ τρίτης μητρὸς τρίδουλος. In a similar sense we have τρὶς νόθος, Eurip. Androm. 637. where the note of Musgrave, referred to by Brunck, may be consulted.

1064. Brunck reads μὴ δρᾷ τάδε with three MSS. In defence of the common reading Elmsley adduces Æsch. Eum. 797. Ἐμοὶ πίθεσθε μὴ βαρυστονῶς φέρειν.

1075. ἀναῤῥήξει. Vulgo ἀναῤῥήξῃ. The reading of the text, now generally received, is in conformity with the canon of Dawes, p. 405. that the particles ὅπως μὴ, are never followed by the first aorist subjunctive, active or middle, but by the future indicative. It is farther observed by Porson ad Hecub. 398. that these particles are generally found with the second person, though they sometimes occur with the third, and but seldom with the first.

κεἰ σμικρόν ἐστι, σπέρμ᾽ ἰδεῖν βουλήσομαι.
αὐτὴ δ᾽ ἴσως, φρονεῖ γὰρ ὡς γυνὴ μέγα,
τὴν δυσγένειαν τὴν ἐμὴν αἰσχύνεται.
ἐγὼ δ᾽ ἐμαυτὸν παῖδα τῆς Τύχης νέμων
τῆς εὖ διδούσης, οὐκ ἀτιμασθήσομαι.
τῆς γὰρ πέφυκα μητρός· οἱ δὲ συγγενεῖς
μῆνές με μικρὸν καὶ μέγαν διώρισαν.
τοιόσδε δ᾽ ἐκφὺς, οὐκ ἂν ἐξέλθοιμ᾽ ἔτι
ποτ᾽ ἄλλος, ὥστε μὴ ᾽κμαθεῖν τοὐμὸν γένος.

ΧΟΡΟΣ.

Εἴπερ ἐγὼ μάντις εἰμὶ στροφή.
καὶ κατὰ γνώμαν ἴδρις,
οὐ τὸν Ὄλυμπον, ἀπεί-
ρων, Κιθαιρὼν, οὐκ ἔσει
τὰν αὔριον πανσέληνον,
μὴ οὐ σέ γε καὶ πατριώταν Οἰδίπου

1077. *βουλήσομαι* for *βούλομαι*. Œd. C. 1289. Eur. Med. 261.

1080. Hor. Sat. II. 6. 49. *Luserat in Campo Fortunæ Filius.*

1082. *τῆς* for *ταύτης*. This use of the article instead of the relative is very usual in the neuter, especially in the oblique cases, though it happens less frequently in the masculine, and so rarely in the feminine that Markland ad Supp. p. 251. denies its use in that gender altogether. But compare v. 1466. infra. Xen. R. A. ii. 8. of the Athenians: *ἔπειτα φωνὴν τὴν πᾶσαν ἀκούοντες, ἐξελέξαντο τοῦτο μὲν ἐκ τῆς, τοῦτο δὲ ἐκ τῆς.* See Matt. Gr. Gr. §. 286.

1091. The following is the order of the words, as correctly given by Elmsley: *μὴ οὐ καὶ τροφὸν καὶ μητέρα*, i. e. Corinth and Thebes, *αὔξειν σε (ὡς ὄντα) πατριώταν Οἰδίπου, καὶ (σε) χορεύεσθαι πρὸς ἡμῶν, κ. τ. λ.* *Corinth and Thebes will acknowledge you to be the country of Œdipus,* &c. *αὔξειν* is not put for *αὔξεσθαι*, as Musgrave observes, deceived, together with the other commentators, by the position of *καὶ* before *πατριώταν*, which however does not

καὶ τροφὸν καὶ μητέρ' αὔξειν,
καὶ χορεύεσθαι πρὸς ἡμῶν,
ὡς ἐπίηρα φέρον-
τα τοῖς ἐμοῖς τυράννοις.
ἰήϊε Φοῖβέ, σοὶ
δὲ ταῦτ' ἀρέστ' εἴη.
τίς σε, τέκνον, τίς σ' ἔτικτε ἀντιστρ.
τῶν μακραιώνων; ἆρα
Πανὸς ὀρεσσιβάτα
προσπελασθεῖσ', ἤ σέ γε
τις θυγάτηρ, Λοξίου; τῷ
γὰρ πλάκες ἀγρονόμοι πᾶσαι φίλαι·
εἴθ' ὁ Κυλλάνας ἀνάσσων,
εἴθ' ὁ Βακχεῖος θεὸς ναί-
ων ἐπ' ἄκρων ὀρέων,
εὕρημα δέξατ' ἔκ του
Νυμφᾶν Ἑλικωνίδων,
αἷς πλεῖστα συμπαίζει.

---

refer to καὶ προφὸν καὶ μητέρα, but to καὶ χορεύεσθαι.

1095, 6, 7. The error which Brunck supposed to exist in these lines, but really contained in the Antistrophe, is corrected by Porson on Orest. 614. by the ejection of a single letter from the word Ἑλικωνιάδων, v. 1008. It is unnecessary to state the particulars of Brunck's alteration in the text.

1099. ἆρα. Elmsley observes that ἄρα, with the first syllable short, which Brunck has adopted after Heath, is never used at the beginning of the sentence.

1100. After ὀρεσσιβάτα Brunck supplies που to complete the metre, after the conjecture of Heath. Elmsley would rather τις. We prefer the removal of ὦ before Κιθαιρὼν in the Strophe, which Erfurdt has adopted. The construction of the passage is this: ἆρα τις θυγάτηρ προσπελασθεῖσ' Πανὸς ὀρεσ. ἢ Λοξίου (ἔτικτε) σέ; Θυγάτηρ is not used in its usual acceptation here to signify *a daughter*, but *a* g[illegible] generally.

ΟΙ. Εἰ χρή τι κἀμὲ, μὴ ξυναλλάξαντά πω,
πρέσβυ, σταθμᾶσθαι, τὸν βοτῆρ' ὁρᾷν δοκῶ,
ὅνπερ πάλαι ζητοῦμεν. ἔν τε γὰρ μακρῷ
γήρᾳ ξυνᾴδει τῷδε τἀνδρὶ σύμμετρος·
ἄλλως τε τοὺς ἄγοντας, ὥσπερ οἰκέτας
ἔγνωκ' ἐμαυτοῦ· τῇ δ' ἐπιστήμῃ σύ μου
προὔχοις τάχ' ἄν που, τὸν βοτῆρ' ἰδὼν πάρος.
ΧΟ. ἔγνωκα γάρ, σάφ' ἴσθι. Λαΐου γὰρ ἦν,
εἴπερ τις ἄλλος, πιστὸς, ὡς νομεὺς ἀνήρ.
ΟΙ. σὲ πρῶτ' ἐρωτῶ, τὸν Κορίνθιον ξένον,
ἦ τόνδε φράζεις; ΑΓ. τοῦτον, ὅνπερ εἰσορᾷς.
ΟΙ. οὗτος σὺ πρέσβυ, δεῦρό μοι φώνει βλέπων
ὅσ' ἂν σ' ἐρωτῶ. Λαΐου ποτ' ἦσθα σύ;

ΘΕΡΑΠΩΝ.

ἦν δοῦλος, οὐκ ὠνητὸς, ἀλλ' οἴκοι τραφείς.

1111. *πρέσβυ.* Brunck considers *πρέσβυ* to be the true reading, but the chorus is no where else addressed in a similar manner. Elmsley is as positive with regard to *πρέσβυν*, which has the authority of the greater portion of MSS. and is certainly preferable to *πρέσβυ*. We should nevertheless unhesitatingly have given *πρέσβει*, from the conjecture of Musgrave, had it been sanctioned by a single MS. in which case the construction would be *μὴ συναλλάξαντα πρέσβει, having never met the old man.*

1113. Vulgo *τῷδέ τ' ἀνδρί.* We have adopted the reading and pointing of the text, which Brunck himself considers equally correct. The sense is: *For his old age seems to correspond with that of this Corinthian.* See v. 1040.

1121. *δεῦρο βλέπων.* A usual form, particularly in Aristophanes, of bespeaking attention. Thus also in Soph. Trach. 402. *οὗτος, βλέφ' ὧδε.* Brunck also produces the following variations of the formula from Plautus: *Agedum respice ad me. Huc me specta et responde mihi. Aspicedum contra me.*

ΟΙ. ἔργον μεριμνῶν ποῖον, ἦ βίον τίνα;
ΘΕ. ποίμναις τὰ πλεῖστα τοῦ βίου ξυνειπόμην.
ΟΙ. χώροις μάλιστα πρὸς τίσι ξύναυλος ὤν;
ΘΕ. ἦν μὲν Κιθαιρών, ἦν δὲ πρόσχωρος τόπος.
ΟΙ. τὸν ἄνδρα τόνδ' οὖν οἶσθα τῇδέ που μαθών;
ΘΕ. τί χρῆμα δρῶντα; ποῖον ἄνδρα καὶ λέγεις;
ΟΙ. τόνδ', ὃς πάρεστιν. ἦ ξυναλλάξας τί πω;
ΘΕ. οὐχ ὥστε γ' εἰπεῖν ἐν τάχει μνήμης ὕπο.
ΑΓ. κοὐδέν γε θαῦμα, δέσποτ'. ἀλλ' ἐγὼ σαφῶς
ἀγνῶτ' ἀναμνήσω νιν. εὖ γὰρ οἶδ' ὅτι
κάτοιδεν, ἦμος τὸν Κιθαιρῶνος τόπον,
(ὁ μὲν διπλοῖσι ποιμνίοις, ἐγὼ δ' ἑνὶ)
ἐπλησίαζε τῷδε τἀνδρὶ τρεῖς ὅλους
ἐξ ἦρος εἰς ἀρκτοῦρον ἐκμήνους χρόνους·
χειμῶνι δ' ἤδη τἀμά τ' εἰς ἔπαυλ' ἐγὼ
ἤλαυνον, οὗτός τ' εἰς τὰ Λαΐου σταθμά.
λέγω τι τούτων, ἦ οὐ λέγω πεπραγμένον;

1130. ἢ ξυναλλάξας. We must supply οἶσθα from v. 1128. Of the use of the participle after verbs signifying *to know, to perceive*, &c. see Matt. Gr. Gr. 547. 548.

1136. The common reading is ἐπλησίαζον, for which Brunck reads ἐπλησίαζεν, which, with the omission at least of the final ν, we certainly prefer. For although the phrase τῷδε τἀνδρὶ does not necessarily apply to the speaker, (see v. 1113.) still it more usually does, and in the present instance the third person is better suited to the construction.

1137. ἐμμήνους Vulgo. Some read ἑκμήνους, whence Schæfer. ad Bos. Ellip. Gr. p. 338. acutely conjectures ἑκμήνους, which is supported by the authority of Pliny, who fixes the rising of Arcturus eleven days before the autumnal Equinox, which would give a space of *six months* from the time when the flocks quitted the folds. Polybius, IV. p. 367. Στρατοκλέους πρυτανεύοντος τὴν δευτέραν ἔκμηνον. In this case, however, it should be noticed that τρεῖς must refer to three different seasons.

ΘΕ. λέγεις ἀληθῆ, καίπερ ἐκ μακροῦ χρόνου.
ΑΓ. φέρ᾽ εἰπὲ νῦν, τότ᾽ οἶσθα παῖδά μοί τινα
δοὺς, ὡς ἐμαυτῷ θρέμμα θρεψαίμην ἐγώ;
ΘΕ. τί δ᾽ ἔστι; πρὸς τί τοῦτο τοὔπος ἱστορεῖς;
ΑΓ. ὅδ᾽ ἐστὶν, ὦ τᾶν, κεῖνος, ὃς τότ᾽ ἦν νέος.
ΘΕ. οὐκ εἰς ὄλεθρον; οὐ σιωπήσας ἔσει;
ΟΙ. ἆ, μὴ κόλαζε, πρέσβυ, τόνδ᾽, ἐπεὶ τὰ σὰ
δεῖται κολαστοῦ μᾶλλον, ἢ τὰ τοῦδ᾽ ἔπη.
ΘΕ. τί δ᾽, ὦ φέριστε δεσποτῶν, ἁμαρτάνω;
ΟΙ. οὐκ ἐννέπων τὸν παῖδ᾽, ὃν οὗτος ἱστορεῖ.
ΘΕ. λέγει γὰρ εἰδὼς οὐδὲν, ἀλλ᾽ ἄλλως πονεῖ.
ΟΙ. σὺ πρὸς χάριν μὲν οὐκ ἐρεῖς, κλάων δ᾽ ἐρεῖς.
ΘΕ. μὴ δῆτα, πρὸς θεῶν, τὸν γέροντά μ᾽ αἰκίσῃ.
ΟΙ. οὐχ ὡς τάχος τις τοῦδ᾽ ἀποστρέψει χέρας;
ΘΕ. δύστηνος, ἀντὶ τοῦ; τί προσχρῄζων μαθεῖν;
ΟΙ. τὸν παῖδ᾽ ἔδωκας τῷδ᾽ ὃν οὗτος ἱστορεῖ;
ΘΕ. ἔδωκ᾽· ὀλέσθαι δ᾽ ὤφελον τῇδ᾽ ἡμέρᾳ.
ΟΙ. ἀλλ᾽ εἰς τόδ᾽ ἥξεις, μὴ λέγων γε τοὔνδικον.
ΘΕ. πολλῷ γε μᾶλλον, ἢν φράσω, διόλλυμαι.

1145. ὦ τᾶν, *My friend.* A familiar term of address, in frequent use with the Attic orators and poets. Demosth. Olymp. 3. p. 124. Eur. Cyclop. 534. Herac. 322. Brunck reads ὦ 'τὰν, which is incorrect, as is the absurd derivation of the term, given by Ulpian on the passage from Demosthenes; τὸ δὲ, ὦ 'τὰν, δύο μέρη λόγου εἰσίν· ὦ, καὶ ἐτᾶν, ὅ ἐστιν, ἑταῖρε.

1146. οὐκ εἰς ὄλεθρον; Brunck supplies ἄπει, as in v. 430. supra; or ἀποφθαρεῖ, as in Aristoph. Nub. 789. Equit. 892. οὐκ εἰς κόρακας ἀποφθερεῖ;

1158. τοὔνδικον, *justum*, i. e. *verum*. Hesych. ἔνδικον, ἀληθές. Brunck.

ΟΙ. ἀνὴρ ὅδ᾽, ὡς ἔοικεν, ἐς τριβὰς ἐλᾷ.
ΘΕ. οὐ δῆτ᾽ ἔγωγ᾽· ἀλλ᾽ εἶπον, ὡς δοίην, πάλαι.
ΟΙ. πόθεν λαβών; οἰκεῖον, ἢ ᾽ξ ἄλλου τινός;
ΘΕ. ἐμὸν μὲν οὐκ ἔγωγ᾽· ἐδεξάμην δέ του.
ΟΙ. τίνος πολιτῶν τῶνδε, κἀκ ποίας στέγης;
ΘΕ. μὴ, πρὸς θεῶν, μὴ, δέσποθ᾽, ἱστόρει πλέον.
ΟΙ. ὄλωλας, εἴ σε ταῦτ᾽ ἐρήσομαι πάλιν.
ΘΕ. τῶν Λαΐου τοίνυν τις ἦν γεννημάτων.
ΟΙ. ἢ δοῦλος, ἢ κείνου τις ἐγγενὴς γεγώς;
ΘΕ. οἴμοι· πρὸς αὐτῷ γ᾽ εἰμὶ τῷ δεινῷ λέγειν.
ΟΙ. κἄγωγ᾽ ἀκούειν· ἀλλ᾽ ὅμως ἀκουστέον.
ΘΕ. κείνου γέ τοι δὴ παῖς ἐκλῄζεθ᾽· ἡ δ᾽ ἔσω
καλλιστ᾽ ἂν εἴποι σὴ γυνὴ τάδ᾽ ὡς ἔχει.
ΟΙ. ἦ γὰρ δίδωσιν ἥδε σοι; ΘΕ. μάλιστ᾽, ἄναξ.
ΟΙ. ὡς πρὸς τί χρείας; ΘΕ. ὡς ἀναλώσαιμί νιν.
ΟΙ. τεκοῦσα τλήμων; ΘΕ. θεσφάτων κακῶν ὄκνῳ.
ΟΙ. ποίων; ΘΕ. κτενεῖν νιν τοὺς τεκόντας ἦν λόγος.
ΟΙ. πῶς δῆτ᾽ ἀφῆκας τῷ γέροντι τῷδε σύ;
ΘΕ. κατοικτίσας, ὦ δέσποθ᾽, ὡς ἄλλην χθόνα

1167. τις γεννημάτων. There is a similar change in gender in Eur. Phœn. 1730. ἄθλιοι παρθένων, where Porson instances the Latin *dulcissime rerum*, and the like. This construction is called by the Grammarians the σχῆμα πρὸς τὸ σημαινόμενον.

1178. Brunck properly observes that ὡς cannot here be understood for εἰς or πρὸς, since it never occurs in that sense, unless where *persons* are signified. See also Valckenær and Porson on Eurip. Phœn. 1415. Hence the ellipse must be supplied thus: ὡς δοκῶν ἐκεῖνον ἀποίσειν τὸν παῖδα εἰς ἄλλην χθόνα, ἔνθεν αὐτὸς ἦν. Elmsley adduces an instance of similar construction from Eurip. Herc. F. 984. Ἄλλῳ δ᾽ ἐπεῖχε τόξ᾽, ὃς ἀμφιβώμιον Ἔπτηξε κρηπῖδ᾽, ὡς λεληθέναι δοκῶν.

δοκῶν ἀποίσειν, αὐτὸς ἔνθεν ἦν. ὁ δὲ
κάκ' εἰς μέγιστ' ἔσωσεν. εἰ γὰρ οὗτος εἶ,
ὅν φησιν οὗτος, ἴσθι δύσποτμος γεγώς.
ΟΙ. ἰοὺ, ἰού· τὰ πάντ' ἂν ἐξίκοι σαφῆ.
ὦ φῶς, τελευταῖόν σε προσβλέψαιμι νῦν,
ὅστις πέφασμαι φύς τ' ἀφ' ὧν οὐ χρῆν, ξὺν οἷς τ'
οὐ χρῆν μ' ὁμιλῶν, οὕς τ' ἐμ' οὐκ ἔδει κτανών.

ΧΟΡΟΣ.

Ἰὼ γενεαὶ βροτῶν,
ὡς ὑμᾶς ἴσα καὶ τὸ μηδὲν
ζώσας ἐναριθμῶ.
τίς γὰρ, τίς ἀνὴρ πλέον
τᾶς εὐδαιμονίας φέρει,
ἢ τοσοῦτον ὅσον δοκεῖν,
καὶ δόξαντ' ἀποκλῖναι;
τὸ σόν τοι παράδειγμ' ἔχων,
τὸν σὸν δαίμονα, τὸν σὸν, ὦ τλᾶμον
Οἰδιπόδα, βροτῶν οὐδένα μακαρίζω·

1184. See on v. 366. supra.

1186. sqq. This Choral ode is usually divided into two regular Strophes and Antistrophes, which seems to be the proper method. We have not, however, thought it necessary to depart from Brunck's copy, leaving its disposition into Antistrophic verses, as an exercise for the ingenuity of those, who are curious in metrical researches.

1186. The Scholiast compares Soph. Aj. 125. Ὁρῶ γὰρ ἡμᾶς οὐδὲν ὄντας ἄλλο, πλὴν Εἴδωλ' ὅσοιπερ ζῶμεν, ἢ κούφην σκιάν. Pind. Pyth. VIII. 134. τί δέ τις; τί δ' οὔτις; Σκιᾶς ὄναρ ἄνθρωποι. So Horace, Od. IV. 7. 16. *Pulvis et umbra sumus.*

1191. δοκεῖν. Supply εὐδαιμονίαν φέρειν, from the preceding line.

ὅστις καθ' ὑπερβολὰν τοξεύσας,
ἐκράτησας τοῦ πάντ' εὐδαίμονος ὄλβου·
ὦ Ζεῦ, κατὰ μὲν φθίσας τὰν γαμψώνυχα
παρθένον χρησμῳδόν·
θανάτων δ' ἐμᾷ χώρᾳ πύργος ἀναστάς·
ἐξ οὗ καὶ βασιλεὺς καλεῖ ἐμὸς,
καὶ τὰ μέγιστ' ἐτιμάθης,
ταῖς μεγάλαισιν ἐν Θήβαις ἀνάσσων.
τανῦν δ' ἀκούειν, τίς ἀθλιώτερος;
τίς ἐν πόνοις, τίς ἄταις ἀγρίαις
ξύνοικος ἀλλαγᾷ βίου;
ἰὼ κλεινὸν Οἰδίπου κάρα,
ᾧ μέγας λιμὴν αὐτὸς ἤρκεσε
παιδὶ καὶ πατρὶ θαλαμηπόλῳ πεσεῖν,
πῶς ποτε, πῶς ποθ' αἱ πατρῷαί σ'
ἄλοκες φέρειν, τάλας,
σῖγ' ἐδυνάθησαν εἰς τοσόνδε;
ἐφηῦρέ σ' ἄκονθ' ὁ πάνθ' ὁρῶν χρόνος·
δικάζει τὸν ἄγαμον γάμον πάλαι

1196. *καθ' ὑπερβολὰν τοξεύσας. Having shot beyond the mark.* Hesych. *καθ' ὑπερβόλην· ὑπερβαλλόντως.*

1200. Brunck, *ἀνέστας.* Elmsley has judiciously given the participle, which the sense and the construction seem to require.

1206. *ξύνοικος.* We must supply *μᾶλλον*, which Burton properly considers as contained in *ἀθλιώτερος.*

1214. *ἄγαμον γάμον.* This figure, called an *Oxymoron*, is much in use among the Tragic writers. Thus, *δυσγάμους γάμους*, Eurip. Phœn. 1062. So also Soph. Aj. 665. *ἄδωρα δῶρα.* Phil. 534. *ἄοικον εἰσοίκησιν.* Elect. 1154. *μήτηρ ἀμήτωρ.* Eurip. Hec. 610. *νύμφην τ' ἄνυμφον, παρθένον τ' ἀπάρθενον.* Phœn. 1771. *χάριν ἀχάριστον.* Suppl. 32. *δεσμὸν ἄδεσμον.*

τεκνοῦντα καὶ τεκνούμενον. 1215
ἰὼ Λαΐειον τέκνον,
εἴθε σ' εἴθε μήποτ' εἰδόμαν.
δύρομαι γὰρ ὡς περίαλλα
ἰαχέων ἐκ στομάτων.
τὸ δ' ὀρθὸν εἰπεῖν, 1220
ἀνέπνευσά τ' ἐκ σέθεν, καὶ
κατεκοίμισα τοὐμὸν ὄμμα.

ΕΞΑΓΓΕΛΟΣ.

Ὦ γῆς μέγιστα τῆσδ' ἀεὶ τιμώμενοι,
οἷ' ἔργ' ἀκούσεσθ', οἷα δ' εἰσόψεσθ', ὅσον δ'
ἀρεῖσθε πένθος, εἴπερ ἐγγενῶς ἔτι 1225
τῶν Λαβδακείων ἐντρέπεσθε δωμάτων.
οἶμαι γὰρ οὔτ' ἂν Ἴστρον, οὔτε Φᾶσιν ἂν
νίψαι καθαρμῷ τήνδε τὴν στέγην, ὅσα
κεύθει, (τὰ δ' αὐτίκ' εἰς τὸ φῶς φανεῖ,) κακὰ
ἑκόντα, κοὐκ ἄκοντα. τῶν δὲ πημονῶν 1230

Æsch. Pers. 686. *νᾶες ἄναες*. Agam. IV. *νόμον ἄνομον*. The figure is imitated by a Tragic writer, noticed by Cicero, de Oratore, III. 58: who has *innupta nuptiæ*; and Quintilian, Inst. Orat. IV. 5. cited by Dr. Blomfield, on Æsch. Agam. l. c. defines the figure to be; *quum hoc ipsum, quod dissimile rationi est, ratio coegerit; cujusmodi sunt*, qui tacent, clamant; nihil habentes, omnia possident.

1218. For *ὀδύρομαι* we read *δύρομαι*. See Porson ad Hecub. 784.

1227. It was supposed that criminals, particularly homicides, were purified by river, or sea water. Virg. Æn. II. 718. *Me bello e tanto digressum et cæde recenti Attrectare nefas, donec me flumine vivo Abluero.* Compare also Eurip. Hipp. 649. Iph. T. 1193.

1229. *τὰ δ' αὐτίκ' εἰς τὸ φῶς φανεῖ.* Elmsley observes that these words are in a parenthesis.

1230. *ἑκόντα, κοὐκ ἄκοντα.* See on v. 58. supra.

μάλιστα λυποῦσ' αἳ φανῶσ' αὐθαίρετοι.
ΧΟ. λείπει μὲν οὐδ' ἃ πρόσθεν ᾔδεμεν, τὸ μὴ οὐ
βαρύστον' εἶναι· πρὸς δ' ἐκείνοισιν τί φῄς;
ΕΞ. ὁ μὲν τάχιστος τῶν λόγων εἰπεῖν τε καὶ
μαθεῖν, τέθνηκε θεῖον Ἰοκάστης κάρα.
ΧΟ. ὦ δυστάλαινα· πρὸς τίνος ποτ' αἰτίας;
ΕΞ. αὐτὴ πρὸς αὑτῆς. τῶν δὲ πραχθέντων τὰ μὲν
ἄλγιστ' ἄπεστιν· ἡ γὰρ ὄψις οὐ πάρα.
ὅμως δ', ὅσον γε κἀν ἐμοὶ μνήμης ἔνι,
πεύσει τὰ κείνης ἀθλίας παθήματα.
Ὅπως γὰρ ὀργῇ χρωμένη παρῆλθ' ἔσω
θυρῶνος, ἵετ' εὐθὺ πρὸς τὰ νυμφικὰ
λέχη, κόμην σπῶσ' ἀμφιδεξίοις ἀκμαῖς·
πύλας δ', ὅπως εἰσῆλθ', ἐπιῤῥήξασ' ἔσω,
κάλει τὸν ἤδη Λάϊον πάλαι νεκρὸν,
μνήμην παλαιῶν σπερμάτων ἔχουσ', ὑφ' ὧν
θάνοι μὲν αὐτὸς, τὴν δὲ τίκτουσαν λίποι
τοῖς οἶσιν αὐτοῦ δύστεκνον παιδουργίαν.

1231. *αἳ 'ν φανῶσ'*, vulgo. But in this construction, *ἂν* is frequently omitted, as Brunck observes on Œd. C. 395.

1232. Vulgo *ᾔδειμεν*. See Elmsley ad Arist. Acharn. 323.

1244. *πύλας ἐπιῤῥήξασ' ἔσω*. *Shutting the door violently from within.*

1245. Brunck *'κάλει*. Erfurdt properly omits the augment. Compare supra, v. 780. Œd. C. 1626.

1246. *παλαιῶν σπερμάτων*, i. e. *Œdipus*. Plural for Sing.: and so *τοῖς οἷσιν αὐτοῦ*, in v. 1248, where perhaps we should read *τοῖς οὖσιν αὐτοῦ*. The substantive *υἱὸς* is frequently omitted after the verbs *εἶναι*, *γίγνεσθαι*, and the like. Eurip. Hec. 420. *πατρὸς οὖσ' ἐλευθέρου*. Androm. 757. *Ἢ μὴ γενοίμαν, ἢ πατέρων ἀγαθῶν Εἴην*. And in the Elect. 115. we should read with Seidler, *ἐγενόμαν Ἀγαμέμνονος*, rejecting *κούρα*, which is repeated in the following line.

1248. *παιδουργίαν* for *παιδουργόν*. *Res pro persona.* See Antig. 320.

ἐγοᾶτο δ' εὐνὰς, ἔνθα δύστηνος διπλοῦς,
ἐξ ἀνδρὸς ἄνδρα, καὶ τέκν' ἐκ τέκνων τέκοι.
χὤπως μὲν ἐκ τῶνδ' οὐκ ἔτ' οἶδ' ἀπόλλυται.
βοῶν γὰρ εἰσέπαισεν Οἰδίπους, ὑφ' οὗ
οὐκ ἦν τὸ κείνης ἐκθεάσασθαι κακόν·
ἀλλ' εἰς ἐκεῖνον περιπολοῦντ' ἐλεύσσομεν.
φοιτᾷ γὰρ, ἡμᾶς ἔγχος ἐξαιτῶν πορεῖν,
γυναῖκά τ' οὐ γυναῖκα, μητρῴαν δ' ὅπου
κίχοι διπλῆν ἄρουραν οὗ τε καὶ τέκνων.
λυσσῶντι δ' αὐτῷ δαιμόνων δείκνυσί τις·
οὐδεὶς γὰρ ἀνδρῶν, οἷ παρῆμεν ἐγγύθεν.
δεινὸν δ' ἀΰσας, ὡς ὑφηγητοῦ τινὸς,
πύλαις διπλαῖς ἐνήλατ'· ἐκ δὲ πυθμένων
ἔκλινε κοῖλα κλῇθρα, κἀμπίπτει στέγῃ,
οὗ δὴ κρεμαστὴν τὴν γυναῖκ' ἐσείδομεν,
πλεκταῖς ἐώραις ἐμπεπλεγμένην· ὁ δὲ
ὅπως ὁρᾷ νιν, δεινὰ βρυχηθεὶς τάλας,
χαλᾷ κρεμαστὴν ἀρτάνην. ἐπεὶ δὲ γῇ
ἔκειτο τλήμων, δεινά γ' ἦν τἀνθένδ' ὁρᾶν.

1249. *ἔνθα δύστηνος διπλοῦς, κ. τ. λ.* In illustration of this construction, Elmsley aptly cites Eurip. Herc. F. 950. *Διπλοῦς δ' ὀπαδοῖς ἦν γέλως, φόβος θ' ὁμοῦ.*

1256. *ἐξαιτῶν* must be supplied from the preceding line.

1257. *ἄρουραν.* See the Lexicon, v. *ἀρόω.*

1260. See on v. 966. supra.

1262. Theocr. Idyl. XXIV. 15. *σταθμὰ κοῖλα θυράων Ὤικω.*

1266. Brunck, in endeavouring to remove the corruption of the Aldine reading, has miserably defaced this passage. We have restored the line as it generally stands, with Erfurdt and Elmsley.

ἀποσπάσας γὰρ εἱμάτων χρυσηλάτους
περόνας ἀπ' αὐτῆς, αἷσιν ἐξεστέλλετο,
ἄρας ἔπαισεν ἄρθρα τῶν αὑτοῦ κύκλων,
αὐδῶν τοιαῦθ'· Ὅθ' οὕνεκ' οὐκ ὄψοιντό νιν,
οὔθ' οἷ' ἔπασχεν, οὔθ' ὁποῖ' ἔδρα κακὰ,
ἀλλ' ἐν σκότῳ τὸ λοιπὸν οὓς μὲν οὐκ ἔδει
ὀψοίαθ', οὓς δ' ἔχρῃζεν οὐ γνωσοίατο.—
τοιαῦτ' ἐφυμνῶν, πολλάκις τε κοὐχ ἅπαξ
ἤρασσ' ἐπαίρων βλέφαρα. φοίνιαι δ' ὁμοῦ
γλῆναι γένει' ἔτεγγον· οὐδ' ἀνίεσαν
φόνου μυδώσας σταγόνας· ἀλλ' ὁμοῦ μέλας
ὄμβρος, χαλαζά θ' αἱματοῦσσ' ἐτέγγετο.
τάδ' ἐκ δυοῖν ἔῤῥωγεν, οὐχ ἑνὸς μόνου,

1268. *εἱμάτων χρυσηλάτους περόνας.* The tunics, which were worn by women of quality, were fastened in the Carian or Doric fashion, from the shoulders to the hands with large gold buckles. See Ælian. V. H. I. 18. In after times, however, these buckles were prohibited, in consequence of a certain quarrel, in which the ladies had converted them into desperate weapons. See Herod. V. 87, 88.

1271. *οὐκ ὄψοιντό νιν, οὔθ' οἷ' ἔπασχεν,* i. e. *ὄψοιντο οἷα αὐτὸς ἔπασχεν.* This construction is very usual in which the subject is wanting before the verb in the nominative, being construed with the verb of the preceding proposition. Compare v. 224 supra. Œd. C. 571. Thus also in Homer, Il. B. 409. *ᾔδεε γὰρ κατὰ θυμὸν ἀδελφεὸν, ὡς ἐπικεῖτο.* Compare Y. 310. Od. T. 219. So also in Latin, Plautus, Rudens. II. 3. 59. *Eam veretur, ne perierit:* Ter. Eur. III. 5. 63. *Metuo patrem, ne rure redierit.*

1273. *ἐν σκότῳ—ὀψοίαθ'.* See on v. 419. supra.

1275. Compare Eurip. Phœn. 58. sqq: Senec. Œd. 962. sqq.

1279, 80. These two lines, which have been miserably tortured by the critics, we have given according to the elegant emendation of Porson, which Dr. Maltby has taken the opportunity of introducing into his edition of Morell's Thesaurus, under *χαλάζη*; substituting merely *δυοῖν* for *δυεῖν*, which latter form is not to be found elsewhere in Sophocles. Compare Seneca, Œd. 978. *Rigat ora fœdus imber et lacerum caput Largum revulsis sanguinem venis vomit.*

ἀλλ' ἀνδρὶ καὶ γυναικὶ συμμιγῆ κακά.
ὁ πρὶν παλαιὸς δ' ὄλβος ἦν πάροιθε μὲν
ὄλβος δικαίως· νῦν δὲ τῇδε θἠμέρᾳ
στεναγμὸς, ἄτη, θάνατος, αἰσχύνη· κακῶν
ὅσ' ἐστὶ πάντων ὀνόματ', οὐδέν ἐστ' ἀπόν. 1285
ΧΟ. νῦν δ' ἔσθ' ὁ τλήμων ἔν τινι σχολῇ κακοῦ;
ΕΞ. βοᾷ διοίγειν κλῇθρα, καὶ δηλοῦν τινὰ
τοῖς πᾶσι Καδμείοισι τὸν πατροκτόνον,
τὸν μητρὸς . . . . αὐδῶν ἀνόσι', οὐδὲ ῥητά μοι,
ὡς ἐκ χθονὸς ῥίψων ἑαυτὸν, οὐδ' ἔτι 1290
μενῶν δόμοις ἀραῖος, ὡς ἠράσατο.
ῥώμης γε μέντοι καὶ προηγητοῦ τινὸς
δεῖται· τὸ γὰρ νόσημα μεῖζον ἢ φέρειν.
δείξει δὲ καὶ σοί. κλῇθρα γὰρ πυλῶν τάδε
διοίγεται· θέαμα δ' εἰσόψει τάχα 1295
τοιοῦτον, οἷον καὶ στυγοῦντ' ἐποικτίσαι.
ΧΟ. ὦ δεινὸν ἰδεῖν πάθος ἀνθρώποις,
ὦ δεινότατον πάντων, ὅσ' ἐγὼ
προσέκυρσ' ἤδη. τίς σ', ὦ τλῆμον,

1293. *μεῖζον ἢ φέρειν.* The comparative, when thus used in the sense of *too much*, is generally followed by the infinitive with ἢ ὥστε. The latter, however, is not unfrequently omitted. Eur. Hec. 1097. κρείσσον', ἢ φέρειν, κακά. See Matt. Gr. Gr. § 448. b. Markland on Eur. Supp. 844. The expression is complete in Herod. III. 14. μέζω κακὰ, ἢ ὥστε ἀνακλαίειν.

1296. Soph. Aj. 924. ὡς καὶ παρ' ἐχθροῖς ἄξιος θρήνων τυχεῖν.

1298. ὅσ' ἐγὼ προσέκυρσ' ἤδη. The proper construction of προσκύρω is with the dative. But it frequently happens, that compounds take the case which the simple verb governs, or the case of the preposition with which they are compounded. See Brunck on Eurip. Orest. 1291.

προσέβη μανία; τίς ὁ πηδήσας
μείζονα δαίμων τῶν μακίστων
πρὸς σῇ δυσδαίμονι μοίρᾳ;
φεῦ, φεῦ· δύσταν᾽. ἀλλ᾽ οὐδ᾽ ἐσιδεῖν
δύναμαί σ᾽, ἐθέλων πόλλ᾽ ἀνερέσθαι,
πολλὰ πυθέσθαι, πολλὰ δ᾽ ἀθρῆσαι.
τοίαν φρίκην παρέχεις μοι.
ΟΙ. *αἶ αἶ, αἶ αἶ,*
φεῦ, φεῦ· δύστανος ἐγώ. ποῖ γᾶς
φέρομαι τλάμων;
πᾶ μοι φθογγὰ διαπέτεται φοράδην;
ἰὼ δαῖμον, ἵν᾽ ἐξήλω;
ΧΟ. *εἰς δεινὸν, οὐδ᾽ ἀκουστὸν, οὐδ᾽ ἐπόψιμον.*
ΟΙ. *ἰὼ σκότου νέφος ἐμὸν ἀπότροπον,* στροφὴ α΄.
ἐπιπλόμενον ἄφατον,
ἀδάματόν τε
καὶ δυσούριστον. οἴμοι,

1301. *μακίστων.* This superlative occurs again in Soph. Phil. 849. Eur. Hipp. 820. and in a fragment of Æschylus preserved by Longinus, de Sublim. §. 3. *Καὶ μὴ καμίνου σχῶσι μάκιστον σέλας.* Brunck considers it as the Doric form for *μέγιστος*, as *μάσσων* for *μείζων*, in Æsch. Prom. 650. Pers. 446. 714. but Blomfield observes that this comparative and superlative are derived from the old form *μακὺς*. For as *βάθος* and *βαθὺς*, *τάχος* and *ταχὺς*, *γλεῦκος* and *γλυκὺς*, so also *μᾶκος* or *μῆκος* and *μακὺς* seem to have been antiently in use. There may also be some relation between these forms and the old word *μάσι* in Hesychius. See Schneider's Lexicon; and Matt. Gr. Gr. §. 131. Obs.

1310. *διαπέτεται.* Brunck has needlessly omitted the preposition, mistaking the metre for Anapæstic. In the next line for *ἐξήλου* Erfurdt and Elmsley have replaced the Aorist, from two MSS. Compare vv. 263. 1261.

οἴμοι μάλ' αὖθις· οἷον εἰσέδυ μ' ἅμα
κέντρων τε τῶνδ' οἴστρημα, καὶ μνήμη κακῶν.
XO. καὶ θαῦμά γ' οὐδὲν ἐν τοσοῖσδε πήμασι
διπλᾶ σε πενθεῖν, καὶ διπλᾶ φορεῖν κακά.
OI. ἰὼ φίλος, σὺ μὲν ἐμὸς ἐπίπολος ἀντιστρ. α'.
ἔτι μόνιμος. ἔτι γὰρ
ὑπομένεις ἐμὲ
τὸν τυφλὸν κηδεύων. φεῦ.
οὐ γάρ με λήθεις, ἀλλὰ γιγνώσκω σαφῶς,
καίπερ σκοτεινός, τήν γε σὴν αὐδὴν ὅμως.
XO. ὦ δεινὰ δράσας, πῶς ἔτλης τοιαῦτα σὰς
ὄψεις μαρᾶναι; τίς σ' ἐπῆρε δαιμόνων;
OI. Ἀπόλλων τάδ' ἦν, Ἀπόλλων, ὦ φίλοι, στροφὴ β'.
ὁ κακὰ τελῶν ἐμὰ,
κακὰ τάδ' ἐμὰ πάθεα.
ἔπαισε δ' αὐτόχειρ νιν
οὔτις· ἀλλ' ἐγὼ τλάμων.
τί γὰρ ἔδει μ' ὁρᾷν,
ὅτῳ γ' ὁρῶντι μηδὲν ἦν ἰδεῖν γλυκύ;
XO. ἦν ταῦθ', ὅπωσπερ καὶ σὺ φῄς.
OI. τί δὴ ποτ' ἐμοὶ βλεπτὸν, ἢ στροφὴ γ'.
στερκτὸν, ἢ προσήγορον

1329. Ἀπόλλων τάδ' ἦν. *It was Apollo.* Erfurdt mentions a similar construction, which had been pointed out to him by Hermann, but without mentioning the place where it occurs: τάδ ἐστὶ Κύπρις ἐμφανῶς.

ἔτ᾽ ἔστ᾽ ἀκούειν ἡδονᾷ, φίλοι;
ἀπάγετ᾽ ἐκτόπιον
ὅτι τάχιστά με,
ἀπάγετ᾽, ὦ φίλοι,
τὸν ὄλεθρον μέγαν,
τὸν καταρατότατον,
ἔτι δὲ καὶ θεοῖς
ἐχθρότατον βροτῶν.

ΧΟ. δείλαιε τοῦ νοῦ τῆς τε συμφορᾶς ἴσον,
ὥς σ᾽ ἠθέλησα μηδ᾽ ἀναγνῶναί ποτ᾽ ἄν.

ΟΙ. ὄλοιθ᾽ ὅστις ἦν, ὃς ἀγρίας πέδας — ἀντιστρ. β´
νομάδος ἐπιποδίας
ἔλυσέ μ᾽, ἀπό τε φόνου
ἔρρυτο κἀνέσωσεν,
οὐδὲν εἰς χάριν πράσσων.
τότε γὰρ ἂν θανὼν
οὐκ ἦν φίλοισιν οὐδ᾽ ἐμοὶ τοσόνδ᾽ ἄχος.

ΧΟ. θέλοντι κἀμοὶ τοῦτ᾽ ἂν ἦν.

1349. The preposition, which Brunck has before *ἀγρίας*, is properly removed by Triclinius. The whole passage is decidedly corrupt: nor do we rightly understand any of the emendations. Elmsley reads *νομάδ᾽*, and for *ἔλυσέ μ᾽* gives *ἔλαβ᾽*, from the Scholiast, in the sense of *εὗρε*, as in v. 1031: but what the words *ἀγρίας πέδας νομάδα* mean, he confesses that he does not understand. Why then make the alteration? Perhaps by reading *νομεὺς*, the construction would be more intelligible.

1352. *ἔρρυτο* for *ἐρρύσατο*.

1354. *θανὼν* is the nominative absolute, as in v. 60. *ἦν*, as the Scholiast properly observes, being the third person.

1356. *θέλοντι κἀμοὶ τοῦτ᾽ ἂν ἦν.* *I also could have desired this.* The verbs *εἶναι* and *γίγνεσθαι* are frequently accompanied by a participle in the dative, parti-

ΟΙ. *οὔκουν πατρός γ' ἂν φονεὺς* ἀντιστρ. γ'.
ἦλθον, οὐδὲ νυμφίος
βροτοῖς ἐκλήθην ὧν ἔφυν ἄπο.
νῦν δ' ἄθεος μέν εἰμ',
ἀνοσίων δὲ παῖς,
ὁμογενὴς δ' ἀφ' ὧν
αὐτὸς ἔφυν τάλας.
εἰ δέ τι πρεσβύτερον
ἔτι κακοῦ κακὸν,
τοῦτ' ἔλαχ' Οἰδίπους.
ΧΟ. *οὐκ οἶδ' ὅπως σε φῶ βεβουλεῦσθαι καλῶς.*
κρείσσων γὰρ ἦσθα μηκέτ' ὢν, ἢ ζῶν τυφλός.
ΟΙ. *ὡς μὲν τάδ' οὐχ ὧδ' ἔστ' ἄριστ' εἰργασμένα,*
μή μ' ἐκδίδασκε, μηδὲ συμβούλευ' ἔτι.
ἐγὼ γὰρ οὐκ οἶδ' ὄμμασιν ποίοις βλέπων
πατέρα ποτ' ἂν προσεῖδον εἰς Ἅιδου μολὼν,
οὐδ' αὖ τάλαιναν μητέρ', οἷν ἐμοὶ δυοῖν

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cularly of the verbs which imply a wish and the like, in which case the participle only should be translated by the finite verb. Eurip. Ion. 654. ὃ δ' *εὐκτὸν ἀνθρώποισι, κἂν ἄκουσιν ᾖ.* See Matt. Gr. Gr. §. 391. e.

1358. *ἦλθον* for *ἦν.* So *ἥκω* infra. 1519.

1360. Vulgo *δύθλιος contra metrum,* and not altogether agreeable with the sense. Hermann proposes *ἄδικος.* We read with Elmsley *ἄθεος* by which the change is trifling, and the sense is well preserved.

1365. *ἔτι* is the conjecture of Hermann for *ἔφυ,* which is the more probable from the recurrence of *ἔφυν* twice before in vv. 1359. 1363. Elmsley compares Antig. 1281. Eurip. Med. 234.

1368. Soph. Aj. 634. *κρείσσων παρ' Ἅιδα κεύθων ἢ νοσῶν μάταν.*

1373. *οἷν δυοῖν,* Burton improperly understands as the genitive, with *ἕνεκα* understood, whereas both the sense and the construction require the dative. Arist. Vesp. 1350. *πολλοῖς γὰρ ἤδη χἀτέροις αὔτ'*

ἔργ᾽ ἐστὶ κρείσσον᾽ ἀγχόνης εἰργασμένα.
ἀλλ᾽ ἡ τέκνων δῆτ᾽ ὄψις ἦν ἐφίμερος,
βλαστοῦσ᾽ ὅπως ἔβλαστε, προσλεύσσειν ἐμοί;
οὐ δῆτα τοῖς γ᾽ ἐμοῖσιν ὀφθαλμοῖς ποτέ·
οὐδ᾽ ἄστυ γ᾽, οὐδὲ πύργος, οὐδὲ δαιμόνων
ἀγάλμαθ᾽ ἱερά, τῶν ὁ παντλήμων ἐγὼ
κάλλιστ᾽ ἀνὴρ εἷς ἔν γε ταῖς Θήβαις τραφεὶς
ἀπεστέρησ᾽ ἐμαυτόν, αὐτὸς ἐννέπων
ὠθεῖν ἅπαντας τὸν ἀσεβῆ, τὸν ἐκ θεῶν
φανέντ᾽ ἄναγνον, καὶ γένους τοῦ Λαΐου.
τοιάνδ᾽ ἐγὼ κηλῖδα μηνύσας ἐμὴν
ὀρθοῖς ἔμελλον ὄμμασιν τούτους ὁρᾶν;
ἥκιστά γ᾽. ἀλλ᾽ εἰ τῆς ἀκουούσης ἔτ᾽ ἦν
πηγῆς δι᾽ ὤτων φραγμός, οὐκ ἂν ἐσχόμην
τὸ μὴ ᾽ποκλεῖσαι τοὐμὸν ἄθλιον δέμας,
ἵν᾽ ἦν τυφλός τε καὶ κλύων μηδέν. τὸ γὰρ

εἰργάσω. The proverbial expression *ἀγχόνης κρείσσονα* occurs several times in Euripides.

1379. *τῶν* for *ὧν*. The article is frequently used instead of the relative by Homer, but among Attic writers, by the tragedians only. Valckenær indeed, in his commentary on Eurip. Hipp. 525. denies the use of this idiom even to them, but the examples of its use are too frequent to admit of a doubt. Compare vv. 1055. 1427. Œd. C. 304. 747. 1258. Antig. 1086. Æsch. Theb. 37. 515. It should be observed, however, that the idiom is confined to the oblique cases and the neuter gender. See Matt. Gr. Gr. §. 291.

1380. *κάλλιστ᾽ ἀνὴρ εἷς.* Εἷς is often thus used with the superlative. Xen. Anab. I. 9. 22. *δῶρα πλεῖστα εἷς γε ἀνὴρ ὢν ἐλάμβανε.* So in Latin, *Unus omnium maxime.* See Matt. Gr. Gr. §. 461. Erfurdt correctly renders *κάλλιστα τραφεὶς*, *gloriose vivens.*

1389. *ἵν᾽ ἦν τυφλός τε καὶ κλύων μηδέν.* *That I might be deaf as well as blind.* When the reference is to some action which would have taken place provided some particular event had previously happened, the particles *ἵνα, ὡς, ὅπως, ὄφρα* are used with the indicative. The construction with the optative is altogether different. The fol-

τὴν φροντίδ' ἔξω τῶν κακῶν οἰκεῖν, γλυκύ.
ἰὼ Κιθαιρὼν, τί μ' ἐδέχου; τί μ' οὐ λαβὼν
ἔκτεινας εὐθὺς, ὡς ἔδειξα μήποτε
ἐμαυτὸν ἀνθρώποισιν ἔνθεν ἦν γεγώς;
ὦ Πόλυβε καὶ Κόρινθε, καὶ τὰ πάτρια
λόγῳ παλαιὰ δώμαθ', οἷον ἆρ' ἐμὲ
κάλλος κακῶν ὕπουλον ἐξεθρέψατε.
νῦν γὰρ κακός τ' ὢν κἀκ κακῶν εὑρίσκομαι.
ὦ τρεῖς κέλευθοι καὶ κεκρυμμένη νάπη,
δρυμός τε, καὶ στενωπὸς ἐν τριπλαῖς ὁδοῖς,
αἳ τοὐμὸν αἷμα, τῶν ἐμῶν χειρῶν ἄπο,
ἐπίετε πατρὸς, ἆρ' ἐμοῦ μέμνησθέ τι,
οἷ' ἔργα δράσας ὑμὶν, εἶτα δεῦρ' ἰὼν
ὁποῖ' ἔπρασσον αὖθις; ὦ γάμοι, γάμοι,
ἐφύσαθ' ἡμᾶς, καὶ φυτεύσαντες, πάλιν
ἀνεῖτε ταὐτὸν σπέρμα, κἀπεδείξατε

lowing examples are cited by Elmsley and others: Infra. 1392. Elect. 1131. Æsch. Prom. 161. 774. Choeph. 193. Eurip. Phœn. 214. Hipp. 643. 934. 1082. Iph. T. 354. Arist. Vesp. 989. Pac. 135. Eccl. 151. 422.

1392. See the preceding note; also Matt. Gr. Gr. §. 520. Obs. 5.

1394. *πάτρια.* Gloss. *πατρῷα.* Porson on Eurip. Hec. 80. observes that these forms are used promiscuously by the tragic writers. The difference which subsists between them is accurately illustrated by Blomfield in his note on Æsch. Pers. 929.

1396. *κάλλος κακῶν.* We think with Brunck, that Eustathius has not properly understood these words in rendering them, *ἐν κακοῖς μέγα καὶ περιφανές.* Κακῶν should rather be referred to *ὕπουλον*, and the words will convey the idea of *apparent beauty overspread with a mass of hidden corruption.* On the word *ὕπουλος* see the Lexicon.

1400. *τοὐμὸν αἷμα πατρὸς.* An Enallage. See on Antig. 793.

1401. We read with Elmsley *μέμνησθέ τι.* See the note on Antig. 2. Brunck has *μέμνησθ' ἔτι.* Elmsley proposes a similar alteration in v. 1424, which we have adopted.

πατέρας, ἀδελφοὺς, παῖδας, αἷμ' ἐμφύλιον,
νύμφας, γυναῖκας, μητέρας τε, χὠπόσα
αἴσχιστ' ἐν ἀνθρώποισιν ἔργα γίγνεται.
ἀλλ' οὐ γὰρ αὐδᾷν ἔσθ', ἃ μηδὲ δρᾷν καλὸν,
ὅπως τάχιστα, πρὸς θεῶν, ἔξω μέ που
καλύψατ', ἢ φονεύσατ', ἢ θαλάσσιον
ἐκρίψατ', ἔνθα μήποτ' εἰσόψεσθ' ἔτι.
ἴτ', ἀξιώσατ' ἀνδρὸς ἀθλίου θιγεῖν.
πείθεσθε, μὴ δείσητε. τἀμὰ γὰρ κακὰ
οὐδεὶς οἷός τε πλήν γ' ἐμοῦ φέρειν βροτῶν.
ΧΟ. ἀλλ' ὧν ἐπαιτεῖς εἰς δέον πάρεσθ' ὅδε
Κρέων, τὸ πράσσειν καὶ τὸ βουλεύειν· ἐπεὶ
χώρας λέλειπται μοῦνος ἀντὶ σοῦ φύλαξ.
ΟΙ. οἴμοι· τί δῆτα λέξομεν πρὸς τόνδ' ἔπος;
τίς μοι φανεῖται πίστις ἔνδικος; τὰ γὰρ
πάρος πρὸς αὐτὸν πάντ' ἐφεύρημαι κακός.
ΚΡ. οὐχ ὡς γελαστὴς, Οἰδίπους, ἐλήλυθα,
οὐδ' ὡς ὀνειδιῶν τι τῶν πάρος κακῶν.
ἀλλ' εἰ τὰ θνητῶν μὴ καταισχύνεσθέ τι
γένεθλα, τὴν γοῦν πάντα βόσκουσαν φλόγα

1409. Heliodor. IV. 10. *κρύπτουσαν ἃ καὶ πάσχειν αἰσχρόν, καὶ ἐκλαλεῖν αἰσχότερον.* Publius Syrus Senten. 792. *Quod facere turpe est, dicere ne honestum puta.*

1417. *τὸ πράσσειν καὶ τὸ β.* The accusative of the article is frequently redundant before an infinitive, where *ὥστε* is understood. Antig. 544. Elect. 1030. *μακρὸς τὸ κρῖναι ταῦτα χὠ λοιπὸς χρόνος.* See Matt. Gr. Gr. §. 542. Obs. 4. a.

1425. *βόσκουσαν.* There is a peculiar elegance in this expression. Æsch. Agam. 616. *τρέφοντος ἡλίου χθονὸς φύσιν.*

αἰδεῖσθ' ἄνακτος Ἡλίου, τοιόνδ' ἄγος
ἀκάλυπτον οὕτω δεικνύναι, τὸ μήτε γῆ,
μήτ' ὄμβρος ἱερὸς, μήτε φῶς προσδέξεται.
ἀλλ' ὡς τάχιστ' εἰς οἶκον εἰσκομίζετε.
τοῖς ἐν γένει γὰρ τἀγγενῆ μάλισθ' ὁρᾷν,
μόνοις τ' ἀκούειν εὐσεβῶς ἔχει κακά.
ΟΙ. *πρὸς θεῶν, ἐπείπερ ἐλπίδος μ' ἀπέσπασας,*
ἄριστος ἐλθὼν πρὸς κάκιστον ἄνδρ' ἐμὲ,
πιθοῦ τί μοι· πρὸς σοῦ γὰρ, οὐδ' ἐμοῦ, φράσω.
ΚΡ. *καὶ τοῦ με χρείας ὧδε λιπαρεῖς τυχεῖν;*
ΟΙ. *ῥίψον με γῆς ἐκ τῆσδ' ὅσον τάχισθ', ὅπου*
θνητῶν φανοῦμαι μηδενὸς προσήγορος.
ΚΡ. *ἔδρασ' ἂν, εὖ τοῦτ' ἴσθ' ἂν, εἰ μὴ τοῦ θεοῦ*
πρώτιστ' ἔχρῃζον ἐκμαθεῖν τί πρακτέον.
ΟΙ. *ἀλλ' ἥ γ' ἐκείνου πᾶσ' ἐδηλώθη φάτις,*

1428. ὄμβρος ἱερός. We are inclined to interpret this of the purification by water mentioned at v. 1227. ὄμβρος does not, as Musgrave observes, necessarily apply to rain-water. Compare Œd. C. 690. where the Scholiast explains ὄμβρος by πόταμος.

1430. τοῖς ἐν γένει, *relations, kindred.* So v. 1016. supra. See Hermann on Viger. p. 660. ed. Oxon.

1432. ἐλπίδος μ' ἀπέσπασας. *Spem meam fefellisti;* Musgrave, rightly. See vv. 532. sqq.

1434. πρὸς σοῦ γὰρ, οὐδ' ἐμοῦ, *for your interest, not mine.* Soph. Trach. 479. δεῖ γὰρ καὶ τὸ πρὸς κείνου λέγειν. Arist. Vesp. 641. μὴ πρὸς ἐμοῦ λέγοντι. See Matt. Gr. Gr. §. 590. 6.

1437. φανοῦμαι μηδενὸς πρόσηγορος. *I shall converse with no mortal.* After adjectives, which have an active sense, and are derived from verbs active, the object is expressed by the genitive instead of the accusative, which the verb governs. See Matt. Gr. Gr. §. 322. A. 1. The construction is somewhat different in Antig. 1184.

1438. ἴσθ' ἂν. The particle ἂν is here generally supposed to be redundant, but its use with the imperative, as with the indicative, seems to express a modest discreetness, or to soften the decisiveness of the sentence. See Hermann on Viger. p. 634. ed. Ox. and Matt. Gr. Gr. §. 598. c.

τὸν πατροφόντην, τὸν ἀσεβῆ μ' ἀπολλύναι.
ΚΡ. οὕτως ἐλέχθη ταῦθ'· ὅμως δ' ἵν' ἕσταμεν
χρείας, ἄμεινον ἐκμαθεῖν τί δραστέον.
ΟΙ. οὕτως ἄρ' ἀνδρὸς ἀθλίου πεύσεσθ' ὕπερ;
ΚΡ. καὶ γὰρ σὺ νῦν τ' ἂν τῷ θεῷ πίστιν φέροις.
ΟΙ. καὶ σοί γ' ἐπισκήπτω τε, καὶ προτρέψομαι,
τῆς μὲν κατ' οἴκους αὐτὸς ὃν θέλεις τάφον
θοῦ· καὶ γὰρ ὀρθῶς τῶν γε σῶν τελεῖς ὕπερ.
ἐμοῦ δὲ μήποτ' ἀξιωθήτω τόδε
πατρῷον ἄστυ ζῶντος οἰκητοῦ τυχεῖν.
ἀλλ' ἔα με ναίειν ὄρεσιν, ἔνθα κλῄζεται
οὑμὸς Κιθαιρὼν οὗτος, ὃν μήτηρ τ' ἐμοὶ
πατήρ τ' ἐθέσθην ζῶντι κύριον τάφον,
ἵν' ἐξ ἐκείνων, οἵ μ' ἀπωλλύτην, θάνω.
καίτοι τοσοῦτόν γ' οἶδα, μήτ' ἔμ' ἂν νόσον,
μητ' ἄλλο πέρσαι μηδέν· οὐ γὰρ ἄν ποτε
θνήσκων ἐσώθην, μὴ 'πί τῳ δεινῷ κακῷ.
ἀλλ' ἡ μὲν ἡμῶν μοῖρ', ὅπηπερ εἶσ', ἴτω.
παίδων δὲ, τῶν μὲν ἀρσένων μή μοι, Κρέων,
πρόσθῃ μέριμναν· (ἄνδρες εἰσὶν, ὥστε μὴ
σπάνιν ποτὲ σχεῖν, ἔνθ' ἂν ὦσι, τοῦ βίου·)

1447. *τῆς μεν. Jocasta.*

1454. *οἵ μ' ἀπωλλύτην. Who would have destroyed me.* Verbs frequently express not so much an action as the intention and wish to perform it, of which Brunck adduces Soph. Elect. 320. where the Scholiast explains πράσσων by ἐπιχειρῶν πράττειν, Œd. C. 993. *κτείναι, occidere velit.* Aristoph. Pac. 212. ἐκείνων πολλάκις σπονδὰς ποιούντων, i. e. ποιεῖν ἐπιθυμούντων.

ταῖν δ' ἀθλίαιν οἰκτραῖν τε παρθένοιν ἐμαῖν,
αἷν οὔ ποθ' ἡ 'μὴ χωρὶς ἐστάθη βορᾶς
τράπεζ' ἄνευ τοῦδ' ἀνδρὸς, ἀλλ' ὅσων ἐγὼ
ψαύοιμι, πάντων τῶνδ' ἀεὶ μετειχέτην.
ταῖν μοι μέλεσθαι· καὶ μάλιστα μὲν χεροῖν
ψαῦσαί μ' ἔασον, κἀποκλαύσασθαι κακά.
ἴθ', ὤναξ,
ἴθ', ὦ γονῇ γενναῖε. χερσί τ' ἂν θιγὼν
δοκοῖμ' ἔχειν σφᾶς, ὥσπερ ἡνίκ' ἔβλεπον.
τί φημί;
οὐ δὴ κλύω που, πρὸς θεῶν, τοῖν μοι φίλοιν
δακρυῤῥοούντοιν; καί μ' ἐποικτείρας Κρέων
ἔπεμψ' ἐμοὶ τὰ φίλτατ' ἐκγόνοιν ἐμοῖν;
λέγω τι;
ΚΡ. λέγεις. ἐγὼ γάρ εἰμ' ὁ πορσύνας τάδε,
γνοὺς τὴν παροῦσαν τέρψιν, ἥ σ' εἶχεν πάλαι.
ΟΙ. ἀλλ' εὐτυχοίης, καί σε τῆσδε τῆς ὁδοῦ
δαίμων ἄμεινον ἢ 'μὲ φρουρήσας τύχοι.
ὦ τέκνα, ποῦ ποτ' ἐστέ; δεῦρ' ἴτ', ἔλθετε
εἰς τὰς ἀδελφὰς τάσδε τὰς ἐμὰς χέρας,

1465. We have placed a full point after *μετειχέτην* with Elmsley: the following words begin a new sentence.

1469. For *δ' ἂν* Erfurdt properly reads *τ' ἂν*, i. e. *τοι ἂν*. The particle occurs in a similar position in Eurip. Med. 1011. *θάρσει· κάτει τοι καὶ σὺ πρὸς τέκνων ἔτι.*

1481. We have given *εἰς* for *ὡς*. See on v. 1178. supra. Brunck has made a similar alteration in Trach. 365. from the emendation of Markland.

αἳ τοῦ φυτουργοῦ πατρὸς ὑμῖν ὧδ' ὁρᾶν
τὰ πρόσθε λαμπρὰ προὐξένησαν ὄμματα·
ὃς ὑμὶν, ὦ τέκν', οὔθ' ὁρῶν, οὔθ' ἱστορῶν,
πατὴρ ἐφάνθην ἔνθεν αὐτὸς ἠρόθην.
καὶ σφὼ δακρύω· προσβλέπειν γὰρ οὐ σθένω·
νοούμενος τὰ λοιπὰ τοῦ πικροῦ βίου,
οἷον βιῶναι σφὼ πρὸς ἀνθρώπων χρεών.
ποίας γὰρ ἀστῶν ἥξετ' εἰς ὁμιλίας;
ποίας δ' ἑορτὰς, ἔνθεν οὐ κεκλαυμέναι
πρὸς οἶκον ἵξεσθ' ἀντὶ τῆς θεωρίας;
ἀλλ' ἡνίκ' ἂν δὴ πρὸς γάμων ἥκητ' ἀκμὰς,
τίς οὗτος ἔσται; τίς παραῤῥίψει, τέκνα,
τοιαῦτ' ὀνείδη λαμβάνων, ἃ τοῖς ἐμοῖς
ἔσται γονεῦσιν σφῷν θ' ὁμοῦ δηλήματα;
τί γὰρ κακῶν ἄπεστι; τὸν πατέρα πατὴρ
ὑμῶν ἔπεφνε· τὴν τεκοῦσαν ἤροσεν,
ὅθεν περ αὐτὸς ἐσπάρη, κἀκ τῶν ἴσων

1488. For οἷον Erfurdt is inclined to read οἴω, as the masculine dual instead of the feminine. See Matt. Gr. Gr. §. 436. We see, however, no reason for the change. Verbs, whether transitive or intransitive, frequently take the accusative of a substantive of the same derivation. Thus Eurip. Phœn. 65. ἀρὰς ἀρᾶται. Soph. Phil. 173. νοσεῖ νόσον. 276. ἀνάστασιν στῆναι. Hom. Il. I. 74. βουλὴν βουλεύσῃ. See Matt. Gr. Gr. §. 415.

1493. τίς παραῤῥίψει, τέκνα. Brunck properly considers τέκνα as the vocative case, and renders τίς παραῤῥίψει, *quis adeo projecta erit audacia.* In the following lines the vulgar reading, which Brunck alters into ἃ τοῖς ἐμοῖς Ἐστὶν, γονεῦσιν κ. τ. λ. the common reading should doubtless be retained. The sense is: *who will participate in that disgrace, which will attach to my parents and your own.* Elmsley, however, properly observes that by γονεῦσι Jocasta seems to be more particularly understood. See on v. 366. supra.

ἐκτήσαθ' ὑμᾶς, ὥνπερ αὐτὸς ἐξέφυ.
τοιαῦτ' ὀνειδιεῖσθε. κᾆτα τίς γαμεῖ; 1500
οὐκ ἔστιν οὐδεὶς, ὦ τέκν'· ἀλλὰ δηλαδὴ
χέρσους φθαρῆναι κἀγάμους ὑμᾶς χρεών.
ὦ παῖ Μενοικέως, ἀλλ' ἐπεὶ μόνος πατὴρ
ταύταιν λέλειψαι, (νὼ γὰρ, ὣ 'φυτεύσαμεν,
ὀλώλαμεν δύ' ὄντε,) μὴ παρά σφ' ἴδῃς 1505
πτωχὰς, ἀνάνδρους, ἐγγενεῖς ἀλωμένας,
μηδ' ἐξισώσῃς τάσδε τοῖς ἐμοῖς κακοῖς.
ἀλλ' οἴκτισον σφᾶς, ὧδε τηλικάσδ' ὁρῶν,
πάντων ἐρήμους, πλὴν ὅσον τὸ σὸν μέρος.
ξύννευσον, ὦ γενναῖε, σῇ ψαύσας χερί. 1510
σφῷν δ', ὦ τέκν', εἰ μὲν εἰχέτον γ' ἤδη φρένας,
πόλλ' ἂν παρῄνουν· νῦν δὲ τοῦτ' εὔχεσθέ μοι,
οὗ καιρὸς ἀεὶ τοῦ βίου δὲ λῴονος

1502. φθαρῆναι. See the Lexicon.

1505. After Dawes, Misc. Crit. p. 472. ed. Kidd. the vulgar reading μή σφε παρίδῃς, which is against the metre, is altered by Brunck into μή σφε περιίδῃς, who observes that the verbs περιϊδεῖν, περιορᾷν, περιόπτεσθαι, are of very frequent use among the Greeks. But it is the remark of Porson on Med. 284. that περὶ cannot be admitted before a vowel, whether in or out of composition, into the Iambic, Trochaic, or Anapæstic measure. To this observation is subjoined the following: "Hinc etiam confellitur Dawesii emendatio ad Soph. Œd. T. 1505. μή σφε περιίδῃς pro μή σφε παρίδῃς. Quod περιίδεῖν tam sæpe occurrit apud Comicos, argumento est, Tragicis eo uti non licere. Nisi statuere mavis παρίδῃς genuinæ vocis esse interpretamentum, lege μή παρά σφ' ἴδῃς."—We have received this emendation.

1513. In the generality of MSS. the reading is ζῆν τοῦ βίου κ. τ. λ. by which the metre is redundant. Brunck omits the article, Elmsley with more probability the verb, which is contained in τοῦ βίου κυρῆσαι. The passage is doubtlessly obscure, but the sense seems to be this: *Join your prayers to mine, that wherever you may be placed in life, you may at least be happier than your father.*

ὑμᾶς κυρῆσαι τοῦ φυτεύσαντος πατρός.
ΚΡ. ἅλις ἵν' ἐξήκεις δακρύων· ἀλλ' ἴθι στέγης ἔσω.
ΟΙ. πειστέον, κεἰ μηδὲν ἡδύ. ΚΡ. πάντα γὰρ καιρῷ καλά,
ΟΙ. οἶσθ' ἐφ' οἷς οὖν εἶμι; ΚΡ. λέξεις, καὶ τότ' εἴσομαι κλύων.
ΟΙ. γῆς μ' ὅπως πέμψεις ἄποικον. ΚΡ. τοῦ θεοῦ μ' αἰτεῖς δόσιν.
ΟΙ. ἀλλὰ θεοῖς γ' ἔχθιστος ἥκω. ΚΡ. τοιγαροῦν τεύξει τάχα.
ΟΙ. φῂς τάδ' οὖν; ΚΡ. ἃ μὴ φρονῶ γὰρ, οὐ φιλῶ λέγειν μάτην.
ΟΙ. ἄπαγέ νύν μ' ἐντεῦθεν ἤδη. ΚΡ. στεῖχέ νυν, τέκνων δ' ἀφοῦ.
ΟΙ. μηδαμῶς ταύτας γ' ἕλῃ μου. ΚΡ. πάντα μὴ βούλου κρατεῖν·
καὶ γὰρ ἀκράτησας, οὔ σοι τῷ βίῳ ξυνέσπετο.
ΧΟ. ὦ πάτρας Θήβης ἔνοικοι, λεύσσετ', Οἰδίπους ὅδε,
ὃς τὰ κλείν' αἰνίγματ' ᾔδη, καὶ κράτιστος ἦν ἀνήρ,
ὅστις οὐ ζήλῳ πολιτῶν καὶ τύχαις ἐπιβλέπων,
εἰς ὅσον κλύδωνα δεινῆς ξυμφορᾶς ἐλήλυθεν.

1515. Brunck's punctuation is decidedly incorrect, since *ἵνα* is never interrogative. Elmsley compares Eurip. Herc. F. 1394. *Ἀνίστασ', ὦ δύστηνε, δακρύων δ' ἅλις.*

1517. Æsch. Theb. 260. *λέγοις ἂν ὡς τάχιστα, καὶ τάχ' εἴσομαι.*

1523. *ξυνέσπετο* for *ξυνήνεγκε*, *profuerunt*. Elmsley.

ὥστε θνητὸν ὄντ', ἐκείνην τὴν τελευταίαν ἰδεῖν
ἡμέραν ἐπισκοποῦντα, μηδέν' ὀλβίζειν, πρὶν ἂν
τέρμα τοῦ βίου περάσῃ, μηδὲν ἀλγεινὸν παθών. 1530

1528. The sentiment contained in this and the following lines, alluding to the well-known apothegm of Solon, has been frequently imitated both by the Greek and Latin poets. Brunck compares the following: Eur. Androm. 100. *χρὴ δ' οὔποτ' εἰπεῖν οὐδέν' ὄλβιον βροτῶν, Πρὶν ἂν θανόντος τὴν τελευταίαν ἴδῃς, Ὅπως περάσας ἡμέραν ἥξει κάτω.* Troad. 513. *τῶν δ' εὐδαιμόνων Μηδένα νομίζετ' εὐτυχεῖν, πρὶν ἂν θάνῃ.* Ovid. Met. III. 135. *Ultima semper Expectanda dies homini est; dicique beatus Ante obitum nemo, supremaque funera possit.* Ausonius Lud. VII. Sapient.: *Spectandum dico terminum vitæ prius, Tum judicandum, si manet felicitas.* To these we may add; Soph. Trach. 1. Æsch. Agam. 901. Eurip. Supp. 270. Iph. A. 161. Herac. 865. Herc. F. 103. Dionysius ap. Stob. Serm. 103. p. 560.

ΤΕΛΟΣ ΤΟΥ ΟΙΔΙΠΟΥ ΤΥΡΑΝΝΟΥ.

ΣΟΦΟΚΛΕΟΥΣ

ΟΙΔΙΠΟΥΣ ΕΠΙ ΚΟΛΩΝΩι.

ΥΠΟΘΕΣΙΣ

ΤΟΥ ΕΠΙ ΚΟΛΩΝΩι ΟΙΔΙΠΟΔΟΣ.

Ο ΕΠΙ ΚΟΛΩΝΩι ΟΙΔΙΠΟΥΣ *συνημμένος πως ἐστὶ τῷ* ΤΥΡΑΝΝΩι. *τῆς γὰρ πατρίδος ἐκπεσὼν* Οἰδίπους *ἤδη γηραιὸς ὢν, ἀφικνεῖται εἰς* Ἀθήνας, *ὑπὸ μιᾶς τῶν θυγατέρων,* Ἀντιγόνης, *χειραγωγούμενος. ἦσαν γὰρ τῶν ἀρσένων περὶ τὸν πατέρα φιλοστοργότεραι. ἀφικνεῖται δὲ εἰς* Ἀθήνας *κατὰ τὸ* Πυθόχρηστον, *ὡς αὐτός φησι, χρησθὲν αὐτῷ παρὰ ταῖς* ΣΕΜΝΑΙΣ *καλουμέναις* ΘΕΑΙΣ *μεταλλάξαι τὸν βίον. τὸ μὲν οὖν πρῶτον γέροντες ἐγχώριοι, ἐξ ὧν ὁ* Χορὸς *συνέστηκε, πυθόμενοι συνέρχονται, καὶ διαλέγονται πρὸς αὐτόν. ἔπειτα δὲ* Ἰσμήνη *παραγενομένη τὰ κατὰ τὴν στάσιν ἀπαγγέλλει τῶν παίδων, καὶ τὴν γενομένην ἄφιξιν τοῦ* Κρέοντος *πρὸς αὐτόν· ὃς καὶ παραγενόμενος ἐπὶ τῷ ἀπαγαγεῖν αὐτὸν εἰς τοὐπίσω, ἄπρακτος ἀπαλλάττεται. ὁ δὲ πρὸς τὸν* Θησέα *διελθὼν τὸν χρησμὸν, οὕτω τὸν βίον καταστρέφει παρὰ ταῖς θεαῖς.*

Τὸ *δὲ δρᾶμα τῶν θαυμαστῶν· ὃ καὶ ἤδη γεγηρακὼς ὁ* Σοφοκλῆς *ἐποίησε, χαριζόμενος οὐ μόνον τῇ πατρίδι, ἀλλὰ καὶ τῷ ἑαυτοῦ δήμῳ· ἦν γὰρ* Κολωνῆθεν· *ὥστε τὸν μὲν δῆμον ἐπίσημον ἀποδεῖξαι, χαρίσασθαι δὲ καὶ τὰ μέγιστα τοῖς* Ἀθηναίοις, *δι' ὧν ἀπορθήτους ἔσεσθαι, καί τῶν ἐχθρῶν αὐτοὺς κρατήσειν, ὑποτίθεται ὁ* Οἰδίπους *προαναφωνῶν, καὶ ὅτι διαστασιάσουσι πρὸς* Θηβαίους *ποτὲ, καὶ τούτων κρατήσουσιν ἐκ χρησμῶν διὰ τὸν αὐτοῦ τάφον.*

TA TOY

ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ.

ΟΙΔΙΠΟΥΣ.

ΑΝΤΙΓΟΝΗ.

ΑΘΗΝΑΙΟΣ.

ΧΟΡΟΣ Ἀττικῶν γερόντων.

ΙΣΜΗΝΗ.

ΘΗΣΕΥΣ.

ΚΡΕΩΝ.

ΠΟΛΥΝΕΙΚΗΣ.

ΑΓΓΕΛΟΣ.

ΣΟΦΟΚΛΕΟΥΣ

ΟΙΔΙΠΟΥΣ ΕΠΙ ΚΟΛΩΝΩι.

ΟΙΔΙΠΟΥΣ.

ΤΕΚΝΟΝ τυφλοῦ γέροντος Ἀντιγόνη, τίνας
χώρους ἀφίγμεθ', ἢ τίνων ἀνδρῶν πόλιν;
τίς τὸν πλανήτην Οἰδίπουν καθ' ἡμέραν
τὴν νῦν σπανιστοῖς δέξεται δωρήμασι,
σμικρὸν μεν ἐξαιτοῦντα, τοῦ σμικροῦ δ' ἔτι
μεῖον φέροντα, καὶ τόδ' ἐξαρκοῦν ἐμοί;
στέργειν γὰρ αἱ πάθαι με, χὠ χρόνος ξυνὼν

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1. The following are the words of Cicero, in the commencement of his fifth book *de Finibus*, to which Brunck refers. The allusion is to these opening lines of the Œdipus at *Colonus*, of which place Sophocles was a native. *Nam me ipsum huc modo venientem convertebat ad sese Coloneus ille locus, cujus incola Sophocles ob oculos versabatur: quem scis quam admirer, quamque eo delecter. Me quidem ad altiorem memoriam Œdipodis huc venientis, et illo mollissimo carmine, quænam essent ipsa hæc loca, requirentis, species quædam commovit, inanis scilicet, sed commovit tamen.* To the excellence of this tragedy we have the following testimony of Valerius Maximus: VIII. 7. 12. *Prope centesimum annum attigit Sophocles, sub ipsum transitum ad mortem Œdipode Coloneo scripto: qua sola fabula omnium ejusdem studii Poetarum præripere gloriam potuit.* It is said that the sons of Sophocles, with a view to possess themselves of their father's property, preferred against him a charge of lunacy; upon which the venerable old man recited before his judges this beautiful drama, which he had just completed, and obtained their unanimous decision in his favour. See Cicero *de Senectute*, c. 7.

7. Brunck has improperly changed the

μακρὸς διδάσκει, καὶ τὸ γενναῖον τρίτον.
ἀλλ', ὦ τέκνον, θάκοισιν, εἴ τινα βλέπεις,
ἢ πρὸς βεβήλοις, ἢ πρὸς ἄλσεσιν θεῶν,
στῆσόν με κἀξίδρυσον, ὡς πυθώμεθα
ὅπου ποτ' ἐσμέν. μανθάνειν γὰρ ἥκομεν
ξένοι πρὸς ἀστῶν, χἂν ἀκούσωμεν, τελεῖν.

ΑΝΤΙΓΟΝΗ.

πάτερ ταλαίπωρ' Οἰδίπους, πύργοι μὲν, οἳ
πόλιν στέγουσιν, ὡς ἀπ' ὀμμάτων, πρόσω·
χῶρος δ' ὅδ' ἱερὸς, ὡς σάφ' εἰκάσαι, βρύων
δάφνης, ἐλαίας, ἀμπέλου· πυκνόπτεροι δ'
εἴσω κατ' αὐτὸν εὐστομοῦσ' ἀηδόνες·
οὗ κῶλα κάμψον τοῦδ' ἐπ' ἀξέστου πέτρου.

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usual order of the words, reading, as he says, *euphoniæ causa*, *χὠ μακρὸς ξυνὼν χρόνος*. But Schæfer justly observes that this transposition destroys the construction, of which the several members correspond: *αἱ πάθαι, ὁ χρόνος, τὸ γενναῖον.*

9. *εἴ τινα*, sc. *θᾶκον*. Schæfer properly points after *θάκοισιν*, and joins *θάκοισιν στῆσόν με κἀξίδρυσον*. Elmsley has given the following order of the passage; *στῆσον κἀξίδρυσόν με ἢ πρὸς βεβήλοις θάκοισιν (εἴ τινα βλέπεις) ἢ πρὸς ἄ. θεῶν.*

12. *μανθάνειν ἥκομεν*. The verbs of motion are frequently followed by an infinitive with *ὥστε* understood, to express an object, though the more general construction is with the participle future. See Porson on Med. 1300. Matt. Gr. Gr. §. 535. b.

16. *ὡς σάφ' εἰκάσαι*. *If I conjecture rightly*. This limiting use of the particle *ὡς*, with the infinitive is very common. Infra v. 152. The same particle has a somewhat different signification, but still limiting, when constructed with a dative, as in v. 20. *ὡς γέροντι*, *for an old man*. So also infra v. 76. *ὡς ἰδόντι*, *for one who sees thee*, where *εἰκάσαι* may be supplied. The construction seems to be similar in the preceding line, where Brunck would remove the punctuation after *ὀμμάτων*, understanding *ὡς* in the sense of *λίαν*. See Matt. Gr. Gr. §. 389. a. and 543.

19. *κῶλα κάμψον*. *Sede, quiesce*. Hesych. *γόνυ κάμψαι· ἀναπαύεσθαι*. The phrase is frequently used metaphorically. Æsch. Prom. 404. Compare also Hom. Il. T. 71. Apoll. Rhod. I. 1174. Eurip. Hec.

μακρὰν γὰρ ὡς γέροντι προὔστάλης ὁδόν.
ΟΙ. κάθιζέ νυν με, καὶ φύλασσε τὸν τυφλόν.
ΑΝ. χρόνου μὲν οὕνεκ' οὐ μαθεῖν με δεῖ τόδε.
ΟΙ. ἔχεις διδάξαι δή μ', ὅπου καθέσταμεν;
ΑΝ. τὰς γοῦν Ἀθήνας οἶδα· τὸν δὲ χῶρον οὔ.
ΟΙ. πᾶς γάρ τις ηὔδα τοῦτό γ' ἡμῖν ἐμπόρων.
ΑΝ. ἀλλ', ὅστις ὁ τόπος, ἦ μάθω μολοῦσά ποι;
ΟΙ. ναὶ, τέκνον, εἴπερ ἐστί γ' ἐξοικήσιμος.
ΑΝ. ἀλλ' ἔστι μὴν οἰκητός. οἴομαι δὲ δεῖν
οὐδέν· πέλας γὰρ ἄνδρα τόνδε νῷν ὁρῶ.
ΟΙ. ἦ δεῦρο προσστείχοντα κἀξορμώμενον;
ΑΝ. καὶ δὴ μὲν οὖν παρόντα· χὤ τι σοι λέγειν
εὔκαιρόν ἐστιν, ἔννεφ', ὡς ἁ'νὴρ ὅδε.
ΟΙ. ὦ ξεῖν', ἀκούων τῆσδε, τῆς ὑπέρ τ' ἐμοῦ
αὐτῆς θ' ὁρώσης, οὕνεχ' ἡμῖν αἴσιος
σκοπὸς προσήκεις ὧν ἀδηλοῦμεν, φράσαι—

1140. Æsch. Prom. 32. So also Catull. Pelei Nupt. 303. *Qui postquam niveos* flexerunt *sedibus* artus. See Blomfield Gloss. Æsch. Prom. l. c.

25. Brunck has followed the Aldine edition in continuing the answer of Antigone through this and the following line. The generality of the MSS. and the later editions give this line to Œdipus, and there seems to be no necessity for an alteration. For the vulgar reading τούτον, which would render the reply of Œdipus contradictory, since it can only refer to χῶρον, Heath properly reads τοῦτό γ', *istud*, viz. *Athenas haud longe abesse*, which Brunck adopts.

27. εἴπερ ἐστί γ'. Brunck has transposed the order of the words, without the slightest reason or authority. The following are the words of Porson on Med. 814. "Sæpe in dialogis particula γε sequitur εἴπερ, vel continuo, vel interposito alio vocabulo. Soph. Aj. 84. Πῶς, εἴπερ ὀφθαλμοῖς γε τοῖς αὐτοῖς ὁρᾷς; Æschyl. Choëph. 221. Κἀν τοῖς ἐμοῖς ἄρ' εἴπερ ἔν γε τοῖσι σοῖς."

32. Brunck has ὡ'νήρ. See on Œd. T. 557.

35. Vulgo τῶν ἀδηλοῦμεν: and so Brunck. We have given ὧν with Elmsley, which the sense requires. The character

ΑΘΗΝΑΙΟΣ.

πρὶν νῦν τὰ πλεῖον' ἱστορεῖν, ἐκ τῆσδ' ἕδρας
ἔξελθ'. ἔχεις γὰρ χῶρον οὐχ ἁγνὸν πατεῖν.
ΟΙ. τίς δ' ἔσθ' ὁ χῶρος; τοῦ θεῶν νομίζεται;
ΑΘ. ἄθικτος, οὐδ' οἰκητός. αἱ γὰρ ἔμφοβοι
θεαί σφ' ἔχουσι, Γῆς τε καὶ Σκότου κόραι.
ΟΙ. τίνων τὸ σεμνὸν ὄνομ' ἂν εὐξαίμην κλύων;
ΑΘ. τὰς πάνθ' ὁρώσας Εὐμενίδας ὅ γ' ἐνθάδ' ἂν
εἴποι λεώς νιν· ἄλλα δ' ἀλλαχοῦ καλά.
ΟΙ. ἀλλ' ἵλεῳ μὲν τὸν ἱκέτην δεξαίατο·
ὡς οὐχ ἕδρας γε τῆσδ' ἂν ἐξέλθοιμ' ἔτι.
ΑΘ. τί δ' ἔστι τοῦτο; ΟΙ. ξυμφορᾶς ξύνθημ' ἐμῆς.
ΑΘ. ἀλλ' οὐδὲ μέντοι τοὐξανιστάναι πόλεως
δίχ' ἔστι θάρσος, πρίν γ' ἂν ἐνδείξω τί δρῶ.
ΟΙ. πρός νυν θεῶν, ὦ ξεῖνε, μή μ' ἀτιμάσῃς,
τοιόνδ' ἀλήτην, ὧν σε προστρέπω φράσαι.
ΑΘ. σήμαινε, κοὐκ ἄτιμος ἔκ γ' ἐμοῦ φανεῖ.
ΟΙ. τίς ἔσθ' ὁ χῶρος δῆτ', ἐν ᾧ βεβήκαμεν;

here introduced is commonly called ξένος, and the error seems to have arisen from the address of Œdipus, v. 33. We have adopted Ἀθηναῖος. Elmsley Ἀθηναῖός τις.

43. νὶν for αὐτάς. See Valckenaer ad Hipp. 1253. After ἄλλα we must supply ὀνόματα.

45. In the vulgar reading ὥστ' οὐχ ἕδρας γῆς τῆσδ' ἂν ἐ. ἔ. the word γῆς is equally useless and unintelligible, for which Musgrave substitutes γε. We have also adopted ὡς for ὥστ', which seems to have been the reading of the Scholiast, and is more agreeable with the sense.

47. The order is, ἀλλ' οὐδὲ μέντοι θάρσος ἐστι τοὐξανιστάναι σε δίχα πόλεως. θάρσος is put for ἀσφαλές. Elmsley compares Soph. Phil. 106. Οὐκ ἄρ' ἐκείνῳ γ' οὐδὲ προσμῖξαι θράσυ.

48. πρίν γ' ἂν ἐνδ. τί δρῶ. The sense is: *Until I shall have told my tale, and enquired what it is proper to do.*

ΑΘ. ὅσ' οἶδα κἀγώ, πάντ' ἐπιστήσει κλύων.
χῶρος μὲν ἱερὸς πᾶς ὅδ' ἔστ'· ἔχει δέ νιν
σεμνὸς Ποσειδῶν· ἐν δ' ὁ πυρφόρος θεὸς
Τιτὰν Προμηθεύς· ὃν δ' ἐπιστείβεις τόπον
χθονὸς καλεῖται τῆσδε χαλκόπους ὀδὸς,
ἔρεισμ' Ἀθηνῶν· οἱ δὲ πλησίοι γύαι
τὸν ἱππότην Κολωνὸν εὔχονται σφίσιν
ἀρχηγὸν εἶναι, καὶ φέρουσι τοὔνομα
τὸ τοῦδε κοινὸν πάντες ὠνομασμένοι.
τοιαῦτά σοι ταῦτ' ἐστίν, ὦ ξέν', οὐ λόγοις
τιμώμεν', ἀλλὰ τῇ ξυνουσίᾳ πλέον.
ΟΙ. ἦ γάρ τινες ναίουσι τούσδε τοὺς τόπους;
ΑΘ. καὶ κάρτα τοῦδε τοῦ θεοῦ γ' ἐπώνυμοι.
ΟΙ. ἄρχει τίς αὐτῶν, ἢ 'πὶ τῷ πλήθει λόγος;
ΑΘ. ἐκ τοῦ κατ' ἄστυ βασιλέως τάδ' ἄρχεται.
ΟΙ. οὗτος δὲ τίς λόγῳ τε καὶ σθένει κρατεῖ;
ΑΘ. Θησεὺς καλεῖται, τοῦ πρὶν Αἰγέως τόκος.

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55. ἐν δέ. See on Œd. T. 27.

57. χαλκόπους ὀδὸς. See v. 1590.

58. οἱ δὲ πλησίοι γύαι. Brunck has αἱ δὲ πλησίον γύαι. But see on the Antig. v. 569.

65. Stephens would point after καὶ κάρτα, understanding ναίουσί τινες from the preceding line. So v. 301. Καὶ κάρθ', ὅτ' ἂν περ τοὔνομ' αἴσθηται τὸ σόν. But Elmsley justly considers the usual punctuation more agreeable with the sense, Soph. Aj. 527. Καὶ κάρτ' ἐπαίνου τεύξεται πρὸς γοῦν ἐμοῦ.

66. ἄρχει τίς αὐτῶν; ἢ 'πὶ τ. π. λ. *Does any one govern them, or is the sovereign authority lodged in the people.* We have given τίς with Elmsley, who compares Eurip. Cycl. 119. τίνος κλύοντες; ἢ δεδήμευται κράτος. Instances of similar construction abound in the tragic writers. Soph. Aj. 102. Ποῦ σοι τύχης ἕστηκεν; ἢ πέφευγέ σε. Eurip. Hec. 777. Εὗρες δὲ ποῦ νιν; ἢ τις ἤνεγκεν νεκρόν; Elmsley has produced other instances, and illustrates the construction by the following sentence in English: *How much did you give for it? Or did you get it for nothing?*

ΟΙ. ἆρ' ἄν τις αὐτῷ πομπὸς ἐξ ὑμῶν μόλοι;
ΑΘ. ὡς πρός τι λέξων, ἢ καταρτύσων μολεῖν;
ΟΙ. ὡς ἂν προσαρκῶν σμικρὰ, κερδάνῃ μέγα.
ΑΘ. καὶ τίς πρὸς ἀνδρὸς μὴ βλέποντος ἄρκεσις;
ΟΙ. ὅσ' ἂν λέγωμεν, πάνθ' ὁρῶντα λέξομεν.
ΑΘ. οἶσθ', ὦ ξέν', ὡς νῦν μὴ σφαλῇς; ἐπείπερ εἶ
γενναῖος, ὡς ἰδόντι, πλὴν τοῦ δαίμονος,
αὐτοῦ μέν', οὗπερ κἀφάνης, ἕως ἐγὼ
τοῖς ἐνθάδ' αὐτοῦ, μὴ κατ' ἄστυ, δημόταις
λέξω τάδ' ἐλθών. οἵδε γὰρ κρινοῦσί γε,
εἰ χρή σε μίμνειν, ἢ πορεύεσθαι πάλιν.
ΟΙ. ὦ τέκνον, ἦ βέβηκεν ἡμῖν ὁ ξένος;
ΑΝ. βέβηκεν, ὥστε πᾶν ἐν ἡσύχῳ, πάτερ,
ἔξεστι φωνεῖν, ὡς ἐμοῦ μόνης πέλας.

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71. This line has been read and explained in a different way by almost every commentator. For ourselves, we certainly prefer the conjecture of Elmsley, *ὡς πρὸς τί, λέξον. ἢ καταρτύσων μολεῖν;* but we have not ventured to receive it into the text. Eurip. Med. 678. Τί δῆτ' ἔχρησε; λέξον, εἰ θέμις κλύειν. Heracl. 96. Τί χρέος; ἢ λόγων πόλεος, ἔννεπέ μοι, Μελόμενοι τυχεῖν. Heath understands *πρός τι λέξων* in the sense of *τί προσλέξων*, *Quid nunciaturus aut perfecturus hoc itineris suscipiet?* But *ὡς πρὸς τί* is generally used in the very different sense of *τίνος χάριν*. Œd. T. 1027. 1144. 1174.

74. *ὁρῶντα* for *ὁρώμενα*, *clear*, *perspicuous*. Compare infra 1604. See Matt. Gr. Gr. §. 496. 4.

75. *οἶσθ', ὦ ξέν', ὡς νῦν μὴ σφαλῇς;* *Are you sure that you are not deceived?* The construction is somewhat similar to that which we have noticed on the Œd. T. 543.

80. For *εἰ* Elmsley ad Med. 480. would replace *ἢ*, which is the reading of the MSS. But Hermann ad Viger. p. 618. ed. Oxon. correctly observes that the Epic Poets used *ἢ, ἢ,* but the Attics *εἰ* or *πότερον, ἢ*. Compare Ant. 1216. Elmsley also himself retains *εἰ* in his edition of this play.

83. *ἐμοῦ μόνης πέλας.* The participle *ὄντος* is frequently wanting, with the genitive absolute. See Matt. Gr. Gr. §. 568. 5. Obs.

ΟΙ. ὦ πότνιαι δεινῶπες, εὖτε νῦν ἕδρας
πρώτων ἐφ' ὑμῶν τῆσδε γῆς ἔκαμψ' ἐγὼ,
Φοίβῳ τε κἀμοὶ μὴ γένησθ' ἀγνώμονες,
ὅς μοι, τὰ πόλλ' ἐκεῖν' ὅτ' ἐξέχρη κακὰ,
ταύτην ἔλεξε παῦλαν ἐν χρόνῳ μακρῷ,
ἐλθόντι χώραν τερμίαν, ὅπου Θεῶν
Σεμνῶν ἕδραν λάβοιμι καὶ ξενόστασιν,
ἐνταῦθα κάμψειν τὸν ταλαίπωρον βίον,
κέρδη μὲν οἰκήσοντα τοῖς δεδεγμένοις,
ἄτην δὲ τοῖς πέμψασιν, οἵ μ' ἀπήλασαν·
σημεῖα δ' ἥξειν τῶνδέ μοι παρηγγύα,
ἢ σεισμὸν, ἢ βροντήν τιν', ἢ Διὸς σέλας.
ἔγνωκα μέν νυν, ὥς με τήνδε τὴν ὁδὸν
οὐκ ἔσθ' ὅπως οὐ πιστὸν ἐξ ὑμῶν πτερὸν
ἐξήγαγ' εἰς τόδ' ἄλσος. οὐ γὰρ ἄν ποτε
πρώταισιν ὑμῖν ἀντέκυρσ' ὁδοιπορῶν,
νήφων ἀοίνοις, κἀπὶ σεμνὸν ἑζόμην

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89. Θεῶν Σεμνῶν. Photius in Lex. MS. cited by Brunck: Σεμναὶ Θεαί· κατ' εὐφημισμὸν, αἱ Ἐριννύες, ὥσπερ αἱ Εὐμενίδες ἐκαλοῦντο. So also Hesychius. The ancients had a religious dread of naming these deities. Compare infra v. 128. Eurip. Ant. 37. 404.

91. κάμψειν βίον. A metaphor, borrowed from the wheeling of a chariot round the goal. Eurip. Hipp. 86. Τέλος δὲ κάμψαιμ', ὥσπερ ἠρξάμεν, βίον. Hel. 1686. Ὅταν δὲ κάμψῃς καὶ τελευτήσῃς βίον. Elect. 960. πρὶν ἂν πέλας Γραμμῆς ἵκηται, καὶ τέλος κάμψῃ βίου. Thus Cicero pro Cælio. 59. *In hoc flexu quasi ætatis fama adolescentis paulum hæsit ad metas.* See Monk on Hipp. l. c.

92. Brunck retains οἰκήσαντα, which is certainly incorrect. Schæfer has replaced the future. Matthiæ (Gr. Gr. §. 433. Obs. 2.) observes that κέρδη, and ἄτην, which in a regular construction would be in apposition with κάμψειν βίον, here take to themselves a verb without being governed by it. Elmsley has edited οἰκίσαντα.

βάθρον τόδ' ἀσκέπαρνον. ἀλλά μοι, θεαὶ,
βίον, κατ' ὀμφὰς τὰς Ἀπόλλωνος, δότε
πέρασιν ἤδη καὶ καταστροφήν τινα,
εἰ μὴ δοκῶ τι μειόνως ἔχειν, ἀεὶ
μόχθοις λατρεύων τοῖς ὑπερτάτοις βροτῶν.
ἴτ', ὦ γλυκεῖαι παῖδες ἀρχαίου Σκότου,
ἴτ', ὦ μεγίστης Παλλάδος καλούμεναι,
πασῶν Ἀθῆναι τιμιωτάτη πόλις,
οἰκτείρατ' ἀνδρὸς Οἰδίπου τόδ' ἄθλιον
εἴδωλον· οὐ γὰρ δὴ τόγ' ἀρχαῖον δέμας.
AN. *σίγα. πορεύονται γὰρ οἵδε δή τινες*
χρόνῳ παλαιοὶ, σῆς ἕδρας ἐπίσκοποι.
OI. *σιγήσομαί τε, καὶ σύ μ' ἐξ ὁδοῦ πόδα*
κρύψον κατ' ἄλσος, τῶνδ' ἕως ἂν ἐκμάθω

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109. So Œdipus, in Eurip. Phœn. 1559. calls himself: *πολιὸν, αἰθέρος ἀφανὲς εἴδωλον.*

110. For *τόδ'*, the reading of all the MSS. Elmsley has properly given *τόγ'* after Doederline and Reisigius. Infra v. 265. *οὐ γὰρ δὴ τό γε Σῶμ' οὐδὲ τἄργα τἄμ'.* Compare also Phil. 246. Elect. 1020. Eurip. Ion. 954. Nor is the use of the particle *γε* less frequent after *οὐ γὰρ*, of which Elmsley adduces the following examples. Eurip. Hipp. 719. Iph. T. 1049. Bacch. 501. Cycl. 250. Herac. 151. 385. Herc. F. 1176. Elect. 517. 1235.

111. For *οἵδε* Brunck improperly reads *ὧδε.* The particles *γὰρ, ἀλλὰ γὰρ, μὴν, καὶ μὴν* are generally followed by *ὅδε*, and its cases, on the introduction of a new character on the stage. Infra 549. 1106. 1249. Ant. 526. 1256. 626. Æsch. Prom. 977. Theb. 859. Eurip. Phœn. 1328.

113. *με πόδα κρύψον.* Compare Eurip. Hecub. 806. *ποῖ μ' ὑπεξάγεις πόδα;* where Porson observes: "Duplex accusativus neminem offendet nisi qui in Atticis poetis hospes sit." See also the note on Œd. T. 717.

114. *ἕως ἂν ἐκμάθω.* With the particles *ἕως, ἔστ' ἂν, πρὶν, μέχρι οὗ*, which determine a point of time, before which something takes place, the subjunctive is used when the main action is present or future; the optative, when it is past. See Matt. Gr. Gr. §. 522.

τίνας λόγους ἐροῦσιν. ἐν δὲ τῷ μαθεῖν
ἔνεστιν ηὐλάβεια τῶν ποιουμένων.

ΧΟ. ὅρα. στροφή.
τίς ἄρ' ἦν; ποῦ ναίει; ποῦ κυρεῖ
ἐκτόπιος συθεὶς, ὁ πάντων
ὁ πάντων ἀκορέστατος;
λεῦσσ' αὐτόν, προσδέρκου,
προσφθέγγου πανταχῆ.
πλανάτας,
πλανάτας τις ὁ πρέσβυς, οὐδ'
ἐγχώριος. προσέβα γὰρ οὐκ
ἄν ποτ' ἀστιβὲς ἄλσος εἰς
τᾶνδ' ἀμαιμακετᾶν κορᾶν,
ἃς τρέμομεν λέγειν,
καὶ παραμειβόμεσθ'

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115. Elmsley observes that there are sixty lines in Sophocles, in which γὰρ has the same position which it holds in the verse before us; among which there are only four instances of a spondee *in quinta sede*, Of these four, two only, viz. this verse, and Elect. 376. militate against the canon of Porson in his preface to the Hecuba, respecting the constitution of the fifth place of the Iambic Senarius. With the passage of the Electra we have no immediate concern; but in the present instance we have not scrupled to adopt the learned Editor's emendation ἐν δὲ τῷ μαθεῖν.

121. Brunck reads λεύσσεις νιν; interrogatively, but we have no hesitation in admitting λεῦσσ' αὐτὸν with Hermann and Elmsley, the latter of whom compares Æsch. Eum. 254. Ὅρα, ὅρα μάλ' αὖ· Λεύσσετον πάντᾳ Μὴ λάθῃ φύγδα βὰς Ὁ ματροφόνος ἀτίτας.

124. πλανάτας τις.—Here and in v. 134. ἔστι is understood.

127. ἀμαιμακέταν Vulgo. But the Doric genitive cases plural always take the circumflex on the last syllable. Hence we should read νυχιᾶν also in v. 1248. infra. See Elmsley on Eurip. Med. 1230.

ἀδέρκτως,
ἀφώνως, ἀλόγως τὸ τᾶς
εὐφήμου στόμα φροντίδος
ἱέντες. τὰ δὲ νῦν τιν' ἥκειν
λόγος οὐχ ἅζονθ',
ὃν ἐγὼ λεύσσων περὶ πᾶν οὔπω
δύναμαι τέμενος
γνῶναι ποῦ μοί ποτε ναίει.
ΟΙ. ὅδ' ἐκεῖνος ἐγώ. φωνῇ γὰρ ὁρῶ
τὸ φατιζόμενον.
ΧΟ. ἰώ, ἰώ.
δεινὸς μὲν ὁρᾶν, δεινὸς δὲ κλύειν.
ΟΙ. μή μ', ἱκετεύω, προσίδητ' ἄνομον.
ΧΟ. Ζεῦ ἀλεξῆτορ, τίς ποθ' ὁ πρέσβυς;
ΟΙ. οὐ πάνυ μοίρας εὐδαιμονίσαι
πρώτης, ὦ τῆσδ' ἔφοροι χώρας.
δηλῶ δ'· οὐ γὰρ ἂν ὧδ' ἀλλοτρίοις
ὄμμασιν εἷρπον,
κἀπὶ σμικρᾶς μέγας ὥρμουν.

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134. *ἅζονθ'.* See the Lexicon.

138. *φωνῇ ὁρῶ.* Brunck compares Æsch. Theb. 100. *κτύπον δέδορκα.* Alexis ap. Athenæum, p. 134. A. *ὀσμὴν ἴδωσι.* See also on Œd. T. 187.

144. *οὐ πάνυ μοίρας εὐδ.* II. Brunck, following the interpretation of Eustathius, p. 479, renders these words thus: *Haud sane felicitatis præcipuam sortem nactus.* But we should rather understand *ἐστι*, which is frequently followed by a genitive, to mark *a property*, or the person or thing to which any thing belongs. *It is not altogether the property of the highest lot to confer happiness.* See Matt. Gr. Gr. §. 371.

148. We have no hesitation in admitting

ΧΟ. ἒ ἔ. ἀντιστρ.

ἀλαῶν ὀμμάτων ἄρα καὶ
ἦσθα φυτάλμιος, δυσαίων,
μακραίων θ᾽, ὡς ἐπεικάσαι.
ἀλλ᾽ οὐ μὰν ἔν γ᾽ ἐμοὶ
προσθήσεις τάσδ᾽ ἀράς.
περᾷς γὰρ,
περᾷς· ἀλλ᾽ ἵνα τῷδ᾽ ἐν ἀ-
φθέγκτῳ μὴ προσπέσῃς νάπει
ποιάεντι, κάθυδρος οὗ
κρατὴρ μειλιχίων ποτῶν

σμικρᾶς with Reisigius, instead of the vulgar reading σμικροῖς, to which we must supply ἀγκύρας, as Harpocration has done in the similar passage in Demosthenes *de Corona*, p. 319. οὐκ ἐπὶ τῆς αὐτῆς ὁρμεῖ τοῖς πολλοῖς. So also Aristides, T. I. p. 190. A. καὶ πάντες ἐπὶ δυοῖν ὁρμεῖν ἔδοξαν οἱ Ἕλληνες. The proverb ὁρμεῖν or ὀχεῖσθαι ἐπὶ αγκύρας, is illustrated by Porson on Orest. 68, 69. where we meet with the similar expression, ἐπ᾽ ἀσθενοῦς Ῥωμῆς ὀχούμεθα. See also Schæfer on Bos. Ellip. Gr. in Ἄγκυρα. A like metaphor is used by St. Paul, Heb. vi. 18. κρατῆσαι τῆς προκειμένης ἐλπίδος, ἣν ὡς ἄγκυραν ἔχομεν τῆς ψυχῆς ἀσφαλῆ καὶ βεβαίαν.

150, 1, 2. The construction in this passage is greatly perplexed, and accordingly the conjectures of the commentators are many and various. The whole difficulty, however, seems to lie in the word φυτάλμιος, which certainly must signify here, as well as elsewhere, *genitalis*. Hesych. Φυταλμίοις· φυτευτίκοις, γονίμοις. Compare Æsch. Agam. 318. Eurip. Rhes. 920. Perhaps the Chorus would ascertain whether Œdipus had been blind *from his birth*. As to the rest of the passage, the version of Brunck may be followed: *Cœcus ergo es, infelix, et senex, ut conjicere est.*

153. ἔν γ᾽ ἐμοί. *As far as I am concerned, at least.*

155. περᾷς. Schol. βαδίζεις εἰς ὃ οὐ προσήκει χωρίον ἐπιβαίνειν.

156. ἵνα μὴ προσπέσῃς. *Do not approach.* The subjunctive is frequently used, after the particles ἵνα, ὡς, ὅπως, and the like, in the sense of the imperative. Antig. 215. Ὡς ἂν σκοποὶ νῦν ἦτε τῶν εἰρημένων, i. e. σκοποὶ νῦν ἐστε.

158. κάθυδρος οὗ Κρατὴρ, κ. τ. λ. Heath renders this passage thus, after the Scholiast: *Ubi crater aqua plenus simul dulcis potus fluento*, i. e. *melle*, *miscetur*. Compare infra, vv. 472. 481.

ῥεύματι συντρέχει.
τῷ, ξένε πάμμορ᾽, εὖ
φύλαξαι.
μετάσταθ᾽, ἀπόβαθι. πολ-
λὰ κέλευθος ἐρατύει.
κλύεις, ὦ πολύμοχθ᾽ ἀλᾶτα;
λόγον εἴ τιν᾽ ἔχεις
πρὸς ἐμὰν λέσχαν, ἀβάτων ἀποβὰς
ἵνα πᾶσι νόμος,
φώνει· πρόσθεν δ᾽ ἀπερύκου.
ΟΙ. *θύγατερ, ποῖ τις φροντίδος ἔλθῃ;*
ΑΝ. *ὦ πάτερ, ἀστοῖς ἴσα χρὴ μελετᾷν,*
εἴκοντας ἃ δεῖ, κἀκούοντας.

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161. *τῷ. Wherefore.* So Brunck. Compare Œd. T. 511. Aldus has *τῶν*. Others *τὸν*. Heath, more correctly *τό*.

166. Heath points after *ἔχεις*, referring *ἀποβὰς* to *πρὸς ἐμὰν λέσχαν*; but we think with Elmsley, that the point should be after *λέσχαν*, connecting the words *ἀβάτων ἀποβὰς ἵνα πᾶσι νόμος*, and understanding *ἐκεῖσε* before *ἵνα*. Thus, infra, v. 188. *ἄγε νῦν σύ με, παῖς, ἵν᾽ ἂν εὐσεβίας ἐπιβαίνοντες τὸ μὲν εἴποιμεν, τὸ δ᾽ ἀκούσαιμεν.* Compare v. 405. So Eurip. Bacch. 1379. *Ἄγετ᾽ ὦ πομποί με, κασιγνήτας Ἵνα συμφυγάδας λήψομεθ᾽ οἰκτράς*, where Elmsley compares Iph. T. 1343. *στείχειν ἵν᾽ ἦσαν.* Helen. 1461. *ἥξομεν ἵν᾽ ἐλθεῖν βουλόμεσθα τῆς τύχης.*

169. *ἀπερύκου. Restrain yourself;* i. e. from speaking.

170. Infra, v. 310. *ποῖ φρενῶν ἔλθω, πάτερ.* Of this construction see on Antig. v. 605.

171. The Scholiast compares Eurip. Med. 217. *χρὴ δὲ ξένον μὲν κάρτα προσχωρεῖν πόλει.* We have also a similar sentiment in Cicero, *de Officiis*, I. 34. *Peregrini autem et incolæ officium est, nihil præter suum negotium agere, nihil de alieno anquirere, minimeque in aliena esse republica curiosum.*

172. *κοὐκ ἄκοντας*, Brunck. Aldus and others *κοὐκ ἀκούοντας*, whence Musgrave has acutely conjectured *κἀκούοντας*, i. e. *obedientes.* Eurip. Cyclop. 120. *ἀκούει δ᾽ οὐδὲν οὐδεὶς οὐδενός.* Demosth. contr. Leptin. p. 79. ed. Bekk. *καὶ πρότερον τοῖς ἄλλοις ἐπιτάττοντας εἴθισεν ἀκούειν ὑμῶν.* Æsch. Agam. 929. *ἐπεὶ δ᾽ ἀκούειν σου κατέστραμμαι τάδε.* Soph. Ajax. 299. *τοῖς ἀκούουσι λέγε*, which the Scholiast interprets *τοῖς πειθομένοις.*

ΟΙ. πρόσθιγέ νυν μου. ΑΝ. ψαύω καὶ δή.
ΟΙ. ὦ ξεῖνοι, μὴ δῆτ' ἀδικηθῶ,
πιστεύσας καὶ μεταναστάς.
ΧΟ. οὔ τοι μήποτέ σ' ἐκ τῶνδ' ἑδράνων,
ὦ γέρον, ἄκοντά τις ἄξει.
ΟΙ. ἔτ' οὖν ἔτι προβῶ;
ΧΟ. ἐπίβαινε πρόσω.
ΟΙ. ἔτι; ΧΟ. προσβίβαζε, κούρα,
πρόσω. σὺ γὰρ ἀΐεις.
ΑΝ. ἕπεο μὰν, ἕπε' ὧδ' ἀμαυρῷ
κώλῳ, πάτερ, ᾇ σ' ἄγω.
τόλμα, ξεῖνος ἐπὶ ξείνης,
ὦ τλάμων, ὅ τι καὶ

174. *μὴ δῆτ' ἀδικηθῶ.* *Let me not be injured;* i. e. *Do not injure me.* Elmsley notices a remark of Hermann, that the first person of the subjunctive is frequently used when the more immediate reference is to the second person. Œd. T. 49. *ἀρχῆς δὲ τῆς σῆς μηδαμῶς μεμνώμεθα, στάντες γ' ἐς ὀρθὸν, καὶ πεσόντες ὕστερον.* Eurip. Herc. F. 1399. *Ἀλλ' αἷμα μὴ σοῖς ἐξομόρξωμαι πέπλοις.* Compare also Soph. Trach. 803. Hom. Il. A. 26.

177. *ἄξει.* Elmsley suspects that *ἄρῃ* is the true reading, which, however, has the sanction of no MS. Compare infra, v. 264. 358. There is a Canon of Dawes, in his Misc. Crit. p. 395. ed. Kidd. that the particles *οὐ μὴ* cannot be constructed but with the future indicative, or the second Aorist subjunctive. This Markland positively denies; Eurip. Supp. 1069. and Elmsley believes that there is no difference between the subjunctive of the first Aorist and of the second. He observes also, that *οὐ μὴ* prefixed to the subjunctive are equivalent to a negative future, but that with the future indicative they imply a prohibition. Thus, *οὐ μὴ γράψῃς*, is, *you shall not write; οὐ μὴ γράψεις, do not write.* Compare Eurip. Iph. A. 1465. Iph. T. 18. In the present instance, though we have little doubt of the truth of this proposition, we have not ventured to alter the text, since the subjunctive of the verb *ἄγω* will not suit the metre. In vv. 408. 849. 1024. 1703. where Brunck, who follows implicitly the canon of Dawes, retains the indicative, the subjunctive should certainly be replaced.

185. We read *ὦ τλάμων* with Hermann, as in v. 203.

πόλις τέτροφεν ἄφιλον,
ἀποστυγεῖν, καὶ τὸ φίλον σέβεσθαι.
OI. ἄγε νυν σύ με, παῖς, ἵν' ἂν, εὐσεβίας
ἐπιβαίνοντες, τὸ μὲν εἴποιμεν,
τὸ δ' ἀκούσαιμεν·
καὶ μὴ χρείᾳ πολεμῶμεν.
XO. αὐτοῦ· μηκέτι τοῦδ' ἀντιπέτρου
βήματος ἔξω πόδα κλίνῃς.
OI. οὕτως; XO. ἅλις, ὡς ἀκούεις.
OI. ἦ ἐσθῶ; XO. λέχριός γ' ἐπ' ἄκρου
λάου βραχὺς ὀκλάσας.
AN. πάτερ, ἐμὸν τόδ', ἐν ἡσυχίᾳ,
ἰώ μοι μοι,
βάσει βάσιν ἁρμόσαι.
γεραιὸν εἰς χέρα σῶμα σὸν
πρόκλινον φιλίαν ἐμάν.

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186. *τέτροφεν ἄφιλον*, i. e. *μισεῖ*, *ἀποστυγεῖ*.

188. Porson in Advers. p. 166. reads *παῖς* for *παῖ*, with Musgrave. Hermann, however, *de Metris*, p. 373. defends the vulgar reading; and a similar hiatus occurs in Aristoph. Nub. 1165. *ὦ τέκνον, ὦ παῖ, ἔξελθ' οἴκων*. The expression *εὐσεβίας ἐπιβαίνοντες* is equivalent to *εὐσεβοῦντες*, as it is correctly explained by Eustathius, p. 713, 31. Thus, Hom. Il. B. 234. *κακῶν ἐπιβασκέμεν*. Soph. Phil. 1463. *δόξης οὔ ποτε τῆσδ' ἐπιβάντες*. Somewhat similar is Eurip. Hipp. 214. *μανίας ἔποχον ῥίπτουσα λόγον*, i. e. *μανικόν*.

189, 190. We have restored the reading of Turnebus, for which Brunck improperly substitutes the subjunctive, observing that *ἵνα ἂν*, *ὡς ἂν*, *ὅπως ἂν*, in this construction signifies *ut*. But the truth is, that *ἵνα ἂν* does not signify *ut*, but *ἵνα* must be rendered *ubi*, and *ἂν* is to be construed with the verb. See on v. 166.

196. *βραχὺς ὀκλάσας*. *Stooping a little.* Compare *ἀφίξεται ταχὺς*, v. 307, infra. Musgrave compares also the expressions, *πολὺς ῥέων*, *μέγας πνέων*, and the like.

ΟΙ. *ᾤ μοι δύσφρονος ἄτας.*
ΧΟ. *ὢ τλάμων, ὅτε νῦν χαλᾷς,*
αὔδασον τίς σ' ἔφυσε βροτῶν,
τίς ὢν πολύπονος ἄγει, τίν' ἂν
σοῦ πατρίδ' ἐκπυθοίμαν.
ΟΙ. *ὦ ξένοι, ἀπόπτολις. ἀλλὰ μὴ—*
ΧΟ. *τί τοῦτ' ἀπεννέπεις, γέρον;*
ΟΙ. *μὴ, μὴ, μή μ' ἀνέρῃ*
τίς εἰμι, μηδ'
ἐξετάσῃς πέρα ματεύων.
ΧΟ. *τί τόδ' οὖν;* ΟΙ. *δεινὰ φύσις.* ΧΟ. *αὔδα.*
ΟΙ. *τέκνον, ᾤ μοι, τί γεγώνω;*
ΧΟ. *τίνος εἶ σπέρματος,*
ξεῖνε, φώνει, πατρόθεν.
ΟΙ. *ᾤ μοι ἐγὼ, τί πάθω, τέκνον ἐμόν;*
ΑΝ. *λέγ', ἐπείπερ ἐπ' ἔσχατα βαίνεις.*
ΟΙ. *ἀλλ' ἐρῶ. οὐ γὰρ ἔχω κατακρυφάν.*
ΧΟ. *μακρὰ μέλλετ', ἀλλὰ ταχύνατε.*
ΟΙ. *Λαΐου ἴστε τιν' ἀπόγονον;* ΧΟ. *ὢ ὤ, ἰού.*
ΟΙ. *τό τε Λαβδακιδᾶν γένος;* ΧΟ. *ὦ Ζεῦ.*
ΟΙ. *ἄθλιον Οἰδιπόδαν;* ΧΟ. *σὺ γὰρ ὅδ' εἶ;*
ΟΙ. *δέος ἴσχετε μηδὲν, ὅσ' αὐδῶ.*
ΧΟ. *ἰὼ, ὢ ὤ.* ΟΙ. *δύσμορος.* ΧΟ. *ὢ, ὤ.*

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216. For *τέκνον ἐμὸν*, Brunck has *τέκνον; ᾤ μοι*, condemning the vulgar reading as frigid, and against the metre: neither of which is the case.

ΟΙ. θύγατερ, τί ποτ' αὐτίκα κύρσει;
ΧΟ. ἔξω πόρσω βαίνετε χώρας.
ΟΙ. ἃ δ' ὑπέσχεο, ποῖ καταθήσεις;
ΧΟ. οὐδενὶ μοιριδία τίσις ἔρχεται,
ὧν προπάθῃ, τὸ τίνειν.
ἀπάτα δ' ἀπάταις
ἑτέραις ἑτέρα παραβαλλομένα
πόνον οὐ χάριν ἀντιδίδωσιν ἔχειν.
σὺ δὲ τῶνδ' ἑδράνων
πάλιν ἔκτοπος, αὖθις ἄφορμος ἐμᾶς
χθονὸς ἔκθορε, μή τι πέρα χρέος
ἐμᾷ πόλει προσάψῃς.
ΑΝ. ὦ ξένοι αἰδόφρονες, ἀλλ' ἐπεὶ
γεραὸν πατέρα τόνδ' ἐμὸν
οὐκ ἀνέτλατ', ἔργων
ἀκόντων ἀΐοντες αὐδὰν,
ἀλλ' ἐμὲ τὰν μελέαν, ἱκετεύομεν,
ὦ ξένοι, οἰκτίσαθ', ἃ πατρὸς ὕπερ
τοῦ μόνου ἄντομαι, ἄντομαι, οὐκ ἀλα-
οῖς προσορωμένα ὄμμα σὸν ὄμμασιν,

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227. ποῖ καταθήσεις. Musgrave translates this, *Quomodo exsolvas?* in the sense of καταθεῖναι ἀργύριον.

228. Brunck translates this as follows: *Neminem ultio divina manet, qui malum malo rependit.* The justice of retaliation is frequently asserted by the antient Poets. Infra v. 953. Ἀνθ' ὧν πεπονθὼς ἠξίουν τάδ' ἀντιδρᾶν. Soph. Elect. 1026. Εἰκὸς γὰρ ἐγχειροῦντα καὶ πράσσειν κακῶς. Æsch. Agam. 1540. Μίμνει δὲ μίμνοντος ἐν χρόνῳ Διός, παθεῖν τὸν ἔρξαντα. Pers. 818. Τοίγαρ κακῶς δράσαντες οὐκ ἐλάσσονα Πάσχουσι. Choëph. 307. Δράσαντι παθεῖν, Τριγέρων μῦθος τάδε φωνεῖ. So also Pind. Nem. IV. 51. ἐπεὶ ῥέζοντά τι καὶ παθεῖν ἔοικεν.

ὥς τις ἀφ' αἵματος
ὑμετέρου προφανεῖσα, τὸν ἄθλιον
αἰδοῦς κύρσαι. ἐν ὑμῖν, ὡς θεῷ,
κείμεθα τλάμονες. ἀλλ' ἴτε, νεύσατε
τὰν ἀδόκητον χάριν.
πρός σ' ὅ τι σοι φίλον οἴκοθεν ἄντομαι,
ἢ τέκνον, ἢ λέχος, ἢ χρέος, ἢ θεός.
οὐ γὰρ ἴδοις ἂν ἀθρῶν βροτὸν, ὅστις ἂν,
εἰ θεὸς ἄγοι νιν, ἐκφυγεῖν δύναιτο.
ΧΟ. ἀλλ' ἴσθι, τέκνον Οἰδίπου, σέ τ' ἐξ ἴσου
οἰκτείρομεν καὶ τόνδε συμφορᾶς χάριν·
τὰ δ' ἐκ θεῶν τρέμοντες, οὐ σθένοιμεν ἂν
φωνεῖν πέρα τῶν πρὸς σὲ νῦν εἰρημένων.
ΟΙ. τί δῆτα δόξης, ἢ τί κληδόνος καλῆς

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247. ἐν ὑμῖν κείμεθα. See on Œd. T. 314.

250. In the forms of entreaty, πρὸς θεῶν and the like, the accusative of the pronoun, which is governed of the verb, is put between the preposition and its case. Thus, infra, 1333. πρός νύν σε κρηνῶν, πρὸς θεῶν ὁμογνίων, αἰτῶ πιθέσθαι. Eurip. Med. 325. μὴ πρός σε γούνων. See Porson's note. Compare Soph. Trach. 436. Phil. 468. Eurip. Phœn. 951. 1708. Hippol. 603. A similar construction was also adopted by the Latins. Terent. Andr. III. 3. 6. *Per te Deos oro.* Virg. Æn. IV. 314. *Per ego has lacrymas, dextramque tuam te.* Livy, XXIII. 9. *Per ego te quæcunque jura liberos jungunt parentibus.* See Matt. Gr. Gr. §. 540. A variety of examples are collected by Monk on Hippol. 603.

251. λέχος is Reiske's emendation for λόγος, which Brunck approves, observing, that it frequently occurs in the sense of *uxor* in the Tragic writers, of which he compares Soph. Trach. 27. Ajax 211. It is observable, that except the first of the possessions, enumerated in this line, none can refer to ἐκ σέθεν, which is the vulgar reading. We have therefore readily admitted the conjecture of Elmsley, οἴκοθεν, i. e. οἴκοι. Soph. Phil. 469. πρός τ' εἴτι σοι κατ' οἶκόν ἐστι προσφιλές. In v. 253. we have received νιν after ἄγοι, to prevent the hiatus, at the suggestion of Scaliger.

μάτην ῥεούσης ὠφέλημα γίγνεται;
εἰ τάς γ' Ἀθήνας φασὶ θεοσεβεστάτας
εἶναι, μόνας δὲ τὸν κακούμενον ξένον
σώζειν οἵας τε, καὶ μόνας ἀρκεῖν ἔχειν.
κἄμοιγε ποῦ ταῦτ' ἐστὶν, οἵτινες βάθρων
ἐκ τῶνδέ μ' ἐξάραντες εἶτ' ἐλαύνετε,
ὄνομα μόνον δείσαντες; οὐ γὰρ δὴ τό γε
σῶμ', οὐδὲ τἄργα τἄμ'· ἐπεὶ τά γ' ἔργα μου
πεπονθότ' ἐστὶ μᾶλλον ἢ δεδρακότα,
εἴ σοι τὰ μητρὸς καὶ πατρὸς χρείη λέγειν,
ὧν οὕνεκ' ἐκφοβεῖ με. τοῦτ' ἐγὼ καλῶς
ἔξοιδα. καίτοι πῶς ἐγὼ κακὸς φύσιν,
ὅστις παθὼν μὲν ἀντέδρων, ὥστ', εἰ φρονῶν
ἔπρασσον, οὐδ' ἂν ὧδ' ἐγιγνόμην κακός;
νῦν δ' οὐδὲν εἰδὼς ἱκόμην ἵν' ἱκόμην·

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260. *εἰ τάς γ' Ἀθήνας φασὶ θεοσεβεστάτας Εἶναι.* Athens was always celebrated for her zeal in matters of religion, and her reverence for the Gods. Pausanias *in Atticis*, p. 42. *λέλεκται δέ μοι καὶ πρότερον, ὡς Ἀθηναίοις περισσότερόν τι ἢ τοῖς ἄλλοις ἐς τὰ θεῖα ἐστὶ σπουδῆς.* To the same effect is the testimony of Josephus the Jewish Historian, in his second book against Apion: *μιμεῖσθαι γὰρ οὐ προσῆκε τὴν Ἀπίωνος ἀπαιδευσίαν, ὃς οὔτε τὰς Ἀθηναίων τύχας, οὔτε τὰς Λακεδαιμονίων ἐνενόησεν· ὧν τοὺς μὲν ἀνδρειοτάτους, τοὺς δὲ εὐσεβεστάτους τῶν Ἑλλήνων ἅπαντες λέγουσι.* Compare infra vv. 1006. 1125.

267. *δεδρακότα* for *δεδραμένα.* Musgrave compares Apoll. Rhod. IV. 156. *τετμηότι θαλλῷ*, for *τετμημένῳ.* Compare Shakspeare, King Lear, Act III. Scene 2. *I am a man more sinned against than sinning.*

273. *ἱκόμην ἵν' ἱκόμην.* Of this formula Schæfer and Elmsley have given the following examples. Infra v. 336. *εἶσ' οὗπερ εἰσί.* Œd. T. 1376. *βλαστοῦσ' ὅπως ἔβλαστε.* Eurip. Orest. 78. *ἔπλευσ' ὅπως ἔπλευσα.* Med. 1007. *ἤγγειλας οἷ' ἤγγειλας.* Iph. T. 575. Tro. 626. *ὄλωλεν ὡς ὄλωλε.* Elect. 289. *ἔκυρσεν ὡς ἔκυρσε.* 1122. *δέδοικα γάρ νιν, ὡς δέδοικ' ἐγώ.* It

ὑφ' ὧν δ' ἔπασχον, εἰδότων ἀπωλλύμην.
ἀνθ' ὧν ἱκνοῦμαι πρὸς θεῶν ὑμᾶς, ξένοι,
ὥσπερ με κἀνεστήσαθ', ὧδε σώσατε.
καὶ μὴ θεοὺς τιμῶντες, εἶτα τοὺς θεοὺς
μοῖραν ποιεῖσθε μηδαμῶς· ἡγεῖσθε δὲ
βλέπειν μὲν αὐτοὺς πρὸς τὸν εὐσεβῆ βροτῶν,
βλέπειν δὲ πρὸς τοὺς δυσσεβεῖς· φυγὴν δέ του
μήπω γενέσθαι φωτὸς ἀνοσίου βροτῶν.
ξὺν οἷς σὺ μὴ κάλυπτε τὰς εὐδαίμονας
ἔργοις 'Αθήνας ἀνοσίοις ὑπηρετῶν.
ἀλλ' ὥσπερ ἔλαβες τὸν ἱκέτην ἐχέγγυος,
ῥύου με κἀκφύλασσε· μηδέ μου κάρα
τὸ δυσπρόσωπον εἰσορῶν ἀτιμάσῃς.
ἥκω γὰρ ἱερὸς εὐσεβής τε, καὶ φέρων

does not, however, necessarily appear, that the formula is confined to circumstances of an unpleasant nature, to which Schæfer would limit it.

274. Schæfer thus completes the sentence: *ὑφ' ὧν δ' ἔπασχον, ὑπὸ τούτων εἰδότων ἀπωλλύμην.*

278. *μοῖραν ποιεῖσθε μηδαμῶς.* There is unquestionably some latent corruption in this passage, which has baffled the skill of the Commentators. Aldus has *μοίραις*, and this, or else *μοίρας* or *μοίραν* is the reading of all the MSS. Brunck, with no little temerity, has adopted *ὥραν*, and translates the passage, *Deos nihil facere, spernere*, comparing v. 386, infra. Elmsley reads *μοίρας*. We have preserved the reading of the earlier editions; which Schæfer considers as equivalent with *ποιεῖσθε τοὺς θεοὺς ἐν οὐδεμίᾳ μοίρᾳ.* Soph. Phil. 498. *τοὐμὸν ἐν σμικρῷ μέρει ποιούμενοι.* We have some doubt, however, whether this is good Greek.

284. We are certainly of opinion that *ἐχέγγυον* cannot stand here in reference to Œdipus, and therefore, if it stands at all, it must be in the nominative, which we have therefore adopted at the suggestion of Reisigius. Elmsley would refer it to that class of adjectives, which sometimes, though properly passive, occur in an active signification, as exemplified by Porson on Hecub. 1125. But we may observe, that these are confined to those which end in *τός*. See the Lexicon.

ὄνησιν ἀστοῖς τοῖσδ'· ὅταν δὲ κύριος
παρῇ τις ὑμῶν, ὅστις ἐστὶν, ἡγεμὼν,
τότ' εἰσακούων πάντ' ἐπιστήσει· τὰ δὲ
μεταξὺ τούτου, μηδαμῶς γίγνου κακός.
ΧΟ. ταρβεῖν μέν, ὦ γεραιὲ, τἀνθυμήματα
πολλή 'στ' ἀνάγκη τἀπὸ σοῦ· λόγοισι γὰρ
οὐκ ὠνόμασται βραχέσι. τοὺς δὲ τῆσδε γῆς
ἄνακτας ἀρκεῖ ταῦτά μοι διειδέναι.
ΟΙ. καὶ ποῦ 'σθ' ὁ κραίνων τῆσδε τῆς χώρας, ξένοι;
ΧΟ. πατρῷον ἄστυ γῆς ἔχει· σκοπὸς δέ νιν,
ὃς κἀμὲ δεῦρ' ἔπεμψεν, οἴχεται στελῶν.
ΟΙ. ἦ καὶ δοκεῖτε τοῦ τυφλοῦ τιν' ἐντροπὴν
ἢ φροντίδ' ἕξειν, αὐτὸν ὥστ' ἐλθεῖν πέλας;
ΧΟ. καὶ κάρθ', ὅταν περ τοὔνομ' αἴσθηται τὸ σόν.
ΟΙ. τίς δ' ἔσθ' ὁ κείνῳ τοῦτο τοὔπος ἀγγελῶν;
ΧΟ. μακρὰ κέλευθος· πολλὰ δ' ἐμπόρων ἔπη
φιλεῖ πλανᾶσθαι, τῶν ἐκεῖνος ἀΐων,
θάρσει, παρέσται. πολὺ γὰρ, ὦ γέρον, τὸ σὸν
ὄνομα διήκει πάντας, ὥστε κεἰ βραδὺς

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289. We have adopted the punctuation of Musgrave, so that κύριος is referred to ἡγεμών. Brunck points before ὑμῶν. Infra. v. 926. ἄνευ γε τοῦ κραίνοντος, ὅστις ἦν, χθονός.

292. ταρβεῖν. See the Lexicon.

293. πολλή 'στ' ἀνάγκη. So Brunck, here and in the Trach. 295. Vulgo πολλή γ' ἀνάγκη, which Valckenær ad 1668. would replace wherever the formula occurs, comparing Elect. 309. Eurip. Hec. 395. Alcest. 388. But Porson observes on Med. 1008. that the forms πολλή μ' ἀνάγκη, πολλή γ' ἀνάγκη, πολλή 'στ' ἀνάγκη, are used promiscuously.

300. αὐτὸν ὥστ'. This is the emendation of Porson. Brunck has κἀπόνως. Compare infra 385, 386.

εὔδει, κλύων σου δεῦρ' ἀφίξεται ταχύς.
ΟΙ. ἀλλ' εὐτυχὴς ἵκοιτο τῇ θ' αὑτοῦ πόλει,
ἐμοί τε. τίς γὰρ ἐσθλὸς οὐχ αὑτῷ φίλος;
ΑΝ. ὦ Ζεῦ, τί λέξω; ποῖ φρενῶν ἔλθω, πάτερ;
ΟΙ. τί δ' ἔστι, τέκνον Ἀντιγόνη; ΑΝ. γυναῖχ' ὁρῶ
στείχουσαν ἡμῶν ἆσσον, Αἰτναίας ἐπὶ
πώλου βεβῶσαν· κρατὶ δ' ἡλιοστερὴς
κυνῆ πρόσωπα Θεσσαλίς νιν ἀμπέχει.
τί φῶ;
ἆρ' ἐστίν; ἆρ' οὐκ ἔστιν; ἢ γνώμη πλανᾷ;
καὶ φημὶ κἀπόφημι, κοὐκ ἔχω τί φῶ,
τάλαινα.
οὐκ ἔστιν ἄλλη. φαιδρὰ γοῦν ἀπ' ὀμμάτων
σαίνει με προστείχουσα· σημαίνει δ' ὅτι
μόνης τόδ' ἔστι δῆλον Ἰσμήνης κάρα.
ΟΙ. πῶς εἶπας, ὦ παῖ; ΑΝ. παῖδα σήν, ἐμὴν δ' ὁρᾷν
ὅμαιμον· αὐδῇ δ' αὐτίκ' ἔξεστιν μαθεῖν.

307. εὔδει. Brunck reads ἕρπει, condemning the vulgar reading as perfectly absurd. But it is confirmed by all the MSS. and editions, and may fairly be understood in a metaphorical sense. Compare Œd. T. 65. ὥστ' οὐχ ὕπνῳ γ' εὕδοντά μ' ἐξεγείρετε. So also Virg. Æn. IV. 571. *Tum vero Æneas subitis exterritus umbris, Corripit e somno corpus.*

312. Ἀιτναίας, *Ætnæam;* hence metaphorically; *high, tall.* Hesych. Ἀιτναία πῶλος· ἡ Σικελική· ἡ μεγάλη, ἀπὸ μέρους. Arist. Pac. 73. εἰσήγαγ' Ἀιτναῖον μέγιστον κάνθαρον, where the Scholiast interprets: ὑπερμεγέθη. μέγιστον γὰρ ὄρος ἡ Αἴτνη.

314. πρόσωπά νιν ἀμπέχει. See on v. 113. supra.

316. Elmsley compares Iph. T. 577. ἆρ' εἰσίν; ἆρ' οὐκ εἰσί; τίς φράσειεν ἄν;

319. φαιδρὰ for φαιδρῶς, adverbially.

ΙΣΜΗΝΗ.

ὦ δισσὰ πατρὸς καὶ κασιγνήτης ἐμοὶ
ἥδιστα προσφωνήμαθ', ὡς, ὑμᾶς μόλις
εὑροῦσα, λύπῃ δεύτερον μόλις βλέπω.
ΟΙ. ὦ τέκνον, ἥκεις; ΙΣ. ὦ πάτερ δύσμοιρ' ὁρᾶν.
ΟΙ. ὦ σπέρμ' ὅμαιμον. ΙΣ. ὦ δυσάθλιαι τροφαί.
ΟΙ. τέκνον, πέφηνας; ΙΣ. οὐκ ἄνευ μόχθου γέ μοι.
ΟΙ. πρόσψαυσον, ὦ παῖ. ΙΣ. θιγγάνω δυοῖν ὁμοῦ.
ΟΙ. ὦ τῆσδε κἀμοῦ— ΙΣ. δυσμόρου τ' ἐμοῦ τρίτης.
ΟΙ. τέκνον, τί δ' ἦλθες; ΙΣ. σῇ, πάτερ, προμηθίᾳ.
ΟΙ. πότερα πόθοισι; ΙΣ. καὶ λόγων αὐτάγγελος,
ξὺν ᾧπερ εἶχον οἰκετῶν πιστῷ μόνῳ.
ΟΙ. οἱ δ' αὐθόμαιμοι ποῦ νεανίαι πονεῖν;
ΙΣ. εἴσ' οὗπέρ εἰσι. δεινὰ τὰν κείνοις τανῦν.
ΟΙ. ὦ πάντ' ἐκείνω τοῖς ἐν Αἰγύπτῳ νόμοις

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332. *σῇ, πάτερ, προμηθίᾳ from anxiety on thy account.* The pronouns possessive are frequently used in the same case with a substantive, instead of the genitive of the primitive. Thus Soph. Elect. 343. *τἀμὰ νουθετήματα.* When this is the case, a more accurate definition of the person denoted by the possessive pronoun, is usually added in the genitive. Thus infra 344. *τἀμὰ δυστήνου κακά.* Compare Œd. T. 1463. Ant. 862. So also in Latin : Horat. Sat. I. 4. 22. *Cum* mea *nemo Scripta legat, vulgo recitare* timentis. Cicero in his Epistle to L. Paulus: *Me consulem* tuum *studium* adolescentis *perspexisse.* Ovid Heroid. Ep. V. 45. *Et flesti, et* nostros *vidisti* flentis *ocellos.* See Matt. Gr. Gr. §. 466. 1, 2.

335. *ποῦ νεανίαι πονεῖν;* The verb *εἰσὶ* is understood, and the construction is as follows: *οἱ δὲ αὐθ. νεανίαι ποῦ εἰσὶ τοῦ πονεῖν*; i. e. as Brunck explains it: *ἐν ποίῳ πόνῳ εἰσίν; τί πονοῦσιν;* Eurip. Orest. 1472. *Ποῦ δῆτ' ἀμύνειν οἱ κατὰ στέγας Φρύγες;* See Matt. Gr. Gr. §. 541. Obs. 1. note.

336. We read with Schæfer *τἀν κείνοις,* which has the sanction of the Scholiast: *νῦν δὲ τὰ ἐν ἐκείνοις ἐστὶ δεινά.* Compare infra v. 365.—Brunck has *τἀκείνοις.*

φύσιν κατεικασθέντε καὶ βίου τροφάς.
ἐκεῖ γὰρ οἱ μὲν ἄρσενες κατὰ στέγας
θακοῦσιν ἱστουργοῦντες· αἱ δὲ σύννομοι
τἄξω βίου τροφεῖα πορσύνουσ' ἀεί.
σφῷν δ', ὦ τέκν', οὓς μὲν εἰκὸς ἦν πονεῖν τάδε,
κατ' οἶκον οἰκουροῦσιν, ὥστε παρθένοι·
σφὼ δ' ἀντ' ἐκείνων τἀμὰ δυστήνου κακὰ
ὑπερπονεῖτον. ἡ μὲν, ἐξ ὅτου νέας
τροφῆς ἔληξε, καὶ κατίσχυσεν δέμας,
ἀεὶ μεθ' ἡμῶν δύσμορος πλανωμένη,
γερονταγωγεῖ, πολλὰ μὲν κατ' ἀγρίαν
ὕλην ἄσιτος νηλίπους τ' ἀλωμένη,
πολλοῖσι δ' ὄμβροις ἡλίου τε καύμασι
μοχθοῦσα τλήμων, δεύτερ' ἡγεῖται τὰ τῆς
οἴκοι διαίτης, εἰ πατὴρ τροφὴν ἔχοι.
σὺ δ', ὦ τέκνον, πρόσθεν μὲν ἐξίκου πατρὶ
μαντεῖ' ἄγουσα πάντα, Καδμείων λάθρα,
ἃ τοῦδ' ἐχρήσθη σώματος· φύλαξ τε μου
πιστὴ κατέστης, γῆς ὅτ' ἐξηλαυνόμην.
νῦν δ' αὖ τίν' ἥκεις μῦθον, Ἰσμήνη, πατρὶ
φέρουσα; τίς σ' ἐξῆρεν οἴκοθεν στόλος;

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339. On this custom of the antient Egyptians see the Scholiast, and Herodot. Euterp. 35.

355. *ἃ τοῦδ' ἐχρήσθη σώματος*, i. e. *περὶ τοῦδε σώματος, περὶ ἐμοῦ.* Compare infra v. 307. and see on Antig. 1182. For *φύλαξ δ' ἐμοῦ* Elmsley has replaced *φύλαξ τε μου*, which is more agreeable with the sense. *πρόσθεν μὲν* in v. 354. is answered by *νῦν δ' αὖ* in v. 357.

358. *τίς σ' ἐξῆρεν οἴκοθεν στόλος;* Heath renders the passage thus: *quœnam te*

ἥκεις γὰρ οὐ κενή γε, (τοῦτ᾽ ἐγὼ σαφῶς
ἔξοιδα·) μὴ οὐχὶ δεῖμ᾽ ἐμοὶ φέρουσά τι.
ΙΣ. ἐγὼ τὰ μὲν παθήμαθ᾽, ἃ ᾽παθον, πάτερ,
ζητοῦσα τὴν σὴν, ποῦ κατοικοίης, τροφὴν,
παρεῖσ᾽ ἐάσω. δὶς γὰρ οὐχὶ βούλομαι
πονοῦσά τ᾽ ἀλγεῖν, καὶ λέγουσ᾽ αὖθις πάλιν.
ἃ δ᾽ ἀμφὶ τοῖν σοῖν δυσμόροιν παίδοιν κακὰ
νῦν ἐστι, ταῦτα σημανοῦσ᾽ ἐλήλυθα.
πρὶν μὲν γὰρ αὐτοῖν ἦν ἔρως, Κρέοντί τε
θρόνους ἐᾶσθαι, μηδὲ χραίνεσθαι πόλιν,
λόγῳ σκοποῦσι τὴν πάλαι γένους φθορὰν,
οἷα κατέσχε τὸν σὸν ἄθλιον δόμον·
νῦν δ᾽ ἐκ θεῶν του κἀλιτηρίου φρενὸς
εἰσῆλθε τοῖν τρις αθλίοιν ἔρις κακὴ,

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profectio domo excivit? i. e. *What has caused you to leave home?*

360. *μὴ οὐχὶ φέρουσα.* Elmsley properly refers these words to *ἥκεις γὰρ οὐ κενή γε*, understanding the intermediate words in a parenthesis. We have a similar construction in Œd. T. vv. 12. 220.

362. *τὴν σὴν, ποῦ κατοικοίης, τροφήν.* Brunck has *κατοικοίη*. But Schæfer observes that this reading is similar to Eurip. Hec. 297. *τὸ δ᾽ ἀξίωμα, κἂν κακῶς λέγῃ, τὸ σὸν*, as it is read in all the MSS. and editions, prior to that of Porson's, who has edited *λέγῃς*, from the emendation of Muretus, with the following observation. "Cum personam circumlocutione significant Græci, quam citissime ad ipsam personam revertuntur." Thus Homer does not say, *βίη Ἡρακληείη, ἥπερ*, but *βίη Ἡρακληείη, ὅσπερ*. Instances of this idiom will continually suggest themselves to the student.

367. We read *αὐτοῖν* as in vv. 423. 430. 446. of which Elmsley approves. Vulgo *αὐτοῖς*. In the following line the article *τοῦ* is omitted before *ἐᾶσθαι*, and *ἔρως* signifies *a wish, a desire*, as in v. 436. infra. So Eurip. Phœn. 631. *κἀμὲ τοῦδ᾽ ἔρως ἔχει.*

371. *κἀλιτηρίου.* Brunck has edited *κἀξ ἀλιτηρίου*, at the same time suggesting the reading of the text to those who disapprove of the Anapæst in the fourth place of an Iambic Senarius, of which licence there are the following instances in his own edition of Sophocles: infra vv. 808. 1169. Œd. T. 248. Antig. 263. 467. 515. Trach. 292. 717. Aj. 524. 706. 921. Phil. 491. 1288.

372. Vulgo *τρισαθλίοιν*. We have divided the word in conformity with the di-

ἀρχῆς λαβέσθαι καὶ κράτους τυραννικοῦ.
χὠ μὲν νεάζων, καὶ χρόνῳ μείων γεγὼς,
τὸν πρόσθε γεννηθέντα Πολυνείκη θρόνων
ἀποστερίσκει, κἀξελήλακεν πάτρας.
ὁ δ', ὡς καθ' ἡμᾶς ἔσθ' ὁ πληθύων λόγος,
τὸ κοῖλον Ἄργος βὰς φυγὰς, προσλαμβάνει
κῆδός τε καινὸν καὶ ξυνασπιστὰς φίλους,
ὡς αὐτίκ' Ἄργος ἢ τὸ Καδμείων πέδον
τιμῇ καθέξον, ἢ πρὸς οὐρανὸν βιβῶν.
ταῦτ' οὐκ ἀριθμός ἐστιν, ὦ πάτερ, λόγων,
ἀλλ' ἔργα δεινά· τοὺς δὲ σοὺς ὅποι θεοὶ
πόνους κατοικτιοῦσιν, οὐκ ἔχω μαθεῖν.
ΟΙ. ἤδη γὰρ ἔσχες ἐλπίδ', ὡς ἐμοῦ θεοὺς

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rection of Porson in his preface to the Hecuba, p. 28. Thus Hom. Od. E. 306. *τρὶς μάκαρες Δαναοὶ καὶ τετράκις.* Compare also Aristoph. Plut. 851.

375. *Πολυνείκη.* This, as Brunck properly observes, is the correct form of these accusatives. The Attics contracted the Ionic termination *εα* into *η*. The old editions are very inconstant on the subject, and the MSS. are greatly at variance, but it is probable that these accusatives do not admit the final *ν*, as no instance can be found in which its omission produces an unlawful hiatus. The following instances, which Elmsley has collected, may be compared; and they are nearly all that exist in the tragic writers, and in Aristophanes. Soph. Ant. 198. Æsch. Theb. 1075. Eurip. Phœn. 72. 76. 297. 639. 1472. Supp. 928. 1217. Cycl. 578. Aristoph. Nub. 182. 355. 1465. Vesp. 1280. Av. 513. 1077. Lysist. 103. 1092. Thesm. 235. 848. Ran. 425. Eccles. 366.

378, 9. Eurip. Phœn. 710. *Ἤκουσα μεῖζον αὐτὸν ἢ Θήβας φρονεῖν, Κήδει τ' Ἀδράστου καὶ στρατῷ πεποιθότα.*

380, 381. We have given these lines as they stand in the edition of Aldus, except that we retain Brunck's reading *καθέξον* for *καθέξων*, which latter is certainly incorrect. In the rest of the passage Brunck has grievously blundered, and it appears needless to state his alterations. The construction is similar to Œd. T. 101. *ὡς τόδ' αἷμα χειμάζον πόλιν.*

385. *ὡς* is redundant. Schæfer observes that the regular construction would be: *ὡς ἐμοῦ θεοὶ ὥραν τιν' ἕξουσι.* Soph. Elect. 963. *Καὶ τῶνδε μέντοι μηκέτ' ἐλπίσῃς*

ὥραν τιν' ἕξειν, ὥστε σωθῆναί ποτε;
ΙΣ. ἔγωγε τοῖς νῦν γ', ὦ πάτερ, μαντεύμασι.
ΟΙ. ποίοισι τούτοις; τί δὲ τεθέσπισται, τέκνον;
ΙΣ. σὲ τοῖς ἐκεῖ ζητητὸν ἀνθρώποις ποτὲ
θανόντ' ἔσεσθαι ζῶντά τ', εὐσοίας χάριν. 390
ΟΙ. τίς δ' ἂν τοιοῦδ' ὑπ' ἀνδρὸς εὖ πράξειεν ἄν;
ΙΣ. ἐν σοὶ τὰ κείνων φασὶ γίγνεσθαι κράτη.
ΟΙ. ὅτ' οὐκ ἔτ' εἰμί, τηνικαῦτ' ἄρ' εἴμ' ἀνήρ.
ΙΣ. νῦν γὰρ θεοί σ' ὀρθοῦσι, πρόσθε δ' ὤλλυσαν.
ΟΙ. γέροντα δ' ὀρθοῦν, φλαῦρον, ὃς νέος πέσῃ. 395
ΙΣ. καὶ μὴν Κρέοντά γ' ἴσθι σοι τούτων χάριν
ἥξοντα βαιοῦ κοὐχὶ μυρίου χρόνου.

ὅπως Τεύξει ποτ'. The same irregularity however exists in Xenoph. Cyrop. I. 6. 25. *λέγεις σύ, ἔφη, ὦ πάτερ, ὡς καὶ καρτερώτερον δεῖν πρὸς πάντα τὸν ἄρχοντα τῶν ἀρχομένων μᾶλλον εἶναι.* And similarly with ὅτι, I. 6. 18. *λέγεις σύ, ἔφη, ὦ πατερ, ὡς ἐμοὶ δοκεῖ, ὅτι, ὥσπερ οὐδὲ γεωργοῦ ἀργοῦ οὐδὲν ὄφελος, οὕτως οὐδὲ στρατηγοῦ ἀργοῦ οὐδὲν ὄφελος εἶναι.* The fact is, that after the verbs *to hope*, *to say*, &c. two constructions are used; one, of the accusative with the infinitive, the other, with ὡς or ὅτι,—and that writers not unfrequently, and sometimes perhaps almost unconsciously, pass from one to the other. See Matt. Gr. Gr. §. 538. 1.

387. ἔγωγε. Supply ἐλπίδ' ἔχω, from the preceding line.

393. ἀνήρ, i. e. *A man*, κατ' ἐξοχήν. Brunck compares Arist. Equit. 390. 1251. So Macbeth, in Shakspeare, Act 3. Sc. 4. *I am a man again.*

395. ὃς νέος πέσῃ. The MSS. and most of the editions before Brunck, read πέσοι; but the subjunctive is generally used by the tragic writers without ἄν, in this construction. See Porson on Eurip. Orest. 141. who compares Ion. 1065. Elect. 978. To these we may add Soph. Œd. T. 1231. Trach. 251. El. 770. 1061. Eurip. Med. 516. Hipp. 429. 529. 1269. Alcest. 76, 865. 999. Æsch. Theb. 243. Eumen. 211. 658. See Matt. Gr. Gr. §. 527. Obs. 2.

397. βαιοῦ κοὐχὶ μ. χρόνου. *In a short time.* Infra v. 821. τήνδε τ' οὐ μάκρου χρόνου. Aristoph. Acharn. 782. πέντ' ἐτῶν. Lucian T. II. p. 124. οὐ πολλῶν ἐτῶν ἀφίξεσθαι. Herod. III. 124. ταῦτα ὀλίγου χρόνου ἔσται τελεύμενα. The commentators in general understand an ellipse of the preposition διά, but we should rather supply ἐντός, answering to the English *within* such a time. Plat. Alcib. I. p. 10. ἐντὸς οὐ πολλοῦ χρόνου. Isocr. Æg. p. 388. E.

ΟΙ. ὅπως τί δράσῃ, θύγατερ; ἑρμήνευέ μοι.
ΙΣ. ὥς σ' ἄγχι γῆς στήσωσι Καδμείας, ὅπως
κρατῶσι μέν σου, γῆς δὲ μὴ 'μβαίνῃς ὅρων.
ΟΙ. ἡ δ' ὠφέλησις τίς θύραισι κειμένου;
ΙΣ. κείνοις ὁ τύμβος δυστυχῶν ὁ σὸς βαρύς.
ΟΙ. κἄνευ θεοῦ τις τοῦτό γ' ἂν γνώμῃ μάθοι.
ΙΣ. τούτου χάριν τοίνυν σε προσθέσθαι πέλας
χώρας θέλουσι· μηδ' ἵν' ἂν σαυτοῦ κρατοῖς.
ΟΙ. ἦ καὶ κατασκιῶσι Θηβαίᾳ κόνει;
ΙΣ. ἀλλ' οὐκ ἐᾷ τοὔμφυλον αἷμά σ', ὦ πάτερ.
ΟΙ. οὐκ ἆρ' ἐμοῦ γε μὴ κρατήσωσιν ποτέ.
ΙΣ. ἔσται ποτ' ἆρα τοῦτο Καδμείοις βάρος.
ΟΙ. ποίας φανείσης, ὦ τέκνον, ξυναλλαγῆς;
ΙΣ. τῆς σῆς ὑπ' ὀργῆς, σοῖς ὅταν στῶσιν τάφοις.
ΟΙ. ἃ δ' ἐννέπεις, κλύουσα τοῦ λέγεις, τέκνον;

ἐντὸς τριάκονθ' ἡμερῶν. The preposition διὰ would be more properly translated *during*. Aristoph. Plut. 98. πολλοῦ γὰρ αὐτοὺς οὐχ ἑώρακα χρόνου. Thus also in the N. T. Hebrews ix. 7: ἅπαξ τοῦ ἐνιαυτοῦ. Comp. Mark xiii. 18. On the form of expression see Œd. T. 58. and add to the instances there cited infra v. 935. βίᾳ τε κοὐχ ἑκών. Œd. T. 1275. πολλάκις τε κοὐχ ἅπαξ. Elect. 885. ἐμοῦ τε κοὐκ ἄλλου.

400. ἐμβαίνῃς ὅρων. Œd. T. 825. ἐμβατεύειν πατρίδος, So also Ajax. 1291. ἑρκέων ἐγκεκλεισμένους.

402. τύμβος δυστυχῶν. *Tumulus infelix*, i. e. *tumulus in peregrina terra;* Brunck, after the Scholiast, in allusion to the horror which the ancients entertained, of being interred in a foreign land. But that this interpretation is incorrect, is evident from v. 407. We should therefore adopt the interpretation of Elmsley, *justis honoribus carens*, in a sense precisely the reverse of Eurip. Hec. 319. τύμβον ἀξιούμενον.

403. Shakspeare, Hamlet, Act. I. Sc. 5. *There needs no ghost, my lord, come from the grave, To tell us this.*

405. Supply ἐκεῖσε as in v. 168.

407. τοὔμφυλον αἷμα. Schol. ὁ πατρῷος φόνος.

408. κρατήσουσιν, Brunck. See on v. 177.

ΙΣ. ἀνδρῶν θεωρῶν Δελφικῆς ἀφ᾽ ἑστίας.
ΟΙ. καὶ ταῦτ᾽ ἐφ᾽ ἡμῖν Φοῖβος εἰρηκὼς κυρεῖ;
ΙΣ. ὥς φασιν οἱ μολόντες εἰς Θήβης πέδον.
ΟΙ. παίδων τις οὖν ἤκουσε τῶν ἐμῶν τάδε;
ΙΣ. ἄμφω γ᾽ ὁμοίως, κἀξεπίστασθον καλῶς.
ΟΙ. κᾆθ᾽ οἱ κάκιστοι τῶνδ᾽ ἀκούσαντες, πάρος
τοὐμοῦ πόθου προὔθεντο τὴν τυραννίδα;
ΙΣ. ἀλγῶ κλύουσα ταῦτ᾽ ἐγώ· φέρω δ᾽ ὅμως.
ΟΙ. ἀλλ᾽ οἱ θεοί σφιν μήτε τὴν πεπρωμένην
ἔριν κατασβέσειαν, ἐν δ᾽ ἐμοὶ τέλος
αὐτοῖν γένοιτο τῆσδε τῆς μάχης πέρι,
ἧς νῦν ἔχονται, κἀπαναιροῦνται δόρυ·
ὡς οὔτ᾽ ἂν ὃς νῦν σκῆπτρα καὶ θρόνους ἔχει,
μείνειεν, οὔτ᾽ ἂν οὑξεληλυθὼς πόλιν
ἔλθοι ποτ᾽ αὖθις· οἵ γε τὸν φύσαντ᾽ ἐμὲ
οὕτως ἀτίμως πατρίδος ἐξωθούμενον
οὐκ ἔσχον, οὐδ᾽ ἤμυναν· ἀλλ᾽ ἀνάστατος
αὐτοῖν ἐπέμφθην, κἀξεκηρύχθην φυγάς.
εἴποις ἂν, ὡς θέλοντι τοῦτ᾽ ἐμοὶ τότε
πόλις τὸ δῶρον εἰκότως κατῄνεσεν.
οὐ δῆτ᾽, ἐπεί τοι τὴν μὲν αὐτίχ᾽ ἡμέραν,
ὁπηνίκ᾽ ἔζει θυμὸς, ἥδιστον δέ μοι
τὸ κατθανεῖν ἦν καὶ τὸ λευσθῆναι πέτροις,
οὐδεὶς ἔρωτος τοῦδ᾽ ἐφαίνετ᾽ ὠφελῶν·

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419. τοὐμοῦ πόθου. So Œd. T. 969.

χρόνῳ δ', ὅτ' ἤδη πᾶς ὁ μόχθος ἦν πέπων,
κἀμάνθανον τὸν θυμὸν ἐκδραμόντα μοι
μείζω κολαστὴν τῶν πρὶν ἡμαρτημένων,
τοτηνίκ' ἤδη τοῦτο μὲν, πόλις βίᾳ 440
ἤλαυνέ μ' ἐκ γῆς χρόνιον· οἱ δ' ἐπωφελεῖν
οἱ τοῦ πατρὸς τῷ πατρὶ δυνάμενοι, τὸ δρᾷν
οὐκ ἠθέλησαν, ἀλλ' ἔπους σμικροῦ χάριν
φυγάς σφιν ἔξω πτωχὸς ἠλώμην ἐγώ.
ἐκ ταῖνδε δ', οὔσαιν παρθένοιν, ὅσον φύσις 445
δίδωσιν αὐταῖν, καὶ τροφὰς ἔχω βίου,
καὶ γῆς ἄδειαν, καὶ γένους ἐπάρκεσιν·
τὼ δ' ἀντὶ τοῦ φύσαντος εἱλέσθην θρόνους
καὶ σκῆπτρα κραίνειν, καὶ τυραννεύειν χθονός.
ἀλλ' οὔ τι μὴ λάχωσι τοῦδε συμμάχου, 450
οὔτε σφιν ἀρχῆς τῆσδε Καδμείας ποτὲ
ὄνησις ἥξει. τοῦτ' ἐγᾦδα, τῆσδέ τε
μαντεῖ' ἀκούων, ξυννοῶν τά τ' ἐξ ἐμοῦ
παλαίφαθ', ἅ'μοὶ Φοῖβος ἤνυσέν ποτε.
πρὸς ταῦτα καὶ Κρέοντα πεμπόντων ἐμοῦ 455
μαστῆρα, κεἴ τις ἄλλος ἐν πόλει σθένει.
ἐὰν γὰρ ὑμεῖς, ὦ ξένοι, θέλητέ μου

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442. τὸ δρᾷν. The article is here redundant. So Antig. 663. 1106. See Matt. Gr. Gr. §. 542. Obs. 3.

455. The phrase πρὸς ταῦτα answers to the Latin *Quæ cum ita sint*, and may be rendered *therefore*. It occurs Eurip. Phœn. 531. Æsch. Prom. 1028. 1065. 1079. Theb. 57. In Theb. 300. we have πρὸς τάδε in the same signification. So also Pers. 175. 756. See Dr. Blomfield's Glossary on the Prometh. 1065.

ξὺν ταῖσδε ταῖς σεμναῖσι δημούχοις θεαῖς
ἀλκὴν ποιεῖσθαι, τῇδε μὲν πόλει μέγαν
σωτῆρ᾽ ἀρεῖσθε, τοῖς δ᾽ ἐμοῖς ἐχθροῖς πόνους.
ΧΟ. ἐπάξιος μὲν Οἰδίπους κατοικτίσαι,
αὐτός τε, παῖδές θ᾽ αἵδ᾽· ἐπεὶ δὲ τῆσδε γῆς
σωτῆρα σαυτὸν τῷδ᾽ ἐπεμβάλλεις λόγῳ,
παραινέσαι σοι βούλομαι τὰ σύμφορα.
ΟΙ. ὦ φίλταθ᾽, ὡς νυν πᾶν τελοῦντι προξένει.
ΧΟ. θοῦ νυν καθαρμὸν τῶνδε δαιμόνων, ἐφ᾽ ἃς
τὸ πρῶτον ἵκου καὶ κατέστειψας πέδον.
ΟΙ. τρόποισι ποίοις; ὦ ξένοι, διδάσκετε.
ΧΟ. πρῶτον μὲν ἱερὰς ἐξ ἀειρύτου χοὰς
κρήνης ἐνέγκου, δι᾽ ὁσίων χειρῶν θιγών.
ΟΙ. ὅταν δὲ τοῦτο χεῦμ᾽ ἀκήρατον λάβω;
ΧΟ. κρατῆρές εἰσιν, ἀνδρὸς εὔχειρος τέχνη,
ὧν κρᾶτ᾽ ἔρεψον καὶ λαβὰς ἀμφιστόμους.
ΟΙ. θαλλοῖσιν, ἢ κρόκαισιν; ἢ ποίῳ τρόπῳ;
ΧΟ. νεαρᾶς ἀπ᾽ οἰὸς εὐπόκῳ μαλλῷ λαβών.

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460. ἀρεῖσθε cannot be strictly applied to πόνους, but δώσετε or some similar word must be understood. See the note on Œd. T. 271.

472. τέχνη, in the singular, is put in apposition with κρατῆρες in the plural, which is frequently the case, especially when the apposition, as in the present instance, contains an *abstractum pro concreto*. Eurip. Phœn. 829. παῖδες, Μητρὶ λόχευμα. See Matt. Gr. Gr. §. 431.

474. ποίῳ τρόπῳ. Subaud ἄλλῳ. Schæf. compares Eurip. Hec. 1254. Ὑποπτέροις νώτοισιν, ἢ ποίῳ τρόπῳ; and observes that the Latins also said *quonam modo*, for *quonam alio modo?*

475. Brunck reads this line thus: οἰὸς νεογνῆς νεοπόκῳ μαλλῷ βαλών; because νεαρᾶς, which is the common reading, is against the metre, since the penultima is short. Compare Soph. Antig. 157. Eurip. Hipp. 1339. Troad. 845. Æsch. Agam. 75.

ΟΙ. *εἶεν· τὸ δ' ἔνθεν ποῖ τελευτῆσαί με χρή;*
ΧΟ. *χοὰς χέασθαι στάντα πρὸς πρώτην ἕω.*
ΟΙ. *ἦ τοῖσδε κρωσσοῖς, οἷς λέγεις, χέω τάδε;*
ΧΟ. *τρισσάς γε πηγάς· τὸν τελευταῖον δ' ὅλον.*
ΟΙ. *τοῦ τόνδε πλήσας θῶ; δίδασκε καὶ τόδε.*
ΧΟ. *ὕδατος, μελίσσης· μηδὲ προσφέρειν μέθυ.*

350. We have therefore given, partly from the conjecture of Valckenaer, and partly of Monk on Eurip. Hipp. 1339. *νεαρᾶς ἀπ' οἰὸς εὐπόκῳ μ. λ.* The participle λαβὼν is redundant, as in Œd. T. 607. Compare Hom. Il. M. 451. *ὡς δ' ὅτε ποίμην ῥεῖα φέρει πόκον ἄρσενος οἰὸς Χειρὶ λαβὼν ἑτέρῃ.*

476. *εἶεν.* This word is used when the subject of the discourse takes a sudden turn, answering to the Latin *esto,* and the English interjection *well, be it so!* Hence it is usually followed by the adversative particle *δὲ* or *ἀλλὰ,* which is equivalent to the English *but.* The Grammarians explain it by *ἄγε δή.* It occurs repeatedly in the tragic writers. Infra v. 1308. Ajax. 101. Elect. 531. Eurip. Hec. 317. Orest. 764. Phœn. 1631. Med. 387. Hipp. 297. Alcest. 310. Suppl. 773. 1094. Iph. A. 1165. Iph. T. 342. 467. Troad. 945. 998. Hel. 767. Ion. 275. 756. Herc. F. 1214. Elect. 596. 907. and yet more frequently in Aristophanes. So also Plato. Phæd. 64. *εἶεν, ὦ Σώκρατες· Τί δὲ τούτοις ἢ ἐμοὶ ἐπιτέλλῃ;* and again Phæd. 86. Crit. 12. Apolog. 2, 3. 22. Crit. 7. Sympos. 4. It is to be observed, however, that this *εἶεν* is not for *εἴησαν,* but for the old form *εἶε* for *εἴη,* with the final *ν,* since the Greek would say *ταῦτα ἂν εἴη,* not *εἴησαν.* See Matt. Gr. Gr. §. 211. 3. Brunck ad Aristoph. Ran. 607.

477. *πρὸς πρώτην ἕω.* It was the custom in expiatory offerings to turn the face to the East. This scene is considered as particularly valuable on account of the explicit information it contains, with respect to the manner in which the ancients performed the libations. The peculiar species of offering which Œdipus was to make, was of that class which were called *νηφάλιαι θυσίαι,* (*ἀπὸ τοῦ νήφειν, from being sober,*) in which wine was not offered, as in the generality of sacrifices. These were offered to the furies, to indicate that divine justice should always be vigilant, and they consisted principally of pure water and honey. See v. 481. and comp. v. 100. supra; where the Scholiast observes, *ἀοίνους αὐτὰς* (*Eumenides sc.*) *λέγει, ὅτι οὐ σπένδεται οἶνος αὐταῖς ἀλλὰ ὕδωρ. Διὸ καὶ νηφάλιαι καλοῦνται αἱ σπονδαὶ αὐτῶν.* See also Suidas in *νηφ. θυσίαι.* Thus Æsch. Eumen. 106. *Ἦ πολλὰ μὲν δὴ τῶν ἐμῶν ἐλείξατε, χοάς τ' ἀοίνους, νηφάλια μειλίγματα.*

481. *προσφέρειν* for *πρόσφερε.* Infinit. for imperative. So also *ἐπεύχεσθαι,* in v. 484. *ἀφέρπειν,* v. 490. See on Œd. T. 462. We may observe that *δεῖ* or *θέλε* or *μέμνησο* is usually supplied by the Scholiasts. The phrase is probably a remnant of the ancient simplicity of the language, by which the action was expressed by the mood which

ΟΙ. *ὅταν δὲ τούτων γῆ μελάμφυλλος τύχῃ;*
ΧΟ. *τρὶς ἐννέ' αὐτῇ κλῶνας ἐξ ἀμφοῖν χεροῖν*
τιθεὶς ἐλαίας, τάσδ' ἐπεύχεσθαι λιτάς.
ΟΙ. *τούτων ἀκοῦσαι βούλομαι. μέγιστα γάρ.*
ΧΟ. *ὥς σφᾶς καλοῦμεν Εὐμενίδας, ἐξ εὐμενῶν*
στέρνων δέχεσθαι τὸν ἱκέτην σωτήριον,
αἰτοῦ σύ γ' αὐτὸς, κεἴ τις ἄλλος ἀντὶ σοῦ,
ἄπυστα φωνῶν, μηδὲ μηκύνων βοήν·
ἔπειτ' ἀφέρπειν ἄστροφος. καὶ ταῦτά σοι
δράσαντι θαρσῶν ἂν παρασταίην ἐγώ·
ἄλλως δὲ δειμαίνοιμ' ἂν, ὦ ξέν', ἀμφὶ σοί.
ΟΙ. *ὦ παῖδε, κλύετον τῶνδε προσχώρων ξένων;*
ΑΝ. *ἠκούσαμέν τε, χὤ τι δεῖ πρόστασσε δρᾷν.*
ΟΙ. *ἐμοὶ μὲν οὐχ ὁδωτά. λείπομαι γὰρ ἐν*
τῷ μὴ δύνασθαι, μήθ' ὁρᾷν, δυοῖν κακοῖν.
σφῷν δ' ἡτέρα μολοῦσα πραξάτω τάδε.
ἀρκεῖν γὰρ οἶμαι κἀντὶ μυρίων μίαν
ψυχὴν τάδ' ἐκτίνουσαν, ἢν εὔνους παρῇ.
ἀλλ' ἐν τάχει τι πράσσετον· μόνον δέ με
μὴ λείπετ'. οὐ γὰρ ἂν σθένοι τοὐμὸν δέμας

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indicated it, without reference to any other parts of speech. The idiom was common among the Ionic writers, who sometimes coupled an infinitive and imperative in the same sentence, as in the prayer cited by Plato, Alcib. II. *Ζεῦ βασιλεῦ, τὰ μὲν ἐσθλὰ καὶ εὐχομένοις, καὶ ἀνεύκτοις,* *Ἄμμι δίδου· τὰ δὲ λυγρὰ καὶ εὐχομένων ἀπαλέξειν.* See Schæfer on Bos. de Ellips. Gr. in v. *δεῖν.* Blomfield's Remarks on Matt. Gr. Gr. §. 544.

487. *δέχεσθαι σωτήριον.* *To preserve.* *Σωτήριον* is to be taken in a passive sense, as *λυτήριον* in Trach. 554.

ἔρημον ἕρπειν, οὐδ᾽ ὑφηγητοῦ γ᾽ ἄνευ.
ΙΣ. ἀλλ᾽ εἶμ᾽ ἐγὼ τελοῦσα· τὸν τόπον δ᾽ ἵνα
χρῆσταί μ᾽ ἐφευρεῖν, τοῦτο βούλομαι μαθεῖν.
ΧΟ. τοὐκεῖθεν ἄλσους, ὦ ξένη, τοῦδ᾽· ἢν δέ του 505
σπάνιν τιν᾽ ἴσχῃς, ἔστ᾽ ἔποικος, ὃς φράσει.
ΙΣ. χωροῖμ᾽ ἂν εἰς τόδ᾽· Ἀντιγόνη, σὺ δ᾽ ἐνθάδε
φύλασσε πατέρα τόνδε. τοῖς τεκοῦσι γὰρ
οὐδ᾽ εἰ πονεῖ τις, δεῖ πόνου μνήμην ἔχειν.
ΧΟ. δεινὸν μὲν, τὸ πάλαι κείμενον ἤ- 510
δη κακὸν, ὦ ξεῖν᾽, ἐπεγείρειν·
ὅμως δ᾽ ἔραμαι πυθέσθαι—
ΟΙ. τί τοῦτο; ΧΟ. τᾶς δειλαίας ἀπόρου φανείσας
ἀλγηδόνος, ᾇ ξυνέστας.
ΟΙ. μὴ, πρὸς ξενίας, ἀνοίξῃς, 515
τᾶς σᾶς. πέπονθ᾽ ἔργ᾽ ἀναιδῆ.
ΧΟ. τό τοι πολὺ καὶ μηδαμὰ λῆγον
χρῄζω, ξέν᾽, ὀρθὸν ἄκουσμ᾽ ἀκοῦσαι.

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304. *χρῆσταί μ᾽ ἐφευρεῖν.* We have restored the vulgar reading, which Brunck has altered into *τὰ χρεῖ᾽ ἐφεύρω*, justly observing that the active verb *ἐφευρεῖν* should be followed by an accusative. But *τὸν τόπον* is the accusative, as is evident from the answer of the chorus, *τοὐκεῖθεν* (i. e. *τὸ ἐκεῖθεν*) *ἄλσους, ὦ ξένη, τοῦδ᾽*, *yonder in the grove*, which must refer to *τὸν τόπον*. *χρῆσται* is a crasis for *χρεία ἔσται*. Elmsley conjectures *χρὴ στέμμ᾽ ἐφευρεῖν*, referring *στέμμα* to *κλῶνας ἐλαίας*, v. 483. supra. But in this case the article would be indispensable, since the allusion is not to *any* garland, but to *the* particular garland mentioned above.

507. In the editions before Brunck the full point was placed after *Ἀντιγόνη*. But Porson observes on Eurip. Orest. 614. "Cum subito sermonem ad alium ab alio convertimus, primo nomen ponimus, deinde pronomen, deinde particulam." See Œd. T. 1096.

513. *τᾶς δειλαίας κ. τ. λ.* Subaud. *περί*. Compare v. 355. supra.

ΟΙ. ἰώ μοι. ΧΟ. στέρξον, ἱκετεύω. ΟΙ. φεῦ, φεῦ.
ΧΟ. πείθου· κἀγὼ γὰρ, ὅσον σὺ προσχρῄζεις.
ΟΙ. ἤνεγκον κακότατ᾽, ὦ ξένοι,
ἤνεγκον, ἄκων μὲν, θεὸς ἴστω·
τούτων δ᾽ αὐθαίρετον οὐδέν.
ΧΟ. ἀλλ᾽ εἰς τί;
ΟΙ. κακᾷ μ᾽ ἐν εὐνᾷ πόλις οὐδὲν ἴδριν
γάμων ἐνέδησεν ἄτᾳ.
ΧΟ. ἦ μητρόθεν, ὡς ἀκούω,
δυσώνυμα λέκτρ᾽ ἐπλήσας;
ΟΙ. ᾤμοι, θάνατος μὲν τάδ᾽ ἀκούειν,
ὦ ξεῖν᾽· αὗται δὲ δύ᾽ ἐξ ἐμοῦ—
ΧΟ. πῶς φῄς; ΟΙ. παῖδες, δύο δ᾽ ἄτα—
ΧΟ. ὦ Ζεῦ. ΟΙ. ματρὸς κοινᾶς
ἀπέβλαστον ὠδῖνος.
ΧΟ. σαί τ᾽ ἄρ᾽ εἰσ᾽ ἀπόγονοί τε καὶ
κοιναί γε πατρὸς ἀδελφεαί.
ΟΙ. ἰώ. ΧΟ. ἰὼ δῆτα
μυρίων ἐπιστροφαὶ κακῶν.

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520. Brunck supplies *facilem me præbeo.* We should rather understand χρῄζω, so that the sense would be, *Comply with my request; for I am as anxious* to hear *as you are anxious* to be silent. Compare v. 518.

524. εἰς τί; Elmsley supplies ἦλθες, as n v. 548.

531. παῖδες, Antigone and Ismene: ἄτα, Eteocles and Polynices.

537. Brunck has adopted ἐπιστροφὰς in the accusative, removing the point after κακῶν, and the interrogation after ἔπαθες, at the suggestion of Mudge. But the vocative is correct, and the mark of interrogation should be replaced after ἔπαθες, as also after ἔρεξας, v. 539, and ἔκανες, v. 545, where Brunck has destroyed them.

ἔπαθες; ΟΙ. ἔπαθον ἄλαστ' ἔχειν.
ΧΟ. ἔρεξας; ΟΙ. οὐκ ἔρεξα. ΧΟ. τί γάρ; ΟΙ. ἐδεξάμην
δῶρον, ὃ μήποτ' ἐγὼ ταλακάρδιος
ἐπωφέλησα πόλεως ἐξελέσθαι.
ΧΟ. δύστανε, τί γάρ; ἔθου φόνον—
ΟΙ. τί τοῦτο; τί δ' ἐθέλεις μαθεῖν; ΧΟ. πατρός;
ΟΙ. παπαί.
δευτέραν ἔπαισας ἐπὶ νόσῳ νόσον.
ΧΟ. ἔκανες; ΟΙ. ἔκανον. ἔχει δέ μοι—
ΧΟ. τί τοῦτο; ΟΙ. πρὸς δίκας τι. ΧΟ. τί γάρ; ΟΙ. ἐγὼ
φράσω.
καὶ γὰρ ἄνους ἐφόνευσα, καὶ ὤλεσα·
νόμῳ δὲ καθαρὸς, ἄϊδρις εἰς τόδ' ἦλθον.
ΧΟ. καὶ μὴν ἄναξ ὅδ' ἡμὶν Αἰγέως γόνος
Θησεὺς κατ' ὀμφὴν σὴν ἀποσταλεὶς πάρα.

ΘΗΣΕΥΣ.

πολλῶν ἀκούων ἔν τε τῷ πάρος χρόνῳ
τὰς αἱματηρὰς ὀμμάτων διαφθορὰς,

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540. ὃ μήποτ' ἐγὼ κ. τ. λ. The generality of commentators consider ἐπωφέλησα in the sense of ὤφελον. See Matt. Gr. Gr. §. 513. Obs. 3. But there is no other instance of this usage. Hence Hermann. ad Vigerum p. 509. ed. Oxon. renders the sentence properly, we think, by the following construction: ἐπωφέλησα τὴν πόλιν, ὥστε μήποτε αὐτῆς ἐξελέσθαι τοῦτο τὸ δῶρον; *So great was my service to the state, that I should never have received such a recompence.*

547. Vulgo ἄλλους. Brunck has received ἀγνὼς *inscius*, the emendation of Tyrrwhit, which, though agreeable with the sense, is less suitable to the metre than Porson's ἄνους. So also is κἀπώλεσα, for which Bothè correctly substitutes καὶ ὤλεσα.

ἔγνωκά σ', ὦ παῖ Λαΐου· τανῦν θ' ὁδοῖς
ἐν ταῖσδ' ἀκούων, μᾶλλον ἐξεπίσταμαι.
σκευή τε γάρ σε καὶ τὸ δύστηνον κάρα 555
δηλοῦτον ἡμῖν ὄνθ' ὃς εἶ, καί σ' οἰκτίσας
θέλω σ' ἐρέσθαι, δύσμορ' Οἰδίπου, τίνα
πόλεως ἐπέστης προστροπὴν ἐμοῦ τ' ἔχων,
αὐτός τε, χ' ἡ σὴ δύσμορος παραστάτις.
δίδασκε. δεινὴν γάρ τιν' ἂν πρᾶξιν τύχοις 560
λέξας, ὁποίας ἐξαφισταίμην ἐγώ.
ὡς οἶδά γ' αὐτὸς, ὡς ἐπαιδεύθην ξένος,
ὥσπερ σὺ, χὤτι πλεῖστ' ἀνὴρ ἐπὶ ξένης
ἤθλησα κινδυνεύματ' ἐν τῷ 'μῷ κάρᾳ·
ὥστε ξένον γ' ἂν οὐδέν' ὄνθ', ὥσπερ σὺ νῦν, 565
ὑπεκτραποίμην μὴ οὐ συνεκσώζειν· ἐπεὶ
ἔξοιδ' ἀνὴρ ὢν, χὤτι τῆς ἐς αὔριον
οὐδὲν πλέον μοι σοῦ μέτεστιν ἡμέρας.
ΟΙ. Θησεῦ, τὸ σὸν γενναῖον ἐν σμικρῷ λόγῳ
παρῆκεν, ὥστε βραχέ' ἐμοὶ δεῖσθαι φράσαι. 570
σὺ γάρ μ' ὃς εἰμὶ, κἀξ ὅτου πατρὸς γεγὼς,
καὶ γῆς ὁποίας ἦλθον, εἰρηκὼς κυρεῖς.

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562. Virg. Æn. I. 628. *Me quoque per multos similis fortuna labores Jactatam hac demum voluit consistere terra. Haud ignara mali miseris succurrere disco.*

563. πλεῖστ' ἀνήρ. The superlative in this sense is usually followed by εἷς ἀνήρ. See Œd. T. 1380. For the vulgar reading χὥστις. we have given χὤτι after Vauvilliers and Elmsley.

570. We have restored the old reading, which Brunck altered into βραχεῖα μοι. Elmsley observes that instances of a similar hiatus occur in Antig. 677. Trach. 1206.

ὥστ' ἔστι μοι τὸ λοιπὸν οὐδὲν ἄλλο, πλὴν
εἰπεῖν ἃ χρῄζω, χὠ λόγος διοίχεται.
ΘΗ. τοῦτ' αὐτὸ νῦν δίδασχ', ὅπως ἂν ἐκμάθω.
ΟΙ. δώσων ἱκάνω τοὐμὸν ἄθλιον δέμας
σοὶ δῶρον, οὐ σπουδαῖον εἰς ὄψιν· τὰ δὲ
κέρδη παρ' αὐτοῦ κρείσσον', ἢ μορφὴ καλή.
ΘΗ. ποῖον δὲ κέρδος ἀξιοῖς ἥκειν φέρων;
ΟΙ. χρόνῳ μάθοις ἂν, οὐχὶ τῷ παρόντι που.
ΘΗ. ποίῳ γὰρ ἡ σὴ προσφορὰ δηλώσεται;
ΟΙ. ὅταν θάνω 'γὼ, καὶ σύ μου ταφεὺς γένῃ.
ΘΗ. τὰ λοῖσθ' ἄρ' αἰτεῖ τοῦ βίου· τὰ δ' ἐν μέσῳ,
ἢ λῆστιν ἴσχεις, ἢ δι' οὐδενὸς ποιεῖ.
ΟΙ. ἐνταῦθα γάρ μοι κεῖνα συγκομίζεται.
ΘΗ. ἀλλ' ἐν βραχεῖ δὴ τήνδε μ' ἐξαιτεῖ χάριν.
ΟΙ. ὅρα γε μήν· οὐ σμικρὸς, οὔκ, ἀγὼν ὅδε.
ΘΗ. πότερα τὰ τῶν σῶν ἐκγόνων, ἢ 'μοῦ λέγεις;
ΟΙ. κεῖνοι κομίζειν κεῖσ' ἀναγκάσουσί με.

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574. διοίχεται. This is the vulgar reading. Brunck has edited διέρχεται, which is found in three MSS. though he does not altogether approve it. The words χὠ λόγος διοίχεται may be rendered, *And then my tale is told.* The verb occurs in a similar sense in Eurip. Suppl. 530.

583. τὰ δ' ἐν μέσῳ. These words may be considered as the accusative *absolute*, in which case they are to be rendered *with regard to*; as in Latin, *quod attinet ad.* Compare Œd. T. 717. But we prefer the construction which is illustrated in the note on the Antig. 537. τὰ λοῖσθ' ἄρ' is the emendation of Elmsley (on Eurip. Med. p. 160. note.) for τὰ λοίσθι'. The form λοῖσθος, though uncommon, occurs in Eur. Hel. 1613.

587. οὐ σμικρὸς, οὐκ, ἀγὼν ὅδε. Soph. Ajax, 970. θεοῖς τέθνηκεν οὗτος, οὐ κείνοισιν, οὔ.

589. ἀναγκάζουσι Brunck. The future is found in two MSS. Elmsley, after Reisigius, properly understands σε: Κεῖνοι ἀναγκάσουσί σε κομίζειν ἐμὲ ἐκεῖσε.

ΘΗ. ἀλλ' εἰ θέλοιέν γ', οὐδὲ σοὶ φεύγειν καλόν.
ΟΙ. ἀλλ' οὐδ', ὅτ' αὐτὸς ἤθελον, παρίεσαν.
ΘΗ. ὦ μῶρε, θυμὸς ἐν κακοῖς οὐ ξύμφορον.
ΟΙ. ὅταν μάθῃς μου, νουθέτει· τανῦν δ' ἔα.
ΘΗ. δίδασκ'. ἄνευ γνώμης γὰρ οὔ με χρὴ λέγειν.
ΟΙ. πέπονθα, Θησεῦ, δεινὰ πρὸς κακοῖς κακά.
ΘΗ. ἦ τὴν παλαιὰν ξυμφορὰν γένους ἐρεῖς;
ΟΙ. οὐ δῆτ'· ἐπεὶ πᾶς τοῦτό γ' Ἑλλήνων θροεῖ.
ΘΗ. τί γὰρ τὸ μεῖζον ἢ κατ' ἄνθρωπον νοσεῖς;
ΟΙ. οὕτως ἔχει μοι. γῆς ἐμῆς ἀπηλάθην
πρὸς τῶν ἐμαυτοῦ σπερμάτων· ἔστιν δέ μοι
πάλιν κατελθεῖν μήποθ', ὡς πατροκτόνῳ.
ΘΗ. πῶς δῆτά σ' ἂν πεμψαίαθ', ὥστ' οἰκεῖν δίχα;
ΟΙ. τὸ θεῖον αὐτοὺς ἐξαναγκάζει στόμα.
ΘΗ. ποῖον πάθος δείσαντας ἐκ χρηστηρίων;
ΟΙ. ὅτι σφ' ἀνάγκη τῇδε πληγῆναι χθονί.
ΘΗ. καὶ πῶς γένοιτ' ἂν τἀμὰ κἀκείνων πικρά;
ΟΙ. ὦ φίλτατ' Αἰγέως παῖ, μόνοις οὐ γίγνεται
θεοῖσι γῆρας, οὐδὲ μὴν θανεῖν ποτε·
τὰ δ' ἄλλα συγχεῖ πάνθ' ὁ παγκρατὴς χρόνος.

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598. *ἢ κατ' ἄνθρωπον.* *Worse than man can bear.* When the comparative quality of a thing is signified, but without reference to another substantive, the comparative is followed by *ἢ κατὰ* or *ἢ πρὸς*, answering to the Latin *quam pro*. Eurip. Med. 673. *σοφώτερ', ἢ κατ' ἄνδρα συμβαλεῖν, ἔπη.* See Matt. Gr. Gr. §. 449.

602. *πεμψαίαθ'*, for *μεταπέμψαιντο.* So Eurip. Hec. 971. *τί χρῆμ' ἐπέμψω τὸν ἐμὸν ἐκ δόμων πόδα;* as also supra v. 297. and infra v. 1461. Œd. T. 556.

φθίνει μὲν ἰσχὺς γῆς, φθίνει δὲ σώματος·
θνήσκει δὲ πίστις, βλαστάνει δ᾽ ἀπιστία.
καὶ πνεῦμα ταὐτὸν οὔποτ᾽ οὔτ᾽ ἐν ἀνδράσι
φίλοις βέβηκεν, οὔτε πρὸς πόλιν πόλει.
τοῖς μὲν γὰρ ἤδη, τοῖς δ᾽ ἐν ὑστέρῳ χρόνῳ
τὰ τερπνὰ πικρὰ γίγνεται, καὖθις φίλα.
καὶ ταῖσι Θήβαις εἰ τανῦν εὐημερεῖ
καλῶς τὰ πρὸς σὲ, μυρίας ὁ μυρίος
χρόνος τεκνοῦται νύκτας ἡμέρας τ᾽ ἰὼν,
ἐν αἷς τὰ νῦν ξύμφωνα δεξιώματα
ἐν δορὶ διασκεδῶσιν ἐκ σμικροῦ λόγου·
ἵν᾽ οὑμὸς εὕδων καὶ κεκρυμμένος νέκυς
ψυχρός ποτ᾽ αὐτῶν θερμὸν αἷμα πίεται,
εἰ Ζεὺς ἔτι Ζεὺς, χὠ Διὸς Φοῖβος σαφής.
ἀλλ᾽, οὐ γὰρ αὐδᾷν ἡδὺ τἀκίνητ᾽ ἔπη,
ἔα μ᾽ ἐν οἷσιν ἠρξάμην, τὸ σὸν μόνον
πιστὸν φυλάσσων· κοὔποτ᾽ Οἰδίπουν ἐρεῖς
ἀχρεῖον οἰκητῆρα δέξασθαι τόπων
τῶν ἐνθάδ᾽, εἴπερ μὴ θεοὶ ψεύσουσί με.
ΧΟ. ἄναξ, πάλαι καὶ ταῦτα καὶ τοιαῦτ᾽ ἔπη
γῇ τῇδ᾽ ἀνὴρ ὅδ᾽ ὡς τελῶν ἐφαίνετο.

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620. ἐκ σμικροῦ λόγου. In the same sense we have, ἔπους σμικροῦ χάριν supra v. 443. διασκεδῶσιν is for διασκεδάσουσιν. See on Œd. T. 138.

624. τἀκίνητ᾽ ἔπη. See the Lexicon.

630. ἀνὴρ ὅδ᾽. Vulgo ὅδ᾽ ἀνήρ. But Brunck observes that the first syllable in ἀνὴρ is always short, in Sophocles and Aristophanes. True:—but with the article it is frequently lengthened by crasis, and so it

ΘΗ. τίς δῆτ' ἂν ἀνδρὸς εὐμένειαν ἐκβάλοι
τοιοῦδ', ὅτῳ πρῶτον μὲν ἡ δορύξενος
κοινὴ παρ' ἡμῖν αἰέν ἐστιν ἑστία;
ἔπειτα δ' ἱκέτης δαιμόνων ἀφιγμένος
γῇ τῇδε κἀμοὶ δασμὸν οὐ σμικρὸν τίνει.
ἁ'γὼ σεβισθεὶς, οὔποτ' ἐκβαλῶ χάριν
τὴν τοῦδε, χώρᾳ δ' ἔμπολιν κατοικιῶ.
εἰ δ' ἐνθάδ' ἡδὺ τῷ ξένῳ μίμνειν, σέ νιν
τάξω φυλάσσειν· εἰ δ' ἐμοῦ στείχειν μέτα
τόδ' ἡδὺ, τούτων, Οἰδίπους, δίδωμί σοι
κρίναντι χρῆσθαι. τῇδε γὰρ ξυνοίσομαι.
ΟΙ. ὦ Ζεῦ, διδοίης τοῖσι τοιούτοισιν εὖ.
ΘΗ. τί δῆτα χρῄζεις; ἦ δόμους στείχειν ἐμούς;
ΟΙ. εἴ μοι θέμις γ' ἦν. ἀλλ' ὁ χῶρος ἔσθ' ὅδε—
ΘΗ. ἐν ᾧ τί πράξεις; οὐ γὰρ ἀντιστήσομαι.
ΟΙ. ἐν ᾧ κρατήσω τῶν ἔμ' ἐκβεβληκότων.
ΘΗ. μέγ' ἂν λέγοις δώρημα τῆς ξυνουσίας.
ΟΙ. εἰ σοί γ' ἅπερ φῂς ἐμμενεῖ τελοῦντί μοι.

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is here read by Elmsley ἁ'νήρ. In the present instance, however, the article is unnecessary. The examples adduced by Elmsley are not in point, as Brunck's observation does not apply to Euripides, from whence alone they are taken.

631. ἀνδρὸς εὐμένειαν ἐκβάλοι. τοιοῦδ'. *Good will* towards *such a man*; not *the good will of such a man.* A relation, which would be expressed in English by a preposition, is frequently rendered as the object of an action of feeling, by the genitive. Thus Eurip. Phoen. 1757. ξυγγόνου ὑβρίσματα, *Insults offered to a brother.* See Matt. Gr. Gr. §. 313. Compare also v. 636.

637. ἔμπαλιν, Vulgo, which we do not clearly understand. ἔμπολιν is the conjecture of Musgrave, who compares v. 1156. inf.

641. τῇδε γὰρ ξυνοίσομαι. Scholiast, συμπράξομαι ὡς σὺ βούλει.

ΘΗ. θάρσει τὸ τοὐδέ γ' ἀνδρός· οὔ σε μὴ προδῶ.
ΟΙ. οὔτοι σ' ὑφ' ὅρκου γ', ὡς κακὸν, πιστώσομαι. 650
ΘΗ. οὔκουν πέρα γ' ἂν οὐδὲν ἢ λόγῳ φέροις.
ΟΙ. πῶς οὖν ποιήσεις; ΘΗ. τοῦ μάλιστ' ὄκνος σ' ἔχει;
ΟΙ. ἥξουσιν ἄνδρες— ΘΗ. ἀλλὰ τοῖσδ' ἔσται μέλον.
ΟΙ. ὅρα με λείπων— ΘΗ. μὴ δίδασχ' ἃ χρή με δρᾶν.
ΟΙ. ὀκνοῦντ' ἀνάγκη. ΘΗ. τοὐμὸν οὐκ ὀκνεῖ κέαρ. 655
ΟΙ. οὐκ οἶσθ' ἀπειλὰς— ΘΗ. οἶδ' ἐγώ σε μή τινα
ἐνθένδ' ἀπάξοντ' ἄνδρα πρὸς βίαν ἐμοῦ.
πολλοὶ δ' ἀπειλὰς, πολλὰ δὴ μάτην ἔπη
θυμῷ κατηπείλησαν· ἀλλ' ὁ νοῦς ὅταν
αὐτοῖς γένηται, φροῦδα τἀπειλήματα. 660
κείνοις δ' ἴσως, κεἰ δείν' ἐπεῤῥώσθη λέγειν
τῆς σῆς ἀγωγῆς, οἶδ' ἐγὼ, φανήσεται

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649. Θάρσει τὸ τοῦδέ γ' ἀνδρός. *Be under no concern on my account.* The neuter of the article is frequently put with the genitive of the substantive, by way of circumlocution, as here, τὸ τοῦδε ἀνδρὸς for τόνδε ἄνδρα; though its force seems to be in some degree emphatic, as referring to every thing which belongs to the substantive. See Matt. Gr. Gr. 248. 1. Comp. also §. 282.

658. The vulgar reading of this passage is, πολλαὶ δ' ἀπειλαὶ, πολλὰ δὴ, κ. τ. λ. which is certainly corrupt. Brunck has πολλὰς δ' ἀπειλὰς, π. δ. μ. ἔ. θυμὸς κατηπείλησεν. Elmsley has recalled the common reading, which he explains thus: πολλαὶ δ' ἀπειλαὶ (εἰσιν), πολλὰ δ. μ. ἔ. θ. κατηπείλησαν (οἱ Θηβαῖοι.) But that this is incorrect is evident from the circumstance that Theseus had but just been informed of the intention of Thebes, and no threats had yet been uttered;—and further, from the words immediately following in v. 661. κείνοις (*Thebanis*, sc.) δ' ἴσως, κεἰ δείν' κ. τ. λ. which is a particular inference from the general remark above. We read therefore πολλοὶ δ' ἀπειλὰς after the emendation of Suidas, T. II. p. 32. which is sanctioned by the Scholiast ἀντὶ τοῦ, πολλοὶ ἄνθρωποι πολλὰ ἀπειλήσαντες ἐν θυμῷ, πέψαντες τὸν θυμὸν, καὶ τὸν καθεστηκότα νοῦν ἀναλαβόντες, ἐπαύσαντο τῶν ἀπειλῶν. We read also αὐτοῖς in v. 660. instead of αὐτοῦ, which the emendation seems to require.

662. τῆς σῆς ἀγωγῆς. Supply περί.

μακρὸν τὸ δεῦρο πέλαγος, οὐδὲ πλώσιμον.
θαρσεῖν μὲν οὖν κἄνευγε τῆς ἐμῆς ἐγὼ
γνώμης ἐπαινῶ, Φοῖβος εἰ προὔπεμψέ σε.
ὅμως δὲ κἀμοῦ μὴ παρόντος, οἶδ' ὅτι
τοὐμὸν φυλάξει σ' ὄνομα μὴ πάσχειν κακῶς.

ΧΟΡΟΣ.

Εὐίππου, ξένε, τᾶσδε χώρας στροφὴ α'.
ἵκου τὰ κράτιστα γᾶς ἔπαυλα,
τὸν ἀργῆτα Κολωνόν·
ἔνθα λίγεια μινύρεται
θαμίζουσα μάλιστ' ἀηδὼν
χλωραῖς ὑπὸ βάσσαις,
τὸν οἰνῶπ' ἀνέχουσα κισσὸν,
καὶ τὰν ἄβατον θεοῦ
φυλλάδα μυριόκαρπον, ἀνάλιον,
ἀνήνεμόν τε πάντων
χειμώνων· ἵν' ὁ βακχειώτας ἀεὶ
Διόνυσος ἐμβατεύει,
θείαις ἀμφιπολῶν τιθήναις.

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664. This line, as it is commonly read, *θαρσεῖν μὲν οὖν ἔγωγε, κἄνευ τῆς ἐμῆς*, contains an illegitimate cæsura in the fifth foot, and is proposed for emendation by Porson, Præf. ad Hecub. p. 38. We have given the emendation of the Professor himself, as recorded by Kidd; *Porson's Tracts*, p. 194.

669. Musgrave considers γᾶς to be redundant, as frequently in Euripides, and the word is unnoticed in Brunck's version. The following, however, seems to be the order of the passage: *ἵκου ἔπαυλα εὐίππου τᾶσδε χώρας, ξένε, τὰ κράτιστα γᾶς (ὄντα.)*

675. θεοῦ. *Bacchus.*

θάλλει δ' οὐρανίας ὑπ' ἄχνας *ἀντιστρ. α'.*
ὁ καλλίβοτρυς κατ' ἦμαρ ἀεὶ
νάρκισσος, μεγάλαιν θεαῖν
ἀρχαῖον στεφάνωμ', ὅ, τε
χρυσαυγὴς κρόκος· οὐδ' ἄϋπνοι
κρῆναι μινύθουσι
Κηφισοῦ νομάδες ῥεέθρων,
ἀλλ' αἰὲν ἐπ' ἤματι
ὠκυτόκος πεδίων ἐπινίσσεται,
ἀκηράτῳ ξὺν ὄμβρῳ,
στερνούχου χθονός· οὐδὲ Μουσᾶν χοροί
νιν ἀπεστύγησαν, οὐδέ γ'
ἁ χρυσάνιος Ἀφροδίτα.
ἔστιν δ', οἷον ἐγὼ *στροφὴ β'.*
γᾶς Ἀσίας οὐκ ἐπακούω,
οὐδ' ἐν τᾷ μεγάλᾳ Δωρίδι νάσῳ
Πέλοπος πώ ποτε βλαστὸν,
φύτευμ' ἀχείρωτον, αὐτόποιον,

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683. *μεγάλαιν θεαῖν.* The Scholiast understands the *Furies*: but we do not see how the dual number can be applied to these, who were three in number. Musgrave thinks that Ceres and Proserpine are intended, to whom the appellation *μέγαλαι θεαὶ* is applied by Pausanias. Perhaps we should read *μεγαλᾶν θεᾶν*, *Doricè.*

687. **Κηφ.** *νομάδες ῥεέθρων*, *alentes Cephisi flumina*, Heath. Elmsley also considers *νομάδες* as dependant upon *ῥεέθρων*, comparing Œd. T. 1349. but leaves the construction unexplained. Perhaps the word is not incorrectly rendered by Brunck *agrum pererrantes*, which is evidently implied in *πεδίων ἐπινίσσεται*, which immediately follows.

696. *νάσῳ* Πέλοπος, for Πελοποννήσω, by *Dialysis*. So Dionys. Geograph. 403. Πέλοπος δ' ἐπὶ νῆσος ὀπηδεῖ.

ἐγχέων φόβημα δαΐων,
ὃ τᾷδε θάλλει μέγιστα χώρᾳ,
γλαυκᾶς παιδοτρόφου φύλλον ἐλαίας·
τὸ μέν τις οὔτε νέος, οὔτε γήρᾳ,
σημαίνων ἁλιώσει χερὶ πέρσας.
ὁ γὰρ αἰὲς ὁρῶν κύκλος
λεύσσει νιν Μορίου Διὸς,
χ' ἁ γλαυκῶπις Ἀθάνα.
ἄλλον δ' αἶνον ἔχω ἀντιστ. β'.
ματροπόλει τᾷδε, κράτιστον
δῶρον τοῦ μεγάλου δαίμονος, εἰπεῖν,
χθονὸς αὔχημα μέγιστον,

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699. The Scholiast observes, that when the Lacedæmonians laid waste the Athenian territory, they spared the Olive, which was sacred to Minerva.

701. *παιδοτρόφου.* It was a custom of the Athenians, upon the birth of a male child, to decorate their doors with an olive garland: at the birth of a female, with wool. Hesych. in *Στέφανον ἐκφέρειν. ἔθος ἦν, ὁπότε παιδίον ἄῤῥεν γένοιτο παρὰ Ἀττικοῖς, στέφανον ἐλαίας τιθέναι πρὸ τῶν θυρῶν· ἐπὶ δὲ τῶν θηλειῶν, ἔρια διὰ τὴν ταλασίαν.* These emblems denoted the respective occupations of men and women.

703. We have sometimes thought that this line should be printed thus: *σημαίνων ἁλιώσει χερὶ Πέρσαις.* The allusion is evidently to the fable of the olive of Minerva, shooting out afresh, immediately after it had been burnt by the Persians. Compare Herod. III. 55. Pausan. in Atticis, p. 64. Instances of the verb *σημαίνω* in the sense of *ἄρχω* are not unfrequent; but it should be followed by a dative. Hom. Il. A. 288. *Πάντων μὲν κρατέειν ἐθέλει, πάντεσσι δ' ἀνάσσειν, Πᾶσι δὲ σημαίνειν.* Besides *ἁλιώσει πέρσας* seems to be a needless tautology.

705. *Μορίου Διός.* Of *Morian Jove,* so called from his being the guardian of the olives of Minerva, which were called *μορίαι,* either from *μόρος, fate,* or from *μέρος, a part.* The different explanations of the supposed origin of the name may be found in the Scholiast to Aristoph. Nub. 1001. Pind. Nem. X. 65. and to this place.

710. We have supplied *χθόνος* from the conjecture of Porson, (See *Gaisford's Hephæstion,* p. 326.) and some such word seems necessary to the sense. To make the Antistrophic verses correspond, Brunck has improperly cancelled *πώ* in v. 697. *αἰὲς* also in v. 704. is the emendation of Porson for *ἐσαιέν.*

εὔιππον, εὔπωλον, εὐθάλασσον.
ὦ παῖ Κρόνου, σὺ γάρ νιν εἰς
τόδ' εἴσας αὔχημ', ἄναξ Ποσειδὰν,
ἵπποισιν τὸν ἀκεστῆρα χαλινὸν
πρώταισι ταῖσδε κτίσας ἀγυιαῖς.
ἁ δ' εὐήρετμος ἔκπαγλ' ἁλία χερ-
σὶ παραπτομένα πλάτα
θρώσκει, τῶν ἑκατομπόδων
Νηρῄδων ἀκόλουθος.
ΑΝ. Ὦ πλεῖστ' ἐπαίνοις εὐλογούμενον πέδον,
νῦν σοὶ τὰ λαμπρὰ ταῦτα δεῖ φαίνειν ἔπη.
ΟΙ. τί δ' ἔστιν, ὦ παῖ, καινόν; **ΑΝ.** ἄσσον ἔρχεται
Κρέων ὅδ' ἡμῖν οὐκ ἄνευ πομπῶν, πάτερ.
ΟΙ. ὦ φίλτατοι γέροντες, ἐξ ὑμῶν ἐμοὶ
φαίνοιτ' ἂν ἤδη τέρμα τῆς σωτηρίας.
ΧΟ. θάρσει, παρέσται. καὶ γὰρ εἰ γέρων κυρῶ,
τὸ τῆσδε χώρας οὐ γεγήρακε σθένος.

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717. For παραπτομένα Brunck improperly reads παραπεπταμένα, which appears in one MS. The order is, ἁ δὲ εὐήρετμος πλάτα, χερσὶ παραπτομένα, ἔκπαγλα θρώσκει ἁλία, κ. τ. λ.

718. ἑκατομπόδων N. The Nereids were only fifty; but Sophocles is not singular in encreasing their number. Plato Crit, T. III. p. 116. E. Νηρηΐδας δὲ ἐπὶ δελφίνων ἑκατὸν κύκλῳ, τοσαύτας γὰρ ἐνόμιζον αὐτὰς οἱ τότε εἶναι. Ovid. Fast. VI. 499. *Excipit illaesos Panope centumque sorores.* Propert. III. 5. 53. *O centum aequoreae Nereo genitore puellae.* Bothè has started a curious idea, that the word ποὺς in the compound adjective is not redundant, so that the *hundred feet* could only belong to *fifty* Nereids: and truly Brunck's translation, *quinquaginta*, almost deserves the joke.

ΚΡΕΩΝ.

ἄνδρες χθονὸς τῆσδ' εὐγενεῖς οἰκήτορες,
ὁρῶ τιν' ὑμᾶς ὀμμάτων εἰληφότας
φόβον νεωρῆ τῆς ἐμῆς ἐπεισόδου,
ὃν μήτ' ὀκνεῖτε, μήτ' ἀφῆτ' ἔπος κακόν.
ἥκω γὰρ οὐχ ὡς δρᾶν τι βουληθεὶς, ἐπεὶ
γέρων μέν εἰμι, πρὸς πόλιν δ' ἐπίσταμαι
σθένουσαν ἥκων, εἴ τιν' Ἑλλάδος, μέγα.
ἀλλ' ἄνδρα τόνδε τηλικόνδ' ἐπεστάλην
πείσων ἕπεσθαι πρὸς τὸ Καδμεῖον πέδον,
οὐκ ἐξ ἑνὸς στείλαντος, ἀλλ' ἀστῶν ὑπὸ
πάντων κελευσθεὶς, οὕνεχ' ἧκέ μοι γένει
τὰ τοῦδε πενθεῖν πήματα πλεῖστον πόλεως.
ἀλλ', ὦ ταλαίπωρ' Οἰδίπους, κλύων ἐμοῦ,
ἱκοῦ πρὸς οἴκους. πᾶς σε Καδμείων λεὼς
καλεῖ δικαίως· ἐκ δὲ τῶν μάλιστ' ἐγὼ,
μάλιστα δ', εἰ μὴ πλεῖστον ἀνθρώπων ἔφυν.

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728. εὐγενεῖς. We have restored the old reading, which Brunck had unnecessarily, and without authority, altered into ἐγγενεῖς.

731. ὃν is to be referred to ἐμοῦ, which is understood from ἐμῆς. See Porson on Hec. 22. Matt. Gr. Gr. §. 485.

738. ἧκέ μοι. Schol. προσήκει μοι. Schæfer compares Eurip. Alcest. 302. So Herod. II. 36. νόμος ἅμα κήδεϊ κεκάρθαι τὰς κεφαλὰς, τοὺς μάλιστα ἱκνέεται.

742. τῶν for τούτων. See on Œd. T. 1082. Elmsley compares Eurip. Alcest. 274. οἰκτρὰν φίλοισιν, ἐκ δὲ τῶν μάλιστ' ἐμοί.

743. For γέρον Brunck reads πλέον, ὅσῳ being understood. But, as Schæfer observes, though πλέον may be understood before ὅσῳ, yet ὅσῳ cannot before πλέον. Compare Soph. Trach. 312. ἐπεί νιν τῶνδε πλεῖστον ᾤκτισα Βλέπουσ', ὅσῳπερ (πλέον) καὶ φρονεῖν οἶδεν μόνη. πλεῖστον

κάκιστος, ἀλγῶ τοῖσι σοῖς κακοῖς, γέρον,
ὁρῶν σε τὸν δύστηνον, ὄντα μὲν ξένον,
ἀεὶ δ' ἀλήτην, κἀπὶ προσπόλου μιᾶς
βιοστερῆ χωροῦντα· τὴν ἐγὼ τάλας
οὐκ ἄν ποτ' εἰς τοσοῦτον αἰκίας πεσεῖν
ἔδοξ', ὅσον πέπτωκεν ἥδε δύσμορος,
ἀεί σε κηδεύουσα καὶ τὸ σὸν κάρα
πτωχῇ διαίτῃ, τηλικοῦτος, οὐ γάμων
ἔμπειρος, ἀλλὰ τοῦ 'πιόντος ἁρπάσαι.
ἆρ' ἄθλιον τοὔνειδος, ὦ τάλας ἐγὼ,
ὠνείδισ' εἰς σὲ, κἀμὲ, καὶ τὸ πᾶν γένος;
ἀλλ', οὐ γὰρ ἔστι τἀμφανῆ κρύπτειν, σύ νυν,
πρὸς θεῶν πατρῴων, Οἰδίπους, πεισθεὶς ἐμοὶ,
κρύψον, θελήσας ἄστυ καὶ δόμους μολεῖν
τοὺς σοὺς πατρῴους, τήνδε τὴν πόλιν φίλως
εἰπών. ἐπαξία γάρ· ἡ δ' οἴκοι πλέον

κάκιστος is an instance of double superlative, which frequently occurs in the Tragic Writers. Infra v. 1190. *κάκιστα δυσσεβεστάτων*. Phil. 631. *πλεῖστον ἐχθίστης*. Eurip. Med. 1320. *μέγιστον ἐχθίστη*. Alcest. 802. *πλεῖστον ἡδίστην*. See Porson on Hec. 624. Matt. Gr. Gr. §. 461. Monk on Eurip. Alcest. 487. has produced the following example of the same construction from Cicero, Epist. ad Attic. XII. 38. *Sive hanc aberrationem a dolore delegerim*, *quæ* maxime liberalissima, *doctoque homine* dignissima, *laudari me etiam oportere (credo)*. Similar to this is the sacred appellative *Most Highest* applied to the Creator. For examples of the double comparative see the note on Antig. 86.

751. *τηλικοῦτος* for *τηλικαύτη*; *Attice*. Compare Elect. 614.

752. *ἁρπάσαι* for *ἁρπασθῆναι*. Active for Passive, *ὥστε* being understood. The sense appears to be; *Likely to be exposed to the insults of every one*. See Matt. Gr. Gr. §. 535. d.

757. *κρύψον*. Brunck properly supplies the sense thus: *ea tu absconde;* those things, viz. which I cannot conceal.

759. *ἡ οἴκοι*. Supply *πόλις* from the preceding line.

δίκῃ σέβοιτ' ἄν, οὖσα σὴ πάλαι τροφός.
ΟΙ. ὦ πάντα τολμῶν, κἀπὸ παντὸς ἂν φέρων
λόγου δικαίου μηχάνημα ποικίλον,
τί ταῦτα πειρᾷ, κἀμὲ δεύτερον θέλεις
ἑλεῖν, ἐν οἷς μάλιστ' ἂν ἀλγοίην ἁλούς;
πρόσθεν τε γάρ με τοῖσιν οἰκείοις κακοῖς
νοσοῦνθ', ὅτ' ἦν μοι τέρψις ἐκπεσεῖν χθονός,
οὐκ ἤθελες θέλοντι προσθέσθαι χάριν·
ἀλλ' ἡνίκ' ἤδη μεστὸς ἦν θυμούμενος,
καὶ τοὺν δόμοισιν ἦν διαιτᾶσθαι γλυκύ,
τότ' ἐξεώθεις κἀξέβαλλες· οὐδέ σοι
τὸ συγγενὲς τοῦτ' οὐδαμῶς τότ' ἦν φίλον.
νῦν τ' αὖθις, ἡνίκ' εἰσορᾷς πόλιν τέ μοι
ξυνοῦσαν εὔνουν τήνδε, καὶ γένος τὸ πᾶν,
πειρᾷ μετασπᾶν, σκληρὰ μαλθακῶς λέγων.
καίτοι τίς αὕτη τέρψις ἄκοντας φιλεῖν;
ὥσπερ τις εἴ σοι λιπαροῦντι μὲν τυχεῖν
μηδὲν διδοίη, μηδ' ἐπαρκέσαι θέλοι,
πλήρη δ' ἔχοντι θυμὸν ὧν χρῄζοις, τότε
δωροῖθ', ὅτ' οὐδὲν ἡ χάρις χάριν φέροι,
ἆρ' ἂν ματαίου τῆσδ' ἂν ἡδονῆς τύχοις;
τοιαῦτα μέντοι καὶ σὺ προσφέρεις ἐμοι,

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765. The accusative με must be referred to the participle ὁρῶν understood as in the Ajax, 136. σὲ μὲν εὖ πράσσοντ' ἐπιχαίρω. Eurip. Hipp. 1335. τοὺς γὰρ εὐσεβεῖς θεοὶ θνήσκοντας οὐ χαίρουσι. Rhes. 391. χαίρω δὲ σ' εὐτυχοῦντα, καὶ προσήμενον Πύργοισιν ἐχθρῶν.

779. We have given φέροι, which has

λόγῳ μὲν ἐσθλά, τοῖσι δ' ἔργοισιν κακά,
φράσω δὲ καὶ τοῖσδ', ὥς σε δηλώσω κακόν.
ἥκεις ἔμ' ἄξων, οὐχ ἵν' εἰς δόμους ἄγῃς,
ἀλλ' ὡς πάραυλον οἰκίσῃς, πόλις δέ σοι 785
κακῶν ἄνατος τῆσδ' ἀπαλλαχθῇ χθονός.
οὐκ ἔστι σοι ταῦτ'· ἀλλὰ σοὶ τάδ' ἔστ', ἐκεῖ
χώρας ἀλάστωρ οὑμὸς ἐνναίων ἀεί·
ἔστιν δὲ παισὶ τοῖς ἐμοῖσι τῆς ἐμῆς
χθονὸς λαχεῖν τοσοῦτον ἐνθανεῖν μόνον. 790
ἆρ' οὐκ ἄμεινον ἢ σὺ τἀν Θήβαις φρονῶ;
πολλῷ γ' ὅσῳπερ καὶ σαφεστέρων κλύω
Φοίβου τε, καὐτοῦ Ζηνὸς, ὃς κείνου πατήρ.
τὸ σὸν δ' ἀφῖκται δεῦρ' ὑπόβλητον στόμα,
πολλὴν ἔχον στόμωσιν· ἐν δὲ τῷ λέγειν 795
κάκ' ἂν λάβοις τὰ πλείον' ἢ σωτήρια.
ἀλλ' οἶδα γάρ σε ταῦτα μὴ πείθων, ἴθι,
ἡμᾶς δ' ἔα ζῆν ἐνθάδ'. οὐ γὰρ ἂν κακῶς,
οὐδ' ὧδ' ἔχοντες, ζῶμεν, εἰ τερποίμεθα.

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the authority of six MSS. Elmsley intended to have adopted the same reading, but by mistake has left φέρει in the text.

790. τοσοῦτον, Vulgo. τοσοῦτό γ' Brunck. But Elmsley has shewn that τοσοῦτο and τοιοῦτο were not used by the tragic writers. See *Edinburgh Review*, Vol. XVII. p. 239.

797. *ἀλλ' οἶδα γάρ σε ταῦτα μὴ πείθων. I know that I shall not convince you of this.* The participle is generally used instead of the infinitive after the verbs, *to know*, *to see*, &c. See Matt. Gr. Gr. §. 547. We have removed the point which is usually placed after ἀλλὰ, at the suggestion of Elmsley in Eurip. Herac. 481. ἀλλ' οἶδα γὰρ is precisely the same as ἀλλὰ γὰρ οἶδα, and ἀλλὰ γὰρ is put for ἀλλ' ἐπεί. So vv. 664. 755. 797. 1267. Œd. T. 1409. Eurip. Phœn. 1318.

ΚΡ. πότερα νομίζεις δυστυχεῖν ἔμ' εἰς τὰ σὰ,
ἢ σ' εἰς τὰ σαυτοῦ μᾶλλον ἐν τῷ νῦν λόγῳ;
ΟΙ. ἐμοὶ μέν ἐσθ' ἥδιστον, εἰ σὺ μήτ' ἐμὲ
πείθειν οἷός τ' εἶ, μήτε τούσδε τοὺς πέλας.
ΚΡ. ὦ δύσμορ', οὐδὲ τῷ χρόνῳ φύσας φανεῖ
φρένας ποτ', ἀλλὰ λῦμα τῷ γήρᾳ τρέφει.
ΟΙ. γλώσσῃ σὺ δεινός· ἄνδρα δ' οὐδέν' οἶδ' ἐγὼ
δίκαιον, ὅστις ἐξ ἅπαντος εὖ λέγει.
ΚΡ. χωρὶς τό τ' εἰπεῖν πολλὰ, καὶ τὸ καίρια.
ΟΙ. ὡς δὴ σὺ βραχέα, ταῦτα δ' ἐν καιρῷ λέγεις.
ΚΡ. οὐ δῆθ', ὅτῳ γε νοῦς ἴσος καὶ σοὶ πάρα.
ΟΙ. ἄπελθ', ἐρῶ γὰρ καὶ πρὸ τῶνδε, μηδέ με
φύλασσ' ἐφορμῶν ἔνθα χρὴ ναίειν ἐμέ.
ΚΡ. μαρτύρομαι τούσδ', οὐ σὲ, πρὸς δὲ τοὺς φίλους

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800. εἰς τὰ σά. *With respect to you:* i. e. *on your account.* Elmsley compares εὐτύχησεν εἰς τέκνα, μακάριος εἰς θυγατέρας, εἰς ἅπαντα δυστυχής, and the like.

804. φύσας φρένας. This phrase signifies *to acquire wisdom.* Compare Soph. Elect. 1463.

808. Vulgo τὰ καίρια. Suidas reads τὸ καίρια, which is correct, and more elegant, and is now generally received. Æsch. Prom. 963. ὅσον τό τ' ἄρχειν καὶ τὸ δουλεύειν δίχα. Such also seems to have been the reading of the Scholiast, and the position of the particle τε which would otherwise be placed after πολλὰ, is almost decisive in its favour; see Dr. Blomfield on Æsch. Choëph. 574. Schæfer, however, argues very strongly for the vulgar reading, on Eurip. Elect. 429. But although the article is generally prefixed to καίρια, several instances of which he has produced, we have nevertheless καίρια φθέγγου, without the article, in Soph. Phil. 862.

809. Brunck has edited ταῦτα κἀν κ. λ. after the emendation of Toup. T. II. p. 79. But the vulgar reading is correct, of which Elmsley has given the following order. ὡς δὴ σὺ βραχέα (μὲν) ταῦτα, ἐν καιρῷ δὲ λέγεις. *As if you had said this, briefly indeed, but nevertheless to the purpose.* Thus Hom. Il. Γ. 214. παῦρα μὲν, ἀλλὰ μάλα λιγέως.

813. Here again is another passage which none of the commentators seems to have

οἷ' ἀνταμείβει ῥήματ', ἣν σ' ἕλω ποτέ.
ΟΙ. τίς δ' ἄν με τῶνδε συμμάχων ἕλοι βίᾳ;
ΚΡ. ἦ μὴν σὺ κἄνευ τῶνδε λυπηθεὶς ἔσει.
ΟΙ. ποίῳ ξὺν ἔργῳ τοῦτ' ἀπειλήσας ἔχεις;
ΚΡ. παίδοιν δυοῖν σοι τὴν μὲν ἀρτίως ἐγὼ
ξυναρπάσας ἔπεμψα, τὴν δ' ἄξω τάχα.
ΟΙ. οἴ μοι. ΚΡ. τάχ' ἕξεις μᾶλλον οἰμώζειν τάδε.
ΟΙ. τὴν παῖδ' ἔχεις μου; ΚΡ. τήνδε τ' οὐ μακροῦ χρόνου.
ΟΙ. ἰὼ ξένοι, τί δράσετ'; ἢ προδώσετε;
κοὐκ ἐξελᾶτε τὸν ἀσεβῆ τῆσδε χθονός;
ΧΟ. χώρει, ξέν', ἔξω θᾶσσον· οὔτε γὰρ τανῦν
δίκαια πράσσεις, οὔτε πρόσθεν εἴργασαι·
ΚΡ. ὑμῖν ἂν εἴη τήνδε καιρὸς ἐξάγειν
ἄκουσαν, εἰ θέλουσα μὴ πορεύσεται.
ΑΝ. οἴ μοι τάλαινα, ποῖ φύγω; ποίαν λάβω
θεῶν ἄρηξιν, ἢ βροτῶν; ΧΟ. τί δρᾷς, ξένε;

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understood; Brunck and Musgrave consider the sense as incomplete, and read *πρός γε τοὺς φίλους*. But Elmsley properly defends the old reading, of which the order is as follows:—*μαρτύρομαι τούσδε, οὐ σὲ, οἷα ἀνταμείβει ῥήματα. πρὸς δὲ* (*μαρτυροῦμαι*) *τοὺς φίλους*, i. e. *τοὺς Θηβαίους, ἣν σ' ἕλω ποτέ*. We frequently meet with *πρὸς* in the sense of *besides, further, τούτοις* being understood. Eurip. Phœn. *νοσῶν τε, καὶ πρὸς ἠτιμασμένος*. Æsch. Prom. 73. Ἦ *μὴν κελεύσω, κἀπιθωΰξω γε πρός*. See Porson on Phœn. 619.

821. Vulgo *τήνδε γ'*, which is against the sense. Schæfer proposes *τήνδε τ'* which we have received. Supra v. 331. *δυσμόρου τ' ἐμοῦ τρίτης*.

826. This speech is addressed by Creon to his attendants. So again v. 847.

ΚΡ. *οὐχ ἅψομαι τοῦδ' ἀνδρὸς, ἀλλὰ τῆς ἐμῆς.*
ΟΙ. *ὦ γῆς ἄνακτες.* ΧΟ. *ὦ ξέν', οὐ δίκαια δρᾷς.*
ΚΡ. *δίκαια.* ΧΟ. *πῶς δίκαια;* ΚΡ. *τοὺς ἐμοὺς ἄγω.*
ΑΝ. *ἰὼ πόλις.* στροφή.
ΧΟ. *τί δρᾷς, ὦ ξέν'; οὐκ ἀφήσεις; τάχ' εἰς*
βάσανον εἶ χερῶν.
ΚΡ. *εἴργου.* ΧΟ. *σοῦ μὲν οὔ, τάδε γε μωμένου.*
ΚΡ. *πόλει μαχεῖ γὰρ, εἴ τι πημανεῖς ἐμέ.*
ΧΟ. *οὐκ ἠγόρευον ταῦτ' ἐγώ;* ΚΡ. *μέθες χεροῖν*
τὴν παῖδα θᾶσσον. ΧΟ. *μὴ 'πίτασσ' ἃ μὴ κρατεῖς.*
ΚΡ. *χαλᾶν λέγω σοι.* ΧΟ. *σοὶ δ' ἔγωγ' ὁδοιπορεῖν.*
προβᾶθ' ὧδε, βᾶτε, βᾶτ' ἔντοποι.
πόλις ἐναίρεται, πόλις ἐμὰ, σθένει.
προβᾶθ' ὧδέ μοι.
ΑΝ. *ἀφέλκομαι δύστηνος, ὦ ξένοι.*
ΟΙ. *ποῦ, τέκνον, εἶ μοι;* ΑΝ. *πρὸς βίαν πορεύομαι.*
ΟΙ. *ὄρεξον, ὦ παῖ, χεῖρας.* ΑΝ. *ἀλλ' οὐδὲν σθένω.*
ΚΡ. *οὐκ ἄξεθ' ὑμεῖς;* ΟΙ. *ὦ τάλας ἐγὼ, τάλας.*

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831. *ὦ γῆς ἄνακτες.* See on Œd. T. 911.

837. Brunck, with all the editions and MSS. gives this verse to Œdipus; although the sense plainly requires otherwise. The emendation of Mudge has been generally approved, which continues this line to the Chorus, and assigns the reply to Œdipus. But Elmsley has properly received the conjecture of Reisigius, who gives this line to Creon, understanding *πόλει* to refer to *Thebes*, and not with the Scholiast to *Athens*. The reply of the Chorus seems to refer to the threat in v. 834. For *μάχῃ* and *πημαίνεις* Porson corrects *μαχεῖ* and *πημανεῖς*, in the future. Advers. p. 167.

ΚΡ. οὔκουν ποτ' ἐκ τούτοιν γε μὴ σκήπτροιν ἔτι
ὁδοιπορήσῃς· ἀλλ' ἐπεὶ νικᾶν θέλεις
πατρίδα τε τὴν σὴν καὶ φίλους, ὑφ' ὧν ἐγὼ
ταχθεὶς τάδ' ἔρδω, καὶ τύραννος ὢν ὅμως,
νίκα. χρόνῳ γάρ, οἶδ' ἐγώ, γνώσει τάδε,
ὅθ' οὕνεκ' αὐτὸς αὑτὸν οὔτε νῦν καλὰ
δρᾷς, οὔτε πρόσθεν εἰργάσω βίᾳ φίλων,
ὀργῇ χάριν δούς, ἥ σ' ἀεὶ λυμαίνεται.
ΧΟ. ἐπίσχες αὐτοῦ, ξεῖνε. **ΚΡ.** μὴ ψαύειν λέγω.
ΧΟ. οὔ τοι σ' ἀφήσω, ταῖνδέ γ' ἐστερημένος.
ΚΡ. καὶ μεῖζον ἆρα ῥύσιον πόλει τάχα
θήσεις· ἐφάψομαι γὰρ οὐ ταύταιν μόναιν.
ΧΟ. ἀλλ' ἐς τί τρέψει; **ΚΡ.** τόνδ' ἀπάξομαι λαβών.
ΧΟ. δεινὸν λέγεις. **ΚΡ.** ὡς τοῦτο νῦν πεπράξεται,
ἢν μή μ' ὁ κραίνων τῆσδε γῆς ἀπειργάθῃ.
ΟΙ. ὦ φθέγμ' ἀναιδές, ἦ σὺ γὰρ ψαύσεις ἐμοῦ;
ΚΡ. αὐδῶ σιωπᾶν. **ΟΙ.** μὴ γὰρ αἵδε δαίμονες
θεῖέν μ' ἄφωνον τῆσδε τῆς ἀρᾶς ἔτι,
ὅς μ', ὦ κάκιστε, ψιλὸν ὄμμ' ἀποσπάσας

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854. βίᾳ φίλων. *In spite of your friends.* Eurip. Phœn. 18. δαιμόνων βίᾳ. Æsch. Theb. 527. βίᾳ Διός. 608. φρενῶν βίᾳ. where there are other examples in Dr. Blomfield's Glossary.

865. For the vulgar reading τῆσδε γῆς, from which no meaning can be extracted, Reiske conjectures τῆσδε τῆς, which stands in the text. Brunck has σοί γε τῆσδ', which the sense seems to require, but the alteration is somewhat too bold. Some pronoun seems to be wanting, to which ὃς may be referred. Quere σῆς? *May these Goddesses preserve to me the power of speech*

πρὸς ὄμμασιν τοῖς πρόσθεν ἐξοίχει βίᾳ.
τοιγὰρ σέ τ' αὐτὸν, καί γένος τὸ σὸν, θεῶν
ὁ πάντα λεύσσων Ἥλιος δοίη βίον
τοιοῦτον, οἷον κἀμὲ, γηρᾶναί ποτε.
ΚΡ. ὁρᾶτε ταῦτα, τῆσδε γῆς ἐγχώριοι;
ΟΙ. ὁρῶσι κἀμὲ καὶ σὲ, καὶ φρονοῦσ' ὅτι
ἔργοις πεπονθὼς, ῥήμασίν σ' ἀμύνομαι.
ΚΡ. οὔτοι καθέξω θυμὸν, ἀλλ' ἄξω βίᾳ,
κεἰ μοῦνός εἰμι, τόνδε, καὶ χρόνῳ βραδύς.
ΟΙ. ἰὼ τάλας. ἀντιστρ.
ΧΟ. ὅσον λῆμ' ἔχων ἀφίκου, ξέν', εἰ
τάδε δοκεῖς τελεῖν.
ΚΡ. δοκῶ. ΧΟ. τάνδ' ἄρ' οὐκ ἔτι νέμω πόλιν.
ΚΡ. τοῖς τοι δικαίοις χὼ βραχὺς νικᾷ μέγαν.
ΟΙ. ἀκούεθ' οἷα φθέγγεται; ΧΟ. τά γ' οὐ τελεῖ.
ΚΡ. Ζεὺς ταῦτ' ἂν εἰδείη, σὺ δ' οὐ . . . .
ΧΟ. ἆρ' οὐχ ὕβρις τάδ'; ΚΡ. ὕβρις· ἀλλ' ἀνεκτέα.
ΧΟ. ἰὼ πᾶς λεὼς, ἰὼ γᾶς πρόμοι,
μόλετε σὺν τάχει, μόλετ'. ἐπεὶ πέραν
περῶσιν ἤδη.

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until I have pronounced τῆσδε σῆς ἀρᾶς, *this curse upon thee.* See the note on v. 332. supra.

882. There is a deficiency in this line, which should be a regular Trimeter. The defect has been variously supplied by conjectures, but they are all of course uncertain. The sense is evident.

883. Brunck has printed ἀλλ' for ἆρ', evidently by mistake.

ΘΗ. *τίς ποθ᾽ ἡ βοή; τί τοὔργον; ἐκ τίνος φόβου ποτὲ*
βουθυτοῦντά μ᾽ ἀμφὶ βωμὸν ἔσχετ᾽ ἐναλίῳ θεῷ,
τοῦδ᾽ ἐπιστάτῃ Κολωνοῦ; λέξαθ᾽, ὡς εἰδῶ τὸ πᾶν
οὗ χάριν δεῦρ᾽ ᾖξα θᾶσσον, ἢ καθ᾽ ἡδονὴν ποδός.
ΟΙ. *ὦ φίλτατ᾽, ἔγνων γὰρ τὸ προσφώνημά σου,* 891
πέπονθα δεινὰ τοῦδ᾽ ὑπ᾽ ἀνδρὸς ἀρτίως.
ΘΗ. *τὰ ποῖα ταῦτα; τίς δ᾽ ὁ πημήνας; λέγε.*
ΟΙ. *Κρέων ὅδ᾽, ὃν δέδορκας, οἴχεται τέκνων*
ἀποσπάσας μου τὴν μόνην ξυνωρίδα. 895
ΘΗ. *πῶς εἶπας;* ΟΙ. *οἷά περ πέπονθ᾽ ἀκήκοας.*
ΘΗ. *οὔκουν τις ὡς τάχιστα προσπόλων μολὼν*
πρὸς τούσδε βωμοὺς πάντ᾽ ἀναγκάσει λεὼν
ἄνιππον ἱππότην τε θυμάτων ἄπο,
σπεύδειν ἀπὸ ῥυτῆρος, ἔνθα δίστομοι 900
μάλιστα συμβάλλουσιν ἐμπόρων ὁδοί,
ὡς μὴ παρέλθωσ᾽ αἱ κόραι, γέλως δ᾽ ἐγὼ
ξένῳ γένωμαι τῷδε, χειρωθεὶς βίᾳ;
ἴθ᾽, ὡς ἄνωγα, σὺν τάχει. τοῦτον δ᾽ ἐγώ,
εἰ μὲν δι᾽ ὀργῆς ἧκον, ἧς ὅδ᾽ ἄξιος, 905
ἄτρωτον οὐ μεθῆκ᾽ ἂν ἐξ ἐμῆς χερός.
νῦν δ᾽ οὕσπερ αὐτὸς τοὺς νόμους εἰσῆλθ᾽ ἔχων,
τούτοισιν, οὐκ ἄλλοισιν, ἁρμοσθήσεται.

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388. *ἐναλίῳ θεῷ*, i. e. Neptune.

900. *ἀπὸ ῥυτῆρος.* *At full speed.* Thucyd. VI. 24. *ἀπὸ τῶν ὅπλων.* Schol. *ἤγουν χωρὶς ὅπλων.* Musgrave compares Trach.

389. *ἀπὸ γνώμης λέγεις.* Triclinius reads *ἀπαί.* See on Œd. T. 487.

οὐ γάρ ποτ' ἔξει τῆσδε τῆς χώρας, πρὶν ἂν
κείνας ἐναργεῖς δεῦρό μοι στήσῃς ἄγων·
ἐπεὶ δέδρακας οὔτ' ἐμοῦ καταξίως,
οὔθ' ὧν πέφυκας αὐτὸς, οὔτε σῆς χθονὸς,
ὅστις δίκαι' ἀσκοῦσαν εἰσελθὼν πόλιν,
κἄνευ νόμου κραίνουσαν οὐδὲν, εἶτ' ἀφεὶς
τὰ τῆσδε τῆς γῆς κύρι', ὧδ' ἐπεισπεσὼν,
ἄγεις θ' ἃ χρῄζεις, καὶ παρίστασαι βίᾳ.
καί μοι πόλιν κένανδρον ἢ δούλην τινὰ
ἔδοξας εἶναι, κἄμ' ἴσον τῷ μηδενί.
καί τοι σε Θῆβαί γ' οὐκ ἐπαίδευσαν κακόν·
οὐ γὰρ φιλοῦσιν ἄνδρας ἐκδίκους τρέφειν.
οὐδ' ἄν σ' ἐπαινέσειαν, εἰ πυθοίατο
συλῶντα τἀμὰ καὶ τὰ τῶν θεῶν, βίᾳ
ἄγοντα φωτῶν ἀθλίων ἱκτήρια.
οὔκουν ἔγωγ' ἄν, σῆς ἐπεμβαίνων χθονὸς,
οὐδ' εἰ τὰ πάντων εἶχον ἐνδικώτατα,
ἄνευ γε τοῦ κραίνοντος, ὅστις ἦν, χθονὸς,
οὔθ' εἷλκον, οὔτ' ἂν ἦγον· ἀλλ' ἠπιστάμην
ξένον παρ' ἀστοῖς ὡς διαιτᾶσθαι χρεών.

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919. *καίτοι σε Θῆβαί γ' οὐκ ἐπαίδευσαν κακόν*, i. e. *Thebes has not brought you up to wickedness.* The verbs *παιδεύειν*, *διδάσκειν*, and the like, besides the accusative of the person, are usually followed by an accusative of an adjective, expressing the quality which is attributed to the person by the verb. Eurip. Med. 296. *Χρὴ δ' οὔποθ', ὅστις ἀρτίφρων πέφυκ' ἀνὴρ, Παῖδας περισσῶς ἐκδιδάσκεσθαι σόφους.* See Matt. Gr. Gr. §. 414. 3. *ἄνδρας ἐκδίκους τρέφειν*, in the following line is an instance of the same construction.

σὺ δ' ἀξίαν οὐκ οὖσαν αἰσχύνεις πόλιν
τὴν αὐτὸς αὑτοῦ, καί σ' ὁ πληθύων χρόνος 930
γέρονθ' ὁμοῦ τίθησι καὶ τοῦ νοῦ κενόν.
εἶπον μὲν οὖν καὶ πρόσθεν, ἐννέπω δὲ νῦν,
τὰς παῖδας ὡς τάχιστα δεῦρ' ἄγειν τινά,
εἰ μὴ μέτοικος τῆσδε τῆς χώρας θέλεις
εἶναι βίᾳ τε κοὐχ ἑκών· καὶ ταῦτά σοι 935
τῷ νῷ θ' ὁμοίως κἀπὸ τῆς γλώσσης λέγω.
ΧΟ. ὁρᾷς ἵν' ἥκεις, ὦ ξέν'; ὡς, ἀφ' ὧν μὲν εἶ,
φαίνει δίκαιος, δρῶν δ' ἐφευρίσκει κακά.
ΚΡ. ἐγὼ οὔτ' ἄνανδρον τήνδε τὴν πόλιν λέγων,
ὦ τέκνον Αἰγέως, οὔτ' ἄβουλον, ὡς σὺ φῄς, 940
τοὔργον τόδ' ἐξέπραξα, γιγνώσκων δ', ὅτι
οὐδείς ποτ' αὐτοῖς τῶν ἐμῶν ἂν ἐμπέσοι
ζῆλος ξυναίμων, ὥστ' ἐμοῦ τρέφειν βίᾳ.
ᾔδη δ', ὁθ' οὕνεκ' ἄνδρα καὶ πατροκτόνον
κἄναγνον οὐ δεξοίατ', οὐδ' ὅτῳ γάμοι 945
ξυνόντες εὑρέθησαν ἀνόσιοι τέκνων.

937. ἀφ' ὧν μὲν εἶ. *In respect of your parentage and family.*

942. αὐτοῖς, i. e. πολίταις, which is contained in πόλιν, v. 939. So Eurip. Bacch. 959. Κόμιζε διὰ μέσης με Θηβαίας χθονὸς, μόνος γὰρ αὐτῶν εἴμ' ἀνὴρ, τολμῶν τάδε.

943. ἐμοῦ βίᾳ. See on v. 854. infra.

945. Vulgo δεξαίατ'. We read δεξοίατ' with Elmsley. See on Œd. T. 792.

946. ἀνόσιοι τέκνων. The Commentators have not understood this construction. For τέκνων Musgrave would read τοκέων, and Elmsley, though he defends the common reading, understands it in the same sense as ματρὸς γάμους, v. 978. infra. We should rather suspect that τέκνων depends upon ἀνόσιοι, not upon γάμοι, and that the phrase should be rendered, *impii propter liberos.*

τοιοῦτον αὐτοῖς Ἄρεος εὔβουλον πάγον
ἐγὼ ξυνῄδη χθόνιον ὄνθ', ὃς οὐκ ἐᾷ
τοιούσδ' ἀλήτας τῇδ' ὁμοῦ ναίειν πόλει·
ᾧ πίστιν ἴσχων τήνδ' ἐχειρούμην ἄγραν. 950
καὶ ταῦτ' ἂν οὐκ ἔπρασσον, εἰ μή μοι πικρὰς
αὐτῷ τ' ἀρὰς ἠρᾶτο καὶ τὠμῷ γένει·
ἀνθ' ὧν πεπονθὼς ἠξίουν τάδ' ἀντιδρᾶν.
θυμοῦ γὰρ οὐδέν ἐστι γῆρας ἄλλο πλὴν
θανεῖν· θανόντων δ' οὐδὲν ἄλγος ἅπτεται. 955
πρὸς ταῦτα πράξεις, οἷον ἂν θέλῃς· ἐπεὶ
ἐρημία με, κεἰ δίκαι' ὅμως λέγω,
σμικρὸν τίθησι· πρὸς δὲ τὰς πράξεις ὅμως,
καὶ τηλικόσδ' ὤν, ἀντιδρᾶν πειράσομαι.
ΟΙ. ὦ λῆμ' ἀναιδὲς, τοῦ καθυβρίζειν δοκεῖς, 960
πότερον ἐμοῦ γέροντος, ἢ σαυτοῦ, τόδε;
ὅστις φόνους μοι, καὶ γάμους, καὶ ξυμφορὰς
τοῦ σοῦ διῆκας στόματος, ἃς ἐγὼ τάλας
ἤνεγκον ἄκων. θεοῖς γὰρ ἦν οὕτω φίλον,
τάχ' ἄν τι μηνίουσιν εἰς γένος πάλαι. 965
ἐπεὶ καθ' αὐτόν γ' οὐκ ἂν ἐξεύροις ἐμοὶ
ἁμαρτίας ὄνειδος οὐδὲν, ἀνθ' ὅτου
τάδ' εἰς ἐμαυτὸν τοὺς ἐμούς θ' ἡμάρτανον.

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953. Compare v. 228. supra.

954. Erasmi Adag. C. 1. Cent. 7. *Ira omnium tardissime senescit.*

ἐπεὶ δίδαξον, εἴ τι θέσφατον πατρὶ
χρησμοῖσιν ἱκνεῖθ᾽, ὥστε πρὸς παίδων θανεῖν, 970
πῶς ἂν δικαίως τοῦτ᾽ ὀνειδίζοις ἐμοὶ,
ὃς οὔτε βλάστας πω γενεθλίους πατρὸς,
οὐ μητρὸς εἶχον, ἀλλ᾽ ἀγέννητος τότ᾽ ἦν.
εἰ δ᾽ αὖ φανεὶς δύστηνος, ὡς ἐγὼ 'φάνην,
εἰς χεῖρας ἦλθον πατρὶ, καὶ κατέκτανον, 975
μηδὲν ξυνιεὶς ὧν ἔδρων, εἰς οὕς τ᾽ ἔδρων,
πῶς ἂν τό γ᾽ ἆκον πρᾶγμ᾽ ἂν εἰκότως ψέγοις;
μητρὸς δὲ, τλῆμον, οὐκ ἐπαισχύνει γάμους,
οὔσης ὁμαίμου σῆς, μ᾽ ἀναγκάζων λέγειν;
οἵους ἐρῶ τάχ᾽. οὐ γὰρ οὖν σιγήσομαι, 980
σοῦ γ᾽ εἰς τόδ᾽ ἐξελθόντος ἀνόσιον στόμα.
ἔτικτε γάρ μ᾽, ἔτικτεν, ὤμοι μοι κακῶν,
οὐκ εἰδότ᾽ οὐκ εἰδυῖα· καὶ τεκοῦσά με,
αὑτῆς ὄνειδος παῖδας ἐξέφυσέ μοι.
ἀλλ᾽ ἓν γὰρ οὖν ἔξοιδα, σὲ μὲν ἑκόντ᾽ ἐμὲ 985
κείνην τε ταῦτα δυστομεῖν· ἐγὼ δέ νιν
ἄκων ἔγημα, φθέγγομαί τ᾽ ἄκων τάδε.

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972. Brunck οὔ τι. We have replaced the old reading. See Schæfer on Bos. Ellip. Gr. p. 142. ed. Oxon.

977. Vulgo πῶς γ᾽ ἂν τό γ᾽ ἆκον. We have omitted γ᾽ after πῶς with Elmsley, who observes on Eurip. Med. 386, 7. that this particle is never used in an interrogation. See also Porson on Med. 863.

985. The particles γὰρ οὖν are frequently united in this manner. See Porson on Eurip. Med. 588. who adduces infra 1199. ἔχεις γὰρ οὖν βίαια τἀνθυμήματα. Antig. 771. εὖ γὰρ οὖν λέγεις. Eurip. Med. 533. ὅπῃ γὰρ οὖν ὤνησας. To these we may add v. 980. immediately above; Antig. 489. 741. 1255. Phil. 298. 766.—Brunck improperly reads ἓν γ᾽ ἂν οὖν.

ἀλλ' οὐ γὰρ οὔτ' ἐν τοῖσδ' ἀκούσομαι κακὸς
γάμοισιν, οὔθ' οὓς αἰὲν ἐμφέρεις σύ μοι
φόνους πατρῴους, ἐξονειδίζων πικρῶς.
ἓν γάρ μ' ἄμειψαι μοῦνον, ὧν σ' ἀνιστορῶ.
εἴ τις σὲ, τὸν δίκαιον, αὐτίκ' ἐνθάδε
κτείνοι παραστὰς, πότερα πυνθάνοι' ἂν, εἰ
πατήρ σ' ὁ καίνων, ἢ τίνοι' ἂν εὐθέως;
δοκῶ μὲν, εἴπερ ζῆν φιλεῖς, τὸν αἴτιον
τίνοι' ἂν, οὐδὲ τοὔνδικον περιβλέποις.
τοιαῦτα μέντοι καὐτὸς εἰσέβην κακὰ,
θεῶν ἀγόντων· οἷς ἐγὼ οὐδὲ τὴν πατρὸς
ψυχὴν ἂν οἶμαι ζῶσαν ἀντειπεῖν ἐμοί.
σὺ δ', εἶ γὰρ οὐ δίκαιος, ἀλλ' ἅπαν καλὸν
λέγειν νομίζων, ῥητὸν ἄρρητόν τ' ἔπος,
τοιαῦτ' ὀνειδίζεις με τῶνδ' ἐναντίον.
καί σοι τὸ Θησέως ὄνομα θωπεῦσαι καλὸν,
καὶ τὰς Ἀθήνας, ὡς κατῴκηνται καλῶς.
κᾆθ' ὧδ' ἐπαινῶν πολλὰ, τοῦδ' ἐκλανθάνει,
ὅθ' οὕνεκ', εἴ τις γῆ θεοὺς ἐπίσταται
τιμαῖς σεβίζειν, ἥδε τοῦθ' ὑπερφέρει·
ἀφ' ἧς σὺ κλέψας τὸν ἱκέτην γέροντ' ἐμὲ,
αὐτόν τ' ἐχειροῦ, τὰς κόρας τ' οἴχει λαβών.
ἀνθ' ὧν ἐγὼ νῦν τάσδε τὰς θεὰς ἐμοὶ

993. κτείνοι, i. e. *should attempt to kill you.* Ajax. 1126. δίκαια γὰρ τόνδ' εὐτυχεῖν κτείναντά με;

1006. See on v. 260. supra.

καλῶν ἱκνοῦμαι, καὶ κατασκήπτω λιταῖς,
ἐλθεῖν ἀρωγοὺς ξυμμάχους, ἵν' ἐκμάθῃς
οἵων ὑπ' ἀνδρῶν ἥδε φρουρεῖται πόλις.
ΧΟ. ὁ ξεῖνος, ὦναξ, χρηστός· αἱ δὲ συμφοραὶ
αὐτοῦ πανώλεις, ἄξιαι δ' ἀμυνάθειν.
ΘΗ. ἅλις λόγων· ὡς οἱ μὲν ἐξηρπασμένοι
σπεύδουσιν, ἡμεῖς δ' οἱ παθόντες, ἕσταμεν.
ΚΡ. τί δῆτ' ἀμαυρῷ φωτὶ προστάσσεις ποιεῖν;
ΘΗ ὁδοῦ κατάρχειν τῆς ἐκεῖ, πομπὸν δέ μοι
χωρεῖν, ἵν', εἰ μὲν ἐν τόποισι τοῖσδ' ἔχεις
τὰς παῖδας ἡμῖν, αὐτὸς ἐνδείξῃς ἐμοί·
εἰ δ' ἐγκρατεῖς φεύγουσιν, οὐδὲν δεῖ πονεῖν·
ἄλλοι γὰρ οἱ σπεύδοντες, οὓς οὐ μήποτε
χώρας φυγόντες τῆσδ' ἐπεύξωνται θεοῖς.
ἀλλ' ἐξυφηγοῦ· γνῶθι δ' ὡς ἔχων ἔχει,
καί σ' εἷλε θηρῶνθ' ἡ τύχη· τὰ γὰρ δόλῳ
τῷ μὴ δικαίῳ κτήματ' οὐχὶ σώζεται.

1016. οἱ ἐξηρπασμένοι. Passive for active: or else the reference must be to Antigone and Ismene, although the masculine gender is used. This frequently happens in the singular. See Hermann. on Viger p. 573. ed. Oxon.

1018. In this verse and in v. 1639. Brunck rejects this adjective and substitutes ἀφανρός. But he has done this without authority; and the reading of all the copies is agreeable to the sense. In v. 182. he has left ἀμαυρῷ unaltered.

1021. τὰς παῖδας ἡμῶν Vulgo. But Theseus cannot properly say this of the daughters of Œdipus. We have therefore received the emendation of Elmsley: ἡμῖν must be construed with ἔχειν. Compare vv. 81. 1038.

1022. ἐγκρατεῖς. See the Lexicon.

1023. This passage is to be translated thus: *For there are others in pursuit of them, from whom they shall not escape to pay their vows to the Gods*, &c. See on v. 177.

1026. τὰ γὰρ δόλῳ κ. τ. λ. Plautus, Pœnul. IV. 2. 22. *Male partum male disperit.*

κοὐκ ἄλλον ἕξεις εἰς τάδ'· ὡς ἔξοιδά σε
οὐ ψιλὸν, οὐδ' ἄσκευον εἰς τοσήνδ' ὕβριν
ἥκοντα τόλμης τῆς παρεστώσης τανῦν.
ἀλλ' ἔσθ' ὅτῳ σὺ πιστὸς ὢν ἔδρας τάδε.
ἃ δεῖ μ' ἀθρῆσαι, μηδὲ τήνδε τὴν πόλιν
ἑνὸς ποιῆσαι φωτὸς ἀσθενεστέραν.
νοεῖς τι τούτων, ἢ μάτην τανῦν τέ σοι
δοκεῖ λελέχθαι, χὤτε ταῦτ' ἐμηχανῶ;
ΚΡ. οὐδὲν σὺ μεμπτὸν ἐνθάδ' ὢν ἐρεῖς ἐμοί·
οἴκοι δὲ χ' ἡμεῖς εἰσόμεσθ' ἃ χρὴ ποιεῖν.
ΘΗ. χωρῶν ἀπείλει νῦν· σὺ δ' ἡμῖν, Οἰδίπους,
ἕκηλος αὐτοῦ μίμνε, πιστωθεὶς ὅτι,
ἢν μὴ θάνω 'γὼ πρόσθεν, οὐχὶ παύσομαι,
πρὶν ἄν σε τῶν σῶν κύριον στήσω τέκνων.
ΟΙ. ὄναιο, Θησεῦ, τοῦ τε γενναίου χάριν,
καὶ τῆς πρὸς ἡμᾶς ἐνδίκου προμηθίας.

ΧΟΡΟΣ.

Εἴην ὅθι δαΐων — στροφὴ α΄.
ἀνδρῶν τάχ' ἐπιστροφαὶ
τὸν χαλκοβόαν Ἄρη

1031. πιστός. These passive verbals ending in τος, are sometimes used in an active signification. Eurip. Hecub. 1126. ὕποπτος ὢν δὴ Τρωϊκῆς ἁλώσεως, where Porson compares, Æsch. Prom. 952. πιστός. Soph. Trach. 446. μεμπτός. Phil. 688. ἀμφίπληκτος. Eurip. Phœn. 216. περιῤῥυτός. To these we may add Soph. Ant. 1012. καλυπτός. Æsch. Pers. 55. Thucyd. III. 30. πιστός.

μίξουσιν, ἢ πρὸς Πυθίαις,
ἢ λαμπάσιν ἀκταῖς,
οὗ Πότνιαι σεμνὰ τιθη-
νοῦνται τέλη 1050
θνατοῖσιν, ὧν καὶ χρυσεία
κλῂς ἐπὶ γλώσσᾳ βέβακε
προσπόλων Εὐμολπιδᾶν·
ἔνθ' οἶμαι τὸν ἐγρεμάχαν
Θησέα καὶ τὰς διστόλους 1055
ἀδμῆτας ἀδελφὰς
αὐτάρκει τάχ' ἐμμίξειν βοᾷ
τούσδ' ἀνὰ χώρους.
ἤ που τὸν ἐφέσπερον ἀντιστρ. α'.
πέτρας νιφάδος πελῶσ' 1060

1047. Πυθίαις. There was a Temple of Apollo Pythius, near Marathon, to which the chorus alludes.—In the following line λαμπάσιν ἀκταῖς refers to Eleusis, which is evident from the allusion to the celebrated Eleusinian Mysteries, which succeeds.

1052. The *Eumolpidæ* were the chief priests of the mysteries of Ceres. Hesych. Εὐμολπίδαι· οὕτως οἱ ἀπὸ Εὐμόλπου ἐκαλοῦντο, τοῦ πρώτου ἱεροφαντήσαντος.

1055. διστόλους ἀδελφὰς, i. e. δισσῶν ἀδελφῶν στόλον. Thus also in Eurip. Phœn. 1078. ἑπτάπυργα κλῇθρα is put for ἑπτὰ κλῇθρα πύργων; and in Æsch. Theb. 890. ἑπτατειχεῖς ἐξόδους for ἑπτὰ τειχέων ἐξόδους.

1059. ἐφέσπερον. Supply τόπον. See Bos. Ellips. Gr. in voce.

1060. πέτρας νιφάδος. Most probably Mount *Ægaleon*. Thucydid. II. 19. Herod. Uran. c. 90. Œa was a village or district of Attica. We have removed the note of interrogation at the end of the line, with Elmsley. ἤ που is the same in signification with ἴσως, and may be rendered *I suppose*. Soph. Aj. 1008. ἦ πού με Τελαμὼν, σὸς πατὴρ, ἐμός θ' ἅμα, δέξαιτ' ἂν εὐπρόσωπος ἵλεώς τ' ἴσως, χωροῦντ' ἄνευ σοῦ. It is of no great importance, however, whether ἤ που is taken interrogatively, or not. See Elmsley on Eurip. Herac. 55. who produces the following instances of the use of the

Οἰάτιδος ἐκ νομοῦ,
πώλοισιν, ἢ ῥιμφαρμάτοις
φεύγοντες ἁμίλλαις.
ἁλώσεται. δεινὸς ὁ προς-
χώρων Ἄρης, 1065
δεινὰ δὲ Θησειδᾶν ἀκμά.
πᾶς γὰρ ἀστράπτει χαλινὸς,
πᾶσα δ' ὁρμᾶται κατ' ἀμ-
πυκτήρια φάλαρα πώλων
ἄμβασις, οἳ τὰν Ἱππίαν 1070
τιμῶσιν Ἀθάναν,
καὶ τὸν πόντιον γαιάοχον
Ῥέας φίλον υἱόν.
ἔρδουσιν, ἢ μέλλουσιν; ὡς στροφὴ β'.
προμνᾶταί τί μοι 1075
γνώμα, τάχ' ἐνδώσειν

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particles. Eurip. Hec. 775. Orest. 435. 842. Phœn. 381. 1079. Alcest. 197. Suppl. 152. 762. Iph. A. 670. Iph. T. 980. Bacch. 937. Hel. 581. 606. 797. 1481. Herc. F. 1173. Elect. 235. 630. Soph. Aj. 176. 382. 622, 850. 1229.

1064. ἁλώσεται, *He shall be taken*: i. e. The attendant of Creon, to whose charge Antigone and Ismene were committed. Or perhaps Elmsley is right in supplying ὁ ἄγων, as in v. 1148. Brunck has removed the point after ἁλώσεται; but there is no sense in which that word can be referred to Ἄρης as a nominative.

1066. Quere, αἰχμά?

1069. πώλων ἄμβασις. i. e. πώλων ἀναβάται, *the horsemen*.

1076. Brunck retains the reading of all the MSS. and copies, τάχ' ἂν δώσειν τ. δ. τλᾶσαν, δ. δ. εὑροῦσαν. In this case the reference, being in the singular, can only apply to one of the daughters of Œdipus, whereas both are equally concerned. We have no doubt that the copyists have been

τᾶν δεινὰ τλασᾶν, δεινὰ δ᾿
εὑρουσᾶν πρὸς ὁμαίμων πάθη.
τελεῖ, τελεῖ Ζεύς τι κατ᾿ ἆμαρ·
μάντις εἴμ᾿ ἐσθλῶν ἀγώνων.
εἴθ᾿ ἀελλαία ταχύῤῥωστος πελειὰς
αἰθερίας νεφέλας
κύρσαιμ᾿, αὐτῶν δ᾿ ἀγώνων,
θεωρήσασα τοὐμὸν ὄμμα.
ἰὼ θεῶν παντάρχα Ζεῦ, ἀντιστρ. β΄.
παντόπτα, πόροις
γᾶς τᾶσδε δαμούχοις
ἐπινικίῳ σθένει τὸν
εὔαγρον τελεῶσαι λόχον·
σεμνά τε παῖς Παλλὰς Ἀθάνα.
καὶ τὸν ἀγρευτὰν Ἀπόλλω,
καὶ κασιγνήταν πυκνοστίκτων ὀπαδὸν
ὠκυπόδων ἐλάφων,
στέργω διπλᾶς ἀρωγὰς
μολεῖν γᾷ τᾷδε καὶ πολίταις.

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deceived by the Doric form of the genitive plural, which after Elmsley and Reisigius we have restored. ἐνδώσειν as Elmsley correctly observes, signifies *sedari*, i. e. *to be assuaged, to be relieved;* for which he gives the following authority from an old Grammarian: ἀνιέντα· ἐνδόντα. Ἀνήσειν, ἐνδίδωσιν. The sense then of the passage is: τάχα παύσεται τὰ πάθη τῶν παρθένων τῶν δεινὰ παθοντῶν.

1081. The following seems to be the order of this passage: εἴθ᾿, ἀελλαία (ὥς τις) ταχ. πελειὰς, αἰθερίας νεφέλας, αὐτῶν δ᾿ ἀγώνων κύρσαιμι, θεωρήσασα κατὰ τοὐμὸν ὄμμα.

Ὦ ξεῖν' ἀλῆτα, τῷ σκοπῷ μὲν οὐκ ἐρεῖς,
ὡς ψευδόμαντις. τὰς κόρας γὰρ εἰσορῶ
τάσδ' ἆσσον αὖθις ὧδε προσπολουμένας.
ΟΙ. ποῦ, ποῦ; τί φῄς; πῶς εἶπας; ΑΝ. ὦ πάτερ, πάτερ,
τίς ἂν θεῶν σοι τόνδ' ἄριστον ἄνδρ' ἰδεῖν
δοίη, τὸν ἡμᾶς δεῦρο προσπέμψαντά σοι;
ΟΙ. ὦ τέκνον, ἦ πάρεστον; ΑΝ. αἵδε γὰρ χέρες
Θησέως ἔσωσαν, φιλτάτων τ' ὀπαόνων.
ΟΙ. προσέλθετ', ὦ παῖ, πατρὶ, καὶ τὸ μηδαμὰ
ἐλπισθὲν ἥξειν σῶμα βαστάσαι δότε.
ΑΝ. αἰτεῖς ἃ τεύξει· ξὺν πόθῳ γὰρ ἡ χάρις.
ΟΙ. ποῦ δῆτα, ποῦ 'στον; ΑΝ. αἵδ' ὁμοῦ πελάζομεν.
ΟΙ. ὦ φίλτατ' ἔρνη. ΑΝ. τῷ τεκόντι πᾶν φίλον.
ΟΙ. ὦ σκῆπτρα φωτὸς— ΑΝ. δυσμόρου γε δύσμορα.
ΟΙ. ἔχω τὰ φίλτατ'. οὐδ' ἔτ' ἂν πανάθλιος
θανὼν ἂν εἴην, σφῷν παρεστώσαιν ἐμοί.
ἐρείσατ', ὦ παῖ, πλευρὸν ἀμφιδέξιον,
ἐμφῦτε τῷ φύσαντι, κἀναπαύσατον
τοῦ πρόσθ' ἐρήμου τοῦ τε δυστήνου πλάνου.

1096. τῷ σκοπῷ, sc. ἐμοί. Before ψευδόμαντις, εἰμὶ is understood.

1102. ὦ τέκνον, ἦ πάρεστον; the vocative is frequently put in the singular, when the verb is in the dual or plural. Compare infra vv. 1104. 1112. Phil. 369. 446. The same idiom is also observable among the Latin authors. Terent. Adelph. in fin. *Nunc adeo si ob eam rem vobis mea vita invisa, Æschines, est, Quia non justa injusta prorsus omnia omnino obsequor, Missa facio:* effundite, emite, facite, *quod* vobis *lubet.* See Matt. Gr. Gr. §. 312. 2. Brunck on Arist. Ran. 1479. In the present instance, although Œdipus specifies Antigone only, who has addressed him; he means Ismene also.

καί μοι τὰ πραχθέντ᾽ εἴπαθ᾽ ὡς βράχιστ᾽, ἐπεὶ 1115
ταῖς τηλικαῖσδε σμικρὸς ἐξαρκεῖ λόγος.
ΑΝ. ὅδ᾽ ἔσθ᾽ ὁ σώσας. τοῦδε χρὴ κλύειν, πάτερ,
καὶ σοί γε τοὔργον τοὐμὸν ἔσται δὴ βραχύ.
ΟΙ. ὦ ξεῖνε, μὴ θαύμαζε, πρὸς τὸ λιπαρὲς
τέκν᾽ εἰ φανέντ᾽ ἄελπτα μηκύνω λόγον. 1120
ἐπίσταμαι γὰρ τήνδε σὴν εἰς τάσδε μοι
τέρψιν, παρ᾽ ἄλλου μηδενὸς πεφασμένην.
σὺ γάρ νιν ἐξέσωσάς, οὐκ ἄλλος βροτῶν.
καί σοι θεοὶ πόροιεν, ὡς ἐγὼ θέλω,
αὐτῷ τε καὶ γῇ τῇδ᾽· ἐπεὶ τό γ᾽ εὐσεβὲς 1125
μόνοις παρ᾽ ὑμῖν εὗρον ἀνθρώπων ἐγὼ,
καὶ τοὐπιεικὲς, καὶ τὸ μὴ ψευδοστομεῖν.
εἰδὼς δ᾽ ἀμύνω τοῖσδε τοῖς λόγοις τάδε.
ἔχω γὰρ ἃ ᾽χω διὰ σὲ, κοὐκ ἄλλον βροτῶν.
καί μοι χέρ᾽, ὦναξ, δεξιὰν ὄρεξον, ὡς 1130
ψαύσω, φιλήσω τ᾽, εἰ θέμις, τὸ σὸν κάρα.
καίτοι τί φωνῶ; πῶς δ᾽ ἂν ἄθλιος γεγὼς

1118. In the Aldine copy we read *τοὐμὸν ἔσται βραχὺ*, by which the verse is defective. Brunck, tamely enough, supplies *ὡς* before *ἔσται*. We have adopted the suggestion of Schaefer.

1119. Instead of the usual punctuation, Elmsley points after *θαύμαζε*, referring *πρὸς τὸ λιπαρὲς* to *μηκύνω λόγον*. *Do not be surprised if I extend my speech to an immoderate length.* Compare v. 1139. *τέκνα φανέντ᾽* may either be considered as the accusative absolute instead of the genitive, (see Matt. Gr. Gr. §. 562. 3.) or we may supply the participle *ὁρῶν*, as in v. 765.

1121. *τήνδε σὴν τέρψιν*, i. e. *This delight, which you have procured for me.*

1124. *ὡς* is here put for *ἃ*, or *ὅσα*. Hom. Il. Ξ. 44. *μὴ δή μοι τελέσῃ ἔπος ὄβριμος Ἕκτωρ Ὥς ποτ᾽ ἐπηπείλησεν.* See Matt. Gr. Gr. §. 485.

θιγεῖν θελήσαιμ' ἀνδρὸς, ᾧ τις οὐκ ἔνι
κηλὶς κακῶν ξύνοικος; οὐκ ἔγωγέ σε,
οὐδ' οὖν σ' ἐάσω. τοῖς γὰρ ἐμπείροις βροτῶν
μόνοις οἷόν τε συνταλαιπωρεῖν τάδε.
σὺ δ' αὐτόθεν μοι χαῖρε, καὶ τὰ λοιπά μου
μέλου δικαίως, ὥσπερ εἰς τόδ' ἡμέρας.
ΘΗ. οὔτ' εἴ τι μῆκος τῶν λόγων ἔθου πλέον,
τέκνοισι τερφθεὶς τοῖσδε, θαυμάσας ἔχω,
οὐδ' εἰ πρὸ τοὐμοῦ προὔλαβες τὰ τῶνδ' ἔπη.
βάρος γὰρ ἡμᾶς οὐδὲν ἐκ τούτων ἔχει.
οὐ γὰρ λόγοισι τὸν βίον σπουδάζομεν
λαμπρὸν ποιεῖσθαι μᾶλλον ἢ τοῖς δρωμένοις.
δείκνυμι δ'. ὧν γὰρ ὤμοσ', οὐκ ἐψευσάμην
οὐδέν σε, πρέσβυ. τάσδε γὰρ πάρειμ' ἄγων
ζώσας, ἀκραιφνεῖς τῶν κατηπειλημένων.
χὤπως μὴν ἁ'γὼν ᾑρέθη, τί δεῖ μάτην
κομπεῖν, ἅ γ' εἴσει καὐτὸς ἐκ ταύταιν ξυνών;
λόγος δ', ὃς ἐμπέπτωκεν ἀρτίως ἐμοὶ

1134. *οὐκ ἔγωγέ σε.* We must supply *φιλήσω* from v. 1131. In the following line we have admitted the pronoun after Musgrave. The sense is: *I will neither do it myself, nor consent to your doing it.*

1135. Compare v. 562. supra. So also Cicero, *Orat. pro Murena,* in init: *Natura affert, ut eis faveamus, qui eadem pericula, quibus nos perfuncti sumus, ingrediantur.*

1138. *εἰς τόδ' ἡμέρας,* i. e. *εἰς ταύτην τὴν ἡμέραν.* So Eurip. Phœn. 436. 1101. See Matt. Gr. Gr. §. 319.

1148. *ὅδ' ἀγὼν,* Brunck.

1150. Vulgo *λόγον.* But Porson on Orest. 1645. properly restores *λόγος,* which is the elegant reading of Suidas, in v. *Στειχεῖν.* The substantive frequently, although it stands first, takes the case of the relative which follows: examples of which will be found in the note of Porson, on the

στείχοντι δεῦρο, συμβαλοῦ γνώμην· ἐπεὶ
σμικρὸς μὲν εἰπεῖν, ἄξιος δὲ θαυμάσαι.
πρᾶγος δ᾽ ἀτίζειν οὐδὲν ἄνθρωπον χρεών.
ΟΙ. *τί δ᾽ ἔστι, τέκνον Αἰγέως; δίδασκέ με,*
ὡς μὴ εἰδότ᾽ αὐτὸν μηδὲν ὧν σὺ πυνθάνει.
ΘΗ. *φασίν τιν᾽ ἡμῖν ἄνδρα, σοὶ μὲν ἔμπολιν*
οὐκ ὄντα, συγγενῆ δὲ, προσπεσόντα πως
βωμῷ καθῆσθαι τῷ Ποσειδῶνος, παρ᾽ ᾧ
θύων ἔκυρον, ἡνίχ᾽ ὡρμώμην ἐγώ.
ΟΙ. *ποδαπόν; τί προσχρῄζοντα τῷ θακήματι;*
ΘΗ. *οὐκ οἶδα πλὴν ἕν. σοῦ γὰρ, ὡς λέγουσί μοι,*
βραχύν τιν᾽ αἰτεῖ μῦθον, οὐκ ὄγκου πλέων.
ΟΙ. *ποῖόν τιν᾽; οὐ γὰρ ἥδ᾽ ἕδρα σμικροῦ λόγου.*
ΘΗ. *σοί φασιν αὐτὸν εἰς λόγους ἐλθεῖν μολόντ᾽*
αἰτεῖν, ἀπελθεῖν τ᾽ ἀσφαλῶς τῆς δεῦρ᾽ ὁδοῦ.
ΟΙ. *τίς δῆτ᾽ ἂν εἴη τήνδ᾽ ὁ προσθακῶν ἕδραν;*
ΘΗ. *ὅρα, κατ᾽ Ἄργος εἴ τις ὑμῖν ἐγγενὴς*
ἔσθ᾽, ὅστις ἄν σου τοῦτο προσχρῄζοι τυχεῖν.
ΟΙ. *ὦ φίλτατε, σχὲς οὗπερ εἶ.* ΘΗ. *τί δ᾽ ἔστι σοι;*

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passage above referred to. We shall therefore merely transcribe the passage itself: *Ἑλένην μὲν, ἣν σὺ διόλεσαι πρόθυμος ὢν Ἥμαρτες, ὀργὴν Μενέλεῳ ποιούμενος, Ἥδ᾽ ἐστίν.* We have a similar construction in Virgil, Æn. I. 577. *Urbem, quam statuo, vestra est.* λόγος is here used in the signification of *πρᾶγμα.* So *ἔπος* in v. 443. supra. Similar instances are repeatedly to be met with.

1151. *γνώμην.* Subaud. *κατά.* So vv. 981. 1084. supra.

1169. Brunck retains the old reading, *ὦ φίλτατ᾽, ἐπίσχες οὗπερ εἶ,* and he has adduced the verse in his note on Æsch. Prom. 265. to defend the use of an Ana-

ΟΙ. μή μου δεηθῇς. **ΘΗ.** πράγματος ποίου; λέγε.
ΟΙ. ἔξοιδ' ἀκούων τῶνδ', ὃς ἐσθ' ὁ προστάτης.
ΘΗ. καὶ τίς ποτ' ἐστὶν, ὅν γ' ἐγὼ ψέξαιμί τι;
ΟΙ. παῖς οὑμὸς, ὦναξ, στυγνὸς, οὗ λόγων ἐγὼ
ἄλγιστ' ἂν ἀνδρῶν ἐξανασχοίμην κλύων.
ΘΗ. τί δ'; οὐκ ἀκούειν ἐστὶ, καὶ μὴ δρᾷν, ἃ μὴ
χρήζεις; τί σοι τοῦτ' ἐστὶ λυπηρὸν κλύειν;
ΟΙ. ἔχθιστον, ὦναξ, φθέγμα τοῦθ' ἥκει πατρί·
καὶ μή μ' ἀνάγκῃ προσβάλῃς τάδ' εἰκάθειν.
ΘΗ. ἀλλ' εἰ τὸ θάκημ' ἐξαναγκάζει, σκόπει,
μή σοι πρόνοι' ᾖ τοῦ θεοῦ φυλακτέα.
ΑΝ. πάτερ, πιθοῦ μοι, κεἰ νέα παραινέσω.
τὸν ἄνδρ' ἔασον τόνδε τῇ θ' αὑτοῦ φρενὶ
χάριν παρασχεῖν, τῷ θεῷ θ' ἃ βούλεται·
καὶ νῷν ὕπεικε τὸν κασίγνητον μολεῖν.
οὐ γάρ σε, θάρσει, πρὸς βίαν παρασπάσει
γνώμης, ἃ μή σοι ξυμφέροντα λέξεται.

pæst in the second place of an Iambic Trimeter. But the true reading is certainly ὦ φίλτατε, σχὲς, which was first restored by Heath. Elmsley compares Eurip. Hec. 962. σὺ δ' εἴ τι μέμφει τῆς ἐμῆς ἀπουσίας, Σχές. Hipp. 1354. Σχὲς, ἀπειρηκὸς σῶμ' ἀναπαύσω. Iph. A. 1467. Σχὲς, μή με προλίπῃς.

1172. Brunck has ὃν ἂν ἐγὼ, observing that ἂν cannot properly be absent in this construction with the optative. The same construction, however, exists in Eurip. Alcest. 52. 117. where Monk has collected the following examples: Æsch. Prom. 299. Οὐκ ἔστιν ὅτῳ μείζονα μοῖραν Νείμαιμ', ἢ σοί. Agam. 603. Οὐκ ἔσθ' ὅπως λέξαιμι τὰ ψευδῆ καλά. Choeph. 166. Οὐκ ἔστιν ὅστις πλὴν ἐμοῦ κείραιτό νιν.

1182. τὸν ἄνδρα τόνδε, i. e. Theseus.

1186. ἃ μή σοι ξυμφέροντα λέξεται. Porson observes in his note on Eurip. Hec. 297. that λέξομαι is always passive in the Tragic writers. Photius in Lex. MS. A. λέξεται· λεχθήσεται. This being the case,

λόγων δ' ἀκοῦσαι τίς βλάβη; τά τοι καλῶς
εὑρημέν' ἔργα τῷ λόγῳ μηνύεται.
ἔφυσας αὐτόν· ὥστε μηδὲ δρῶντά σε
τὰ τῶν κάκιστα δυσσεβεστάτων, πάτερ, 1190
θέμιν, σέ γ' εἶναι, κεῖνον ἀντιδρᾷν κακῶς.
ἀλλ' ἔα 'υτόν. εἰσὶ χἀτέροις γοναὶ κακαί,
καὶ θυμὸς ὀξύς. ἀλλὰ νουθετούμενοι
φίλων ἐπῳδαῖς ἐξεπᾴδονται φύσιν.
σὺ δ' εἰς ἐκεῖνα, μὴ τὰ νῦν, ἀποσκόπει 1195
πατρῷα καὶ μητρῷα πήμαθ', ἃ 'παθες·
κἂν κεῖνα λύσῃς, οἶδ' ἐγώ, γνώσει κακοῦ
θυμοῦ τελευτὴν, ὡς κακὴ προσγίγνεται.
ἔχεις γὰρ οὖν βίαια τἀνθυμήματα,
τῶν σῶν ἀδέρκτων ὀμμάτων τητώμενος. 1200
ἀλλ' ἡμὶν εἶκε. λιπαρεῖν γὰρ οὐ καλὸν

Brunck has improperly translated this passage: *quæ ille tibi non commoda dixerit.* The Scholiast is correct: *ἤγουν ἃ λεχθήσεται.*

1191. *σέ γ' εἶναι. With respect to you.* The infinitive *εἶναι* is frequently redundant, when the discourse is within certain limitations. Herod. VII. 143. *τὸ σύμπαν εἶναι, generally.* See Matt. Gr. Gr. §. 546. For the vulgar reading *θέμις,* we have received the certain emendation of Dawes, *θέμιν.* Misc. Crit. p. 587.

1197. λύσῃς. This is the reading of all the MSS. It is evident that Antigone is desirous of diverting her father's attention from his other calamities, to those which were the more immediate consequence of his own violence. This then must be sufficient to fix the signification of the verb λύω, of which, if correct, the meaning in this passage is certainly forced and singular. We do not think that Heath's translation, who seems to affix to this verb the sense of *purgare, expiare,* is correct. Pierson in Verisim. p. 250. proposes λεύσσῃς, which is against the sense. Brunck's λεύσῃς is a solœcism.

1199. Vulgo, *ἔχεις γὰρ οὐ βίαια τἀνθυμήματα.* Brunck *οὐχὶ βαιά,* and so Musgrave. We read with Porson on Med. 583. See on v. 985. supra.

δίκαια προσχρῄζουσιν, οὐδ' αὐτὸν μὲν εὖ
πάσχειν, παθόντα δ' οὐκ ἐπίστασθαι τίνειν.
ΟΙ. τέκνον, βαρεῖαν ἡδονὴν νικᾶτέ με
λέγοντες· ἔστω δ' οὖν ὅπως ὑμῖν φίλον.
μόνον, ξέν', εἴπερ κεῖνος ὧδ' ἐλεύσεται,
μηδεὶς κρατείτω τῆς ἐμῆς ψυχῆς ποτέ.
ΘΗ. ἅπαξ τὰ τοιαῦτ', οὐχὶ δὶς, χρῄζω κλύειν,
ὦ πρέσβυ. κομπεῖν δ' οὐχὶ βούλομαι· σὺ δὲ
σῶς ἴσθ', ἐάν περ κἀμέ τις σώζῃ θεῶν.

ΧΟΡΟΣ.

Ὅστις τοῦ πλέονος μέρους στροφὴ α'.
χρῄζει, τοῦ μετρίου παρεὶς,
ζώειν, σκαιοσύναν φυλάσσων
ἐν ἐμοὶ κατάδηλος ἔσται.
ἐπεὶ πολλὰ μὲν αἱ μακραὶ
ἁμέραι κατέθεντο δὴ
λύπας ἐγγυτέρω· τὰ τέρπον-

1210. *σῶς ἴσθ'.* The imperative ἴσθι is usually joined with a participle. Thus in Œd. T. 1181. *ἴσθι δύσποτμος γεγώς.* See on Antig. 1064. After an adjective, however, the participle, as in the present instance, is frequently omitted, and only the adjective belonging to it put. Supra 788. *φράσω δὲ καὶ τοῖσδ' ὥς σε δουλώσω κακόν.* See Matt. Gr. Gr. §. 550. Obs. 1.

1211. The following is the order in this construction: Ὅστις χρῄζει τοῦ πλέονος μέρους, (ὥστε) ζώειν, παρεὶς (χρῄζειν) τοῦ μετρίου μέρους, κ. τ. λ. See Matt. Gr. Gr. §. 326.

1215. The sense is, *Long life has many sorrows in store.* Elmsley properly understands λύπας as the genitive singular, not as the accusative plural; and considers λύπας ἐγγυτέρω as equivalent to λύπας μετέχοντα.

τα δ' οὐκ ἂν ἴδοις, ὁπό-
τε γ' ἄν τις εἰς πλέον πέσῃ
τοῦ θέλοντος, οὐδ' ἔπι κόρος
ἰσοτέλεστος, Ἄϊδος
ὅτε Μοῖρ' ἀνυμέναιος,
ἄλυρος, ἄχορος, ἀναπέφηνε,
θάνατος εἰς τελευτάν.
μὴ φῦναι τὸν ἅπαντα νι- ἀντιστρ.
κᾷ λόγον· τὸ δ', ἐπὴν φανῇ,
βῆναι κεῖθεν ὅθεν περ ἥκει,
πολὺ δεύτερον, ὡς τάχιστα.
ὡς εὖτ' ἂν τὸ νέον παρῇ
κούφας ἀφροσύνας φέρον,
τίς πλάγχθη πολύμοχθος ἔξω;
τίς οὐ καμάτων ἔνι;
φόνοι, στάσεις, ἔρις, μάχαι,

1219. *εἰς πλέον πέσῃ τοῦ θέλοντος.* *Shall attain to a longer life than he had wished for.* *τοῦ θέλοντος*, i. e. *τοῦ θελήματος.* Thus we have *τὸ νέον*, *juventus*, infra, v. 1229. *τὸ πιστὸν* for *ἡ πίστις*, *confidence*; Eurip. Phœn. 275. *τὸ ἕτοιμον*, *promptitude*; Orest. 1104. *τὸ πρόθυμον* for *ἡ προθυμία*; Med. 179. See Matt. Gr. Gr. §. 267.

1220. This passage does not seem yet to have been properly explained. Perhaps by removing the point after *κόρος*, and placing it after *ἰσοτέλεστος*, and joining *Ἄϊδος μοῖρα*, of which *θάνατος*, in v. 1224, seems to be only an explanation, the construction will be sufficiently explicable. *Ἄϊδος μοῖρα* is a similar expression with *θανάτου μοῖρα*. Æsch. Pers. 920. and Eurip. Med. 967. Elmsley's explanation is somewhat similar.

1225. Theognis, v. 425. *Πάντων μὲν μὴ φῦναι ἐπιχθονίοισιν ἄριστον, Μηδ' ἐσιδεῖν αὐγὰς ὀξέος ἠελίου· Φύντα δ' ὅπως ὤκιστα πύλας Ἀΐδαο περῆσαι, Καὶ κεῖσθαι πολλὴν γῆν ἐπαμησάμενον.* Cicero, Tusc. Qu. I. 48. *Non nasci homini longe optimum est: proximum autem, quamprimum mori.*

1231. Scholiast: *τίς ἔξω τοῦ πολύμοχθος εἶναι ἐπλανήθη;*

καὶ φθόνος· τό τε κατάμεμπτον
ἐπιλέλογχε πύματον
ἀκρατὲς, ἀπροσόμιλον,
γῆρας ἄφιλον, ἵνα πρόπαντα
κακὰ κακῶν ξυνοικεῖ.
ἐν ᾧ τλάμων ὅδ', οὐκ ἐγὼ μόνος, ἐπῳδός.
πάντοθεν, βόρειος ὥς τις ἀκτὰ
κυματοπλὴξ χειμερία, κλονεῖται,
ὣς καὶ τόνδε κατάκρας
δειναὶ κυματοαγεῖς
ἄται κλονέουσιν ἀεὶ ξυνοῦσαι·
αἱ μὲν ἀπ' ἀελίου δυσμᾶν,
αἱ δ' ἀνατέλλοντος,
αἱ δ' ἀνὰ μέσσαν ἀκτῖν',
αἱ δὲ νυχιᾶν ἀπὸ ῥιπᾶν.

ΑΝ. Καὶ μὴν ὅδ' ἡμῖν, ὡς ἔοικεν, ὁ ξένος
ἀνδρῶν γε μοῦνος, ὦ πάτερ, δι' ὄμματος
ἀστακτὶ λείβων δάκρυον ὧδ' ὁδοιπορεῖ.
ΟΙ. τίς οὗτος; ΑΝ. ὅνπερ καὶ πάλαι κατείχομεν
γνώμῃ, πάρεστι δεῦρο Πολυνείκης ὅδε.

1239. *τλάμων ὅδ', οὐκ ἐγὼ μόνος, κ. τ. λ.* An *Anacoluthia*, in which a nominative case is put *absolutely*, without a verb following. This is done, when the writer considers the thing spoken of abstractedly; but takes occasion, by means of a parenthesis, to change the subject. Thus Cicero, *de Finibus*, II. 33. 107. *Hæc leviora, poema, orationem cum aut scribis aut legis,—signum, tabula, locus amœnus, ludi, venatio, villa Luculli (nam si tuam dicerem, latebram haberes; ad corpus diceres pertinere) sed ea, quæ dixi, ad corpusne refers?* See Matt. Gr. Gr. §. 310.

1248. Soph. Elect. 105. *παμφεγγεῖς ἄστρων ῥιπάς.*

ΠΟΛΥΝΕΙΚΗΣ.

οἴ μοι, τί δράσω; πότερα τἀμαυτοῦ κακὰ
πρόσθεν δακρύσω, παῖδες, ἢ τὰ τοῦδ' ὁρῶν 1255
πατρὸς γέροντος; ὃν ξένης ἐπὶ χθονὸς
ξὺν σφῷν ἐφεύρηκ' ἐνθάδ' ἐκβεβλημένον,
ἐσθῆτι σὺν τοιᾷδε, τῆς ὁ δυσφιλὴς
γέρων γέροντι συγκατῴκηκεν πίνος,
πλευρὰν μαραίνων, κρατὶ δ' ὀμματοστερεῖ 1260
κόμη δι' αὔρας ἀκτένιστος ᾄσσεται·
ἀδελφὰ δ', ὡς ἔοικε, τούτοισιν φορεῖ
τὰ τῆς ταλαίνης νηδύος θρεπτήρια.
ἀ'γὼ πανώλης ὄψ' ἄγαν ἐκμανθάνω·
καὶ μαρτυρῶ κάκιστος ἀνθρώπων τροφαῖς 1265
ταῖς σαῖσιν ἥκειν· τἀμὰ μὴ 'ξ ἄλλων πύθῃ.
ἀλλ' ἔστι γὰρ καὶ Ζηνὶ σύνθακος θρόνων
Αἰδὼς ἐπ' ἔργοις πᾶσι, καὶ πρὸς σοί, πάτερ,
παρασταθήτω. τῶν γὰρ ἡμαρτημένων
ἄκη μὲν ἔστι, προσφορὰ δ' οὐκ ἔστ' ἔτι. 1270
τί σιγᾷς;
φώνησον, ὦ πάτερ, τι· μή μ' ἀποστραφῇς.
οὐδ' ἀνταμείβει μ' οὐδέν; ἀλλ' ἀτιμάσας

1258. τῆς. See on Œd. T. 1379.

1266. Vulgo. τἄλλα. Brunck τοῦτόν from conjecture. Reiske and Musgrave τἀμά, of which Porson approves, *Advers.* p. 168. *Tracts*, p. 217.

πέμψεις, ἄναυδος, οὐδ᾽ ἃ μηνίεις φράσας;
ὦ σπέρματ᾽ ἀνδρὸς τοῦδ᾽, ἐμαὶ δ᾽ ὁμαίμονες,
πειράσατ᾽ ἀλλ᾽ ὑμεῖς γε κινῆσαι πατρὸς
τὸ δυσπρόσοιστον κἀπροσήγορον στόμα·
ὡς μή μ᾽ ἄτιμον, τοῦ θεοῦ γε προστάτην,
οὕτως ἀφῇ γε, μηδὲν ἀντειπὼν ἔπος.
ΑΝ. λέγ᾽, ὦ ταλαίπωρ᾽, αὐτὸς ὧν χρείᾳ πάρει.
τὰ πολλὰ γάρ τοι ῥήματ᾽, ἢ τέρψαντά τι,
ἢ δυσχεράναντ᾽, ἢ κατοικτίσαντά πως,
παρέσχε φωνὴν τοῖς ἀφωνήτοις τινά.
ΠΟ. ἀλλ᾽ ἐξερῶ· καλῶς γὰρ ἐξηγεῖ σύ μοι·
πρῶτον μὲν αὐτὸν τὸν θεὸν ποιούμενος
ἀρωγόν, ἔνθεν μ᾽ ὧδ᾽ ἀνέστησεν μολεῖν
ὁ τῆσδε τῆς γῆς κοίρανος, διδοὺς ἐμοὶ
λέξαι τ᾽ ἀκοῦσαί τ᾽ ἀσφαλεῖ ξὺν ἐξόδῳ.
καὶ ταῦτ᾽ ἀφ᾽ ὑμῶν, ὦ ξένοι, βουλήσομαι,
καὶ ταῖνδ᾽ ἀδελφαῖν, καὶ πατρὸς κυρεῖν ἐμοί.
ἃ δ᾽ ἦλθον, ἤδη σοι θέλω λέξαι, πάτερ.
γῆς ἐκ πατρῴας ἐξελήλαμαι φυγάς,
τοῖς σοῖς πανάρχοις οὕνεκ᾽ ἐνθακεῖν θρόνοις
γονῇ πεφυκὼς ἠξίουν γεραιτέρᾳ.

1288. λέξαι τ᾽ ἀκοῦσαί τ᾽ So v. 189. supra. Eurip. Iph. T. 964. Herac. 183. and elsewhere.

1291. ἃ δ᾽ ἦλθον. Subaud. διά. So vv. 1308. 1400. infra.

1294. γονῇ πεφυκὼς γεραιτέρᾳ. So infra v. 375. 1422. According to Euripides Eteocles was the elder brother. Phoeniss. 69.

ἀνθ' ὧν μ' Ἐτεοκλῆς, ὢν φύσει νεώτερος,
γῆς ἐξέωσεν, οὔτε νικήσας λόγῳ,
οὔτ' εἰς ἔλεγχον χειρὸς οὔτ' ἔργου μολὼν,
πόλιν δὲ πείσας. ὧν ἐγὼ μάλιστα μὲν
τὴν σὴν Ἐρινὺν αἰτίαν εἶναι λέγω,
ἔπειτα κἀπὸ μαντέων ταύτῃ κλύων.
ἐπεὶ γὰρ ἦλθον Ἄργος εἰς τὸ Δωρικὸν,
λαβὼν Ἄδραστον πενθερὸν, ξυνωμότας
ἔστησ' ἐμαυτῷ, γῆς ὅσοιπερ Ἀπίας
πρῶτοι καλοῦνται, καὶ τετίμηνται δορὶ,
ὅπως τὸν ἑπτάλογχον εἰς Θήβας στόλον
ξὺν τοῖσδ' ἀγείρας, ἢ θάνοιμι πανδίκως,
ἢ τοὺς τάδ' ἐκπράξαντας ἐκβάλοιμι γῆς.
εἶεν. τί δῆτα νῦν ἀφιγμένος κυρῶ;
σοὶ προστροπαίους, ὦ πάτερ, λιτὰς ἔχων,
αὐτός τ' ἐμαυτοῦ, ξυμμάχων τε τῶν ἐμῶν,
οἳ νῦν ξὺν ἑπτὰ τάξεσι, ξὺν ἑπτά τε
λόγχαις, τὸ Θήβης πεδίον ἀμφεστᾶσι πᾶν·
οἷος δορύσσους Ἀμφιάρεως, τὰ πρῶτα μὲν

1300. Brunck κλύω. But the vulgar reading is correct. Similar changes of expression are not unfrequent. Compare Œd. T. 740.

1301. Ἄργος Δωρικὸν, i. e the Peloponnesus. Compare v. 696. infra. The original name was Ἀπία, as it is called immediately below, v. 1303. Æsch. Supp. 268. Αὐτῆς δὲ χώρας Ἀπίας πέδον τόδε Πάλαι κέκληται φωτὸς ἰατροῦ χάριν.

1313. Ἀμφιάρεως, τὰ πρῶτα. The adjective πρῶτα, in the neuter plural, is frequently subjoined, by way of apposition, to proper names in the singular. Herod. VI. 100. Αἰσχίνης ὁ Νόθωνος, ἐὼν τῶν Ἐρετριέων τὰ πρῶτα. In Eurip. Orest. 1245. the proper name precedes in the plural.— In this line Sophocles commences an enumeration and description of the οἱ Ἑπτὰ

δορὶ κρατύνων, πρῶτα δ' οἰωνῶν ὁδοῖς·
ὁ δεύτερος δ' Αἰτωλὸς Οἰνέως τόκος
Τυδεύς· τρίτος δ' Ἐτέοκλος Ἀργεῖος γεγώς·
τέταρτον Ἱππομέδοντ' ἀπέστειλεν πατὴρ
Ταλαός· ὁ πέμπτος δ' εὔχεται κατασκαφῇ
Καπανεὺς τὸ Θήβης ἄστυ δῃώσειν τάχα·
ἕκτος δὲ Παρθενοπαῖος Ἀρκὰς ὄρνυται,
ἐπώνυμος τῆς πρόσθεν ἀδμήτης χρόνῳ
μητρὸς λοχευθεὶς πιστὸς Ἀταλάντης γόνος·
ἐγὼ δὲ σὸς, κεὶ μὴ σὸς, ἀλλὰ τοῦ κακοῦ
πότμου φυτευθεὶς, σός γέ τοι καλούμενος,
ἄγω τὸν Ἄργους ἄφοβον εἰς Θήβας στρατόν.
οἵ σ' ἀντὶ παίδων τῶνδε καὶ ψυχῆς, πάτερ,
ἱκετεύομεν ξύμπαντες, ἐξαιτούμενοι
μῆνιν βαρεῖαν εἰκάθειν ὁρμωμένῳ
τῷδ' ἀνδρὶ τοὐμοῦ πρὸς κασιγνήτου τίσιν,
ὅς μ' ἐξέωσε κἀπεσύλησεν πάτρας.
εἰ γάρ τι πιστόν ἐστιν ἐκ χρηστηρίων,
οἷς ἂν σὺ προσθῇ, τοῖσδ' ἔφασκ' εἶναι κράτος.
πρός νύν σε κρηνῶν, πρὸς θεῶν ὁμογνίων,
αἰτῶ πιθέσθαι καὶ παρεικάθειν, ἐπεὶ

ἐπὶ Θήβας, in which he was preceded with some variations by Æschylus, Theb. 371. and followed by Euripides, Phœniss. 118. Statius, Thebaid. IV. Diod. Sicul. IV. Apollodorus and others. Pindar's description of Amphiaraus is not unlike that of Sophocles: Μάντιν τ' ἀγαθὸν, καὶ δουρὶ μάρνασθαι. Olymp. VI. 27.

1330. See on Antig. 537.

1333. θεῶν ὁμογνίων. See on Antig. 199.

πτωχοὶ μὲν ἡμεῖς καὶ ξένοι, ξένος δὲ σύ·
ἄλλους δὲ θωπεύοντες οἰκοῦμεν σύ τε
κἀγώ, τὸν αὐτὸν δαίμον' ἐξειληχότες.
ὁ δ' ἐν δόμοις τύραννος, ὢ τάλας ἐγώ,
κοινῇ καθ' ἡμῶν ἐγγελῶν ἁβρύνεται·
ὅν, εἰ σὺ τἠμῇ ξυμπαραστήσει φρενί,
βραχεῖ ξὺν ὄγκῳ καὶ χρόνῳ διασκεδῶ.
ὥστ' ἐν δόμοισι τοῖσι σοῖς στήσω σ' ἄγων,
στήσω δ' ἐμαυτόν, κεῖνον ἐκβαλὼν βίᾳ.
καὶ ταῦτα, σοῦ μὲν ξυνθέλοντος, ἔστι μοι
κομπεῖν· ἄνευ σοῦ δ' οὐδὲ σωθῆναι σθένω.
ΧΟ. τὸν ἄνδρα, τοῦ πέμψαντος οὕνεκ', Οἰδίπου,
εἰπὼν ὁποῖα ξύμφορ', ἔκπεμψαι πάλιν.
ΟΙ. ἀλλ' εἰ μέν, ἄνδρες, τῆσδε δημοῦχος χθονὸς
μὴ 'τύγχαν' αὐτὸν δεῦρο προσπέμψας ἐμοὶ
Θησεύς, δικαιῶν ὥστ' ἐμοῦ κλύειν λόγους,
οὐ τἂν ποτ' ὀμφῆς τῆς ἐμῆς ἐπῄσθετο·
νῦν δ' ἀξιωθεὶς εἶσι, κἀκούσας γ' ἐμοῦ
τοιαῦθ', ἃ τὸν τοῦδ' οὔποτ' εὐφρανεῖ βίον.

1348. Brunck, τῆσδ' ὁ δημοῦχος. But the article is not required. Infra 1476. ἄνακτα χώρας τῆσδε. 1630. γῆς ἄνακτα. So also Eurip. Med. 71. Alcest. 523. Iph. T. 1080.

1350. ὥστε κλύειν. The infinitive is frequently preceded by ὥστε, *ita ut* "so that." In this place however it seems to be redundant. Thus also v. 969. supra. εἴ τι θέσφατον πατρὶ Χρησμοῖσιν ἱκνεῖθ', ὥστε πρὸς παίδων θανεῖν. Philoct. 656. ἆρ' ἐστὶν ὥστε κἀγγύθεν θέαν λαβεῖν. To these we may add, Soph. Elect. 1454. Eurip. Orest. 52. Hippol. 702, 1323. Supp. 591. Æsch. Prom. 347. Choeph. 535. Eum. 202. 228.

ὅς γ', ὦ κάκιστε, σκῆπτρα καὶ θρόνους ἔχων,
ἃ νῦν ὁ σὸς ξύναιμος ἐν Θήβαις ἔχει,
τὸν αὐτὸς αὑτοῦ πατέρα τόνδ' ἀπήλασας,
κἄθηκας ἄπολιν, καὶ στολὰς ταύτας φορεῖν,
ἃς νῦν δακρύεις εἰσορῶν, ὅτ' ἐν πόνῳ
ταυτῷ βεβηκὼς τυγχάνεις κακῶν ἐμοί.
οὐ κλαυστὰ δ' ἐστὶν, ἀλλ' ἐμοὶ μὲν οἰστέα
τάδ', ἕως περ ἂν ζῶ σοῦ φονέως μεμνημένος.
σὺ γάρ με μόχθῳ τῷδ' ἔθηκας ἔντροφον,
σύ μ' ἐξέωσας· ἐκ σέθεν δ' ἀλώμενος
ἄλλους ἐπαιτῶ τὸν καθ' ἡμέραν βίον.
εἰ δ' ἐξέφυσα τάσδε μὴ 'μαυτῷ τροφοὺς
τὰς παῖδας, ἦ τἂν οὐκ ἂν ἦν, τὸ σὸν μέρος·
νῦν δ' αἵδε μ' ἐκσώζουσιν, αἵδ' ἐμαὶ τροφοὶ,
αἵδ' ἄνδρες, οὐ γυναῖκες, εἰς τὸ συμπονεῖν·
ὑμεῖς δ' ἀπ' ἄλλου, κοὐκ ἐμοῦ, πεφύκατον.
τοιγάρ σ' ὁ δαίμων εἰσορᾷ μὲν οὔ τί πω

1354. ὅς γ', ὦ κάκιστε. Porson notices this turn in the speaker's address from the chorus to Polynices in his note on Eurip. Hec. 1187. There is a similar instance in v. 909. infra.

1366. τὸ σὸν μέρος, i. e. quod ad te attinet: *as far as you are concerned.* κατὰ is understood. Thus Soph. Trach. 1217. κοὐ καμεῖ τοὐμὸν μέρος. Eurip. Rhes. 405. βαρβάρους Ἕλλησιν ἡμᾶς προὔπιες, τοὐμὸν μέρος. Heraclid. 678. ἐρήμους δεσπότας, τοὐμὸν μέρος, Οὐκ ἂν θέλοιμι πολεμίοισι συμβαλεῖν. Hecub. 983. τοὐκείνου μὲν εὐτυχεῖς μέρος.

1370. οὔ τί πω ὡς αὐτίκ'. This expression is singular. Schæfer thinks it analogous to the common phrases ὅσον αὐτίκα, ὅσον οὔπω, &c. and equivalent to *jamjam.* This however does not seem satisfactory. The sense of the passage appears to be: *your fate has not yet reached its crisis:—does not yet wear the appearance, which it will presently.*

ὡς αὐτίκ', εἴπερ οἵδε κινοῦνται λόχοι
πρὸς ἄστυ Θήβης. οὐ γάρ ἐσθ' ὅπως πόλιν
κείνην ἐρείψεις· ἀλλὰ πρόσθεν αἵματι
πεσεῖ μιανθεὶς, χὠ ξύναιμος ἐξ ἴσου.
τοιάσδ' ἀρὰς σφῷν πρόσθε τ' ἐξανῆκ' ἐγὼ,
νῦν τ' ἀνακαλοῦμαι ξυμμάχους ἐλθεῖν ἐμοὶ,
ἵν' ἀξιῶτον τοὺς φυτεύσαντες σέβειν,
καὶ μὴ 'ξατιμάζητον, εἰ τυφλοῦ πατρὸς
τοιώδ' ἔφυτον. αἵδε γὰρ τάδ' οὐκ ἔδρων.
τοιγὰρ τὸ σὸν θάκημα καὶ τοὺς σοὺς θρόνους
κρατοῦσιν, εἴπερ ἐστὶν ἡ παλαίφατος
Δίκη *ξύνεδρος* Ζηνὸς *ἀρχαίοις νόμοις.*
σὺ δ' ἔῤῥ' ἀπόπτυστός τε κἀπάτωρ ἐμοῦ,
κακῶν κάκιστε, τάσδε συλλαβὼν ἀρὰς,
ἃς σοι καλοῦμαι, μήτε γῆς ἐμφυλίου
δορὶ κρατῆσαι, μήτε νοστῆσαί ποτε
τὸ κοῖλον Ἄργος, *ἀλλὰ συγγενεῖ χερὶ*
θανεῖν, κτανεῖν θ' ὑφ' οὗπερ ἐξελήλασαι.
τοιαῦτ' ἀρῶμαι, καὶ καλῶ τὸ Ταρτάρου

1372. *οὐ γάρ ἐσθ' ὅπως*, i. e. *By no means, never.* See Matt. Gr. Gr. §. 482. Obs. 2.

1382. *ἀρχαίοις νόμοις*. *According to ancient belief.* Musgrave's translation is correct: *secundum veterum opiniones.* Plato de Legg. IV. p. 715. E. Ὁ *μὲν θεὸς, ὥσπερ καὶ ὁ παλαιὸς λόγος, εὐθεῖαν περαίνει κατὰ φύσιν περιπορευόμενος· τῷ δὲ αἰεὶ ξυνέπεται Δίκη.* Allusions to this tradition abound in the ancient poets. Pind. Olymp. VII. 28. Ἔνθα *σώτειρα Διὸς Ξενίου* Πάρεδρος *ἀσκεῖται* Θέμις. Hesiod. Op. D. 259. Ἀυτίκα *γὰρ Διῒ πατρὶ καθεζομένη* Κρονίωνι Γηρυετ' (*Justitia sc.*) *ἀνθρώπων ἄδικον νόον.*

1389. Vulgo *τοῦ* Ταρτάρου. Elmsley, after Hermann. on Eurip. Hec. 341. *τὸ*

στυγνὸν πατρῷον Ἔρεβος, ὥς σ' ἀποικίσῃ·
καλῶ δὲ τάσδε δαίμονας· καλῶ δ' Ἄρη,
τὸν σφῷν τὸ δεινὸν μῖσος ἐμβεβληκότα.
καὶ ταῦτ' ἀκούσας στεῖχε, κἀξάγγελλ' ἰὼν
καὶ πᾶσι Καδμείοισι, τοῖς σαυτοῦ θ' ἅμα
πιστοῖσι συμμάχοισιν, οὕνεκ' Οἰδίπους
τοιαῦτ' ἔνειμε παισὶ τοῖς αὑτοῦ γέρα·
ΧΟ. Πολύνεικες, οὔτε ταῖς παρελθούσαις ὁδοῖς
ξυνήδομαί σοι, νῦν τ' ἴθ' ὡς τάχος πάλιν.
ΠΟ. οἴ μοι κελεύθου, τῆς τ' ἐμῆς δυσπραξίας,
οἴ μοι δ' ἑταίρων· οἷον ἆρ' ὁδοῦ τέλος
Ἄργους ἀφωρμήθημεν, ὦ τάλας ἐγώ;
τοιοῦτον, οἷον οὐδὲ φωνῆσαί τινι
ἔξεσθ' ἑταίρων, οὐδ' ἀποστρέψαι πάλιν,
ἀλλ' ὄντ' ἄναυδον τῇδε συγκύρσαι τύχῃ.
ὦ τοῦδ' ὅμαιμοι παῖδες, ἀλλ' ὑμεῖς, ἐπεὶ
τὰ σκληρὰ πατρὸς κλύετε τοῦδ' ἀρωμένου,
μή τοί με, πρὸς θεῶν, σφῷν ἐὰν γ' αἱ τοῦδ' ἀραὶ
πατρὸς τελῶνται, καί τις ὑμῖν εἰς δόμους
νόστος γένηται, μή μ' ἀτιμάσητέ γε,
ἀλλ' ἐν τάφοισι θέσθε κἀν κτερίσμασι.
καὶ σφῷν ὁ νῦν ἔπαινος, ὃν κομίζετον

Ταρτ. correctly. It is the observation of Porson on the Hecuba v. 145. that the tragic writers never prefix the article to proper names, except it be emphatic, or at the beginning of a sentence with a particle inserted, as in v. 522. of the same play: ταῖς γὰρ ἂν Θήβαις τόδε Γένοιτ' ὄνειδος.

τοῦδ' ἀνδρὸς, οἷς πονεῖτον, οὐκ ἐλάσσονα
ἔτ' ἄλλον οἴσει τῆς ἐμῆς ὑπουργίας.
ΑΝ. Πολύνεικες, ἱκετεύω σε πεισθῆναί τί μοι.
ΠΟ. ὦ φιλτάτη, τὸ ποῖον, Ἀντιγόνη; λέγε.
ΑΝ. στρέψαι στράτευμ' εἰς Ἄργος ὡς τάχιστά γε,
καὶ μὴ σέ τ' αὐτὸν καὶ πόλιν διεργάσῃ.
ΠΟ. ἀλλ' οὐχ οἷόν τε. πῶς γὰρ αὖθις ἂν πάλιν
στράτευμ' ἄγοιμι ταυτὸν, εἰσάπαξ τρέσας;
ΑΝ. τί δ' αὖθις, ὦ παῖ, δεῖ σε θυμοῦσθαι; τί σοι
πάτραν κατασκάψαντι κέρδος ἔρχεται;
ΠΟ. αἰσχρὸν τὸ φεύγειν, καὶ τὸ πρεσβεύοντ' ἐμὲ
οὕτω γελᾶσθαι τοῦ κασιγνήτου πάρα.
ΑΝ. ὁρᾷς τὰ τοῦδ' οὖν ὡς ἐς ὀρθὸν ἐκφέρει
μαντεύμαθ', ὃς σφῷν θάνατον ἐξ ἀμφοῖν θροεῖ;
ΠΟ. χρῄζει γάρ· ἡμῖν δ' οὐχὶ συγχωρητέα.
ΑΝ. οἴ μοι τάλαινα· τίς δὲ τολμήσει κλύων
τὰ τοῦδ' ἕπεσθαι τἀνδρὸς, οἷ' ἐθέσπισεν;
ΠΟ. οὐδ' ἀγγελοῦμεν φλαῦρ'· ἐπεὶ στρατηλάτου

1418. Vulgo πῶς γὰρ αὖθις αὖ πάλιν Σ. ἄγοιμι τ. And although Brunck has been hasty in denouncing the omission of the particle ἂν as a solecism, (See on v. 1172.) still the omission is very rare; and we have thus retained his emendation. Some Commentators have also objected to the double pleonasm, αὖθις αὖ πάλιν, but the same occurs in Soph. Phil. 952. Arist. Nub. 971.

1424. Brunck has adopted ἐκφέρεις from the conjecture of Tyrrwhitt. The vulgar reading is correct. φέρω and its compounds are sometimes used intransitively: and in the present instance Musgrave understands ἐκφέρει in the sense of ἐξέρχεται, as in Soph. Trach. 826. ὁπότε τελεόμηνος ἐκφέρει δωδέκατος ἄροτος, i. e. *when the twelfth year is completed.* See also Œd. T. 519. compared with v. 62.

χρηστοῦ, τὰ κρείσσω, μηδὲ τἀνδεᾶ λέγειν.
ΑΝ. οὕτως ἄρ', ὦ παῖ, ταῦτά σοι δεδογμένα;
ΠΟ. καὶ μή μ' ἐπίσχῃς γ'· ἀλλ' ἐμοὶ μὲν ἥδ' ὁδὸς
ἔσται μέλουσα δύσποτμός τε καὶ κακὴ
πρὸς τοῦδε πατρὸς, τῶν τε τοῦδ' Ἐριννύων.
σφῷν δ' εὐοδοίη Ζεὺς, τάδ' εἰ τελεῖτέ με
θανόντ'. ἐπεὶ οὔ με ζῶντά γ' αὖθις ἕξετον.
μέθεσθε δ' ἤδη, χαίρετόν τ'. οὐ γάρ μ' ἔτι
βλέποντ' ἐσόψεσθ' αὖθις. ΑΝ. ὢ τάλαιν' ἐγώ.
ΠΟ. μή τοι με δύρου. ΑΝ. καὶ τίς ἄν σ' ὁρμώμενον
εἰς προὖπτον Ἅιδην οὐ καταστένοι, κάσι;
ΠΟ. εἰ χρὴ, θανοῦμαι. ΑΝ. μὴ σύ γ', ἀλλ' ἐμοὶ πιθοῦ.
ΠΟ. μὴ πεῖθ' ἃ μὴ δεῖ. ΑΝ. δυστάλαινα τἄρ' ἐγὼ,
ἤν σου στερηθῶ. ΠΟ. ταῦτα δ' ἐν τῷ δαίμονι
καὶ τῇδε φῦναι χἀτέρᾳ. σφῷν δ' οὖν ἐγὼ
θεοῖς ἀρῶμαι μή ποτ' ἀντῆσαι κακῶν.

1435. Vulgo *τάδ' εἰ τελεῖτέ μοι Θανόντ'· ἐπεὶ οὔ μοι ζῶντί γ' α. ἕ.* If this were admitted, it would furnish an instance of the elision of the final *ι* in the dative singular, which Porson has noticed as extremely rare, and Elmsley, in his note on Eurip. Heraclid. 693. Addend. has proved to be wholly inconsistent with the usage of the tragic writers. One exception only seems to have escaped his notice: viz. Æsch. Pers. 855. *ὑπαντιάζειν παῖδ' ἐμῷ πειράσομαι*, where Dr. Blomfield corrects *παῖδ' ἐμὸν*, after Lobeck. on Soph. Aj. 801. applying a similar correction to v. 809. The emendation in the present verse is that of Elmsley, in his note above referred to.

1439. Vulgo *μ' ὀδύρου*. See Porson on Hec. 728.

1441. *μὴ σύ γ'*. This is a common form of persuasive entreaty, in which the verb is to be supplied from the preceding. Compare Eurip. Phœn. 541. *Τί τῆς κακίστης δαιμόνων ἐφίεσαι Φιλοτιμίας, παῖ; μὴ σύ γ'. ἄδικος ὁ θεός.* See Matt. Gr. Gr. §. 465. 2.

1444. *τῇδε, χἀτέρᾳ*. Subaud. *ὁδῷ*.

1445. Brunck has injudiciously adopted *ἀντῆσαι κακόν*. The sense of the passage is this: *But I pray the Gods in your behalf,*

ἀνάξιαι γὰρ πᾶσίν ἐστε δυστυχεῖν.
ΧΟ. *νέα τάδε νεόθεν ἦλθέ μοι* στροφὴ α΄.
βαρύποτμα κακὰ
παρ' ἀλαοῦ ξένου,
εἴ τι μοῖρα μὴ κιγχάνει.
μάτην γὰρ οὐδὲν ἀξίωμα δαιμόνων
ἔχω φράσαι.
ὁρᾷ, ὁρᾷ ταῦτ' ἀεὶ
χρόνος, ἐπεὶ μὲν ἕτερα
τάδε παρ' ἦμαρ αὖθις αὔξων ἄνω—
ἔκτυπεν αἰθὴρ, ὦ Ζεῦ.
ΟΙ. *ὦ τέκνα, τέκνα, πῶς ἂν, εἴ τις ἔντοπος,*
τὸν πάντ' ἄριστον δεῦρο Θησέα πόροι;
ΑΝ. *πάτερ, τί δ' ἐστὶ τἀξίωμ', ἐφ' ᾧ καλεῖς;*
ΟΙ. *Διὸς πτερωτὸς ἥδε μ' αὐτίκ' ἄξεται*
βροντὴ πρὸς Ἅιδην. ἀλλὰ πέμψαθ' ὡς τάχος.
ΧΟ. *ἴδε μάλα μέγας ἐρείπεται* ἀντιστρ. α΄.
κτύπος ἄφατος ὅδε
Διόβολος, εἰς δ' ἄκραν

---

that you may never meet with trouble. In this sense *ἀντάω* is sometimes followed by the genitive. See Matt. Gr. Gr. §. 363. 5. There is an instance of precisely the same construction in Herod. II. 119. *Καὶ ξεινίων ἤντησε μεγάλων.* When constructed with an accusative, *ἀντᾷν* signifies *to repel; to attack*, which is against the sense of the passage. Herod. IV. 118. *ἀντιάζωμεν τὸν ἐπίοντα.* It is more generally, however, in the sense of *to meet with*, joined with a dative.

1446. *πᾶσιν* for *παντάπασιν.* See on Œd. T. 40.

1463, 4. We have restored the old reading, which Brunck had injudiciously altered.

δεῖμ' ὑπῆλθε κρατὸς φόβαν.
ἔπτηξα θυμόν. οὐρανία γὰρ ἀστραπὴ
φλέγει πάλιν.
τί μὰν ἀφήσει τέλος;
δέδια δ'. οὐ γὰρ ἅλιον
ἀφορμᾷ ποτ', οὐδ' ἄνευ ξυμφορᾶς.
ὦ μέγας αἰθὴρ, ὦ Ζεῦ.
ΟΙ. ὦ παῖδες, ἥκει τῷδ' ἐπ' ἀνδρὶ θέσφατος
βίου τελευτὴ, κοὐκ ἔτ' ἔστ' ἀποστροφή.
ΑΝ. πῶς οἶσθα; τῷ δὲ τοῦτο συμβαλὼν ἔχεις;
ΟΙ. καλῶς κάτοιδ'. ἀλλ' ὡς τάχιστά μοι μολὼν
ἄνακτα χώρας τῆσδέ τις πορευσάτω.
ΧΟ. ἔα, ἔα. στροφὴ β'.
ἰδοὺ μάλ' αὖθις ἀμφίσταται
διαπρύσιος ὄτοβος.
ἵλαος, ὦ δαῖμον, ἵλαος, εἴ τι γᾷ
ματέρι τυγχάνεις ἀφεγγὲς φέρων.
ἐναισίου δὲ συντύχοιμι,

1480. ἵλαος: Subaud. ἴσθι.

1481. γᾷ μάτερι. Scholiast. τῇ Ἀττικῇ.

1482. ἐναισίου δὲ συντύχοιμι. We must supply σοῦ, i. e. δαίμονος. See v. 1480. Like the verb ἀντᾶν in v. 1445. supra, the verbs συντυγχάνειν and ἐντυγχάνειν, which have the same signification, are sometimes found with the genitive, though usually constructed with a dative. Thus Soph. Philoct. 320. συντυχὼν κακῶν Ἀνδρῶν Ἀτρειδῶν τῆς τ' Ὀδυσσέως βίας. Herod. IV. 140. λελυμένης τῆς γεφυρῆς ἐντυχόντες. Porson, however, observes, (Append. Toup. p. 445.) that whatever Brunck may say, these verbs are never joined with a dative. Still, with these instances before us, we have not ventured to receive ἐναισίῳ, with Schæfer and Elmsley, since the vulgar reading, which Brunck retains, has the sanction of all the best and oldest MSS.

μηδ᾽ ἄλαστον ἄνδρ᾽ ἰδὼν,
ἀκερδῆ χάριν μετάσχοιμί πως.
Ζεῦ ἄνα, σοὶ φωνῶ.
ΟΙ. ἆρ᾽ ἐγγὺς ἁ᾽νήρ; ἆρ᾽ ἔτ᾽ ἐμψύχου, τέκνα,
κιχήσεταί μου καὶ κατορθοῦντος φρένα;
ΑΝ. τί δ᾽ ἂν θέλοις τὸ πιστὸν ἐμφῦναι φρενί;
ΟΙ. ἀνθ᾽ ὧν ἔπασχον εὖ, τελεσφόρον χάριν
δοῦναί σφιν, ἥνπερ τυγχάνων ὑπεσχόμην.
ΧΟ. ἰοὺ, ἰού. ἀντιστρ. β΄.
ἰὼ παῖ, βᾶθι, βᾶθ᾽· εἴτ᾽ ἄκραν
ἐπὶ γυάλον ἐναλίῳ
Ποσειδαωνίῳ θεῷ τυγχάνεις
βούθυτον ἑστίαν ἁγίζων, ἵκου.
ὁ γὰρ ξένος σε καὶ πόλισμα
καὶ φίλους ἐπαξιοῖ,

The compounds seem, in these instances, to take the case of their simple verbs, which not unfrequently happens, especially in the Poets. Thus, immediately below, in v. 1484. μετάσχοιμι, which should properly be followed by a genitive, takes an accusative.

1490. σφιν is here used instead of the dative singular. Thus, *Hom. Hymn. in Pan.* 19. σὺν δέ σφιν τότε νύμφαι ὀρεστιάδες λιγύμολποι. So also we have σφὲ for αὐτὸν, in Œd. T. 780. Antig. 44. Eurip. Phœn. 1671. Æsch. Theb. 613. See Matt. Gr. Gr. §. 147. In τυγχάνων ὑπεσχόμην, Brunck understands an hypallage, for the well-known Græcism, ἔτυχον ὑποσχόμενος, (see v. 1494.) but that cannot be allowed in this place: the sense of which Porson has given in his note on Eurip. Hec. 788. *Quam promisi, si ipse a Theseo id, quod peterem, consequerer.*

1492. εἴτε in this place must be translated *even if.* We know of no other instance in the Tragic writers where this particle occurs, without another corresponding. Brunck is perfectly correct in referring ἄκραν to βούθυτον ἑστίαν, and equally wrong in adopting Heath's conjecture, ἐπ᾽ αἰγιαλόν, since the altar does not appear to have been situated on the sea-shore, being dedicated to *Neptunus Equestris.*

δικαίαν χάριν παρασχεῖν, παθών.
ἆσσ', ὦναξ.
ΘΗ. *τίς αὖ παρ' ὑμῶν κοινὸς ἠχεῖται κτύπος,*
σαφὴς μὲν αὐτῶν, ἐμφανὴς δὲ τοῦ ξένου;
μή τις Διὸς κεραυνὸς, ἤ τις ὀμβρία
χάλαζ' ἐπιῤῥάξασα; πάντα γὰρ θεοῦ
τοιαῦτα χειμάζοντος εἰκάσαι πάρα.
ΟΙ. *ἄναξ, ποθοῦντι προὐφάνης, καί σοι θεῶν*
τύχην τις ἐσθλὴν τῆσδ' ἔθηκε τῆς ὁδοῦ.
ΘΗ. *τί δ' ἐστὶν, ὦ παῖ Λαΐου, νέορτον αὖ;*
ΟΙ. *ῥοπὴ βίου μοι. καί σ', ἅπερ ξυνῄνεσα,*
θέλω, πόλιν τε τήνδε, μὴ ψεύσας θανεῖν.
ΘΗ. *ἐν τῷ δὲ κεῖσαι τοῦ μόρου τεκμηρίῳ;*
ΟΙ. *αὐτοὶ θεοὶ κήρυκες ἀγγέλλουσί μοι,*
ψεύδοντες οὐδὲν σημάτων προκειμένων.
ΘΗ. *πῶς εἶπας, ὦ γεραιὲ, δηλοῦσθαι τάδε;*
ΟΙ. *αἱ πολλὰ βρονταὶ διατελεῖς, τὰ πολλά τε*
στράψαντα χειρὸς τῆς ἀνικήτου βέλη.
ΘΗ. *πείθεις με· (πολλὰ γάρ σε θεσπίζονθ' ὁρῶ,*
κοὐ ψευδόφημα) χὤ τι χρὴ ποιεῖν λέγε.

1499. There is a *lacuna* in this line, which Brunck has supplied, after Triclinius, by the word *σπεῦσον*. There appears, however, to be a deficiency of three syllables.

1503. *ἐπιῤῥάξασα*. Musgrave properly supplies *τυγχάνει*. In questions implying an idea of anxiety, *μὴ* is often used with the present indicative as a simple interrogative particle. See Matt. Gr. Gr. §. 517. where the following instances are given. Soph. Antig. 632. Eurip. Troad. 178. Plato de Repub. V. 37. 54. Xen. Mem. IV. 2. 10.

1514. The verb is to be supplied from the preceding line.

ΟΙ. ἐγὼ διδάξω, τέκνον Αἰγέως, ἅ σοι
γήρως ἄλυπα τῇδε κείσεται πόλει.
χῶρον μὲν αὐτὸς αὐτίκ' ἐξηγήσομαι,
ἄθικτος ἡγητῆρος, οὗ με χρὴ θανεῖν.
τοῦτον δὲ φράζε μή ποτ' ἀνθρώπων τινὶ,
μήθ' οὗ κέκευθε, μήτ' ἐν οἷς κεῖται τόποις·
ὥς σοι πρὸ πολλῶν ἀσπίδων ἀλκὴν ὅδε
δορός τ' ἐπακτοῦ γειτόνων ἀεὶ τιθῇ.
ἃ δ' ἐξάγιστα, μηδὲ κινεῖται λόγῳ,
αὐτὸς μαθήσει, κεῖσ' ὅταν μόλῃς, μόνος·
ὡς οὔτ' ἂν ἀστῶν τῶνδ' ἂν ἐξείποιμί τῳ,
οὔτ' ἂν τέκνοισι τοῖς ἐμοῖς, στέργων ὅμως.
ἀλλ' αὐτὸς ἀεὶ σῶζε, χὤταν εἰς τέλος
τοῦ ζῆν ἀφικνῇ, τῷ προφερτάτῳ μόνῳ
σήμαιν'· ὁ δ' ἀεὶ τῷ 'πιόντι δεικνύτω.

1519. Before γήρως, most of the commentators supply ἕως, *usque ad senectutem*, for which there is no necessity. The genitive γήρως, is governed by the adjective ἄλυπα, and the phrase is equivalent to ὑπὸ γήρως μήποτε λυπηθήσομενα, i. e. *which shall never be impaired by Time*. Elmsley compares ἄλυπος ἄτης. Soph. Elect. 1002. There is also the same construction in the words ἄθικτος ἡγητῆρος, following almost immediately in v. 1521.

1524. ἀλκὴν is to be joined with γειτόνων, so as to signify, *a defence against your neighbours*, i. e. *the Thebans*. So ἀλκὴν κάκου in Hesiod; σωτῆρα κακῶν, Eurip. Med. 361.

1532. ὁ δ' ἀεὶ. We must understand βασιλεὺς, i. e. *Whoever happens to be King; the King for the time being*. The use of ἀεὶ in this signification, when placed between the article and a noun or participle is very common. Eurip. Hec. 1164. ὁ δ' ἀεὶ ξυντυχὼν ἐπίσταται. Thucyd. II. 11. ἀπὸ θεραπείας τῶν ἀεὶ προεστώτων. See Dr. Blomfield's Gloss. on Æsch. Prom. 973. It does not seem, however, that the same meaning is attached to this adverb in any other position.

χ' οὕτως ἀδῇον τήνδ' ἐνοικήσεις πόλιν
Σπαρτῶν ἀπ' ἀνδρῶν. αἱ δὲ μυρίαι πόλεις,
κἂν εὖ τις οἰκῇ, ῥᾳδίως καθύβρισαν. 1535
θεοὶ γὰρ εὖ μὲν, ὀψὲ δ' εἰσορῶσ', ὅταν
τὰ θεῖ' ἀφείς τις εἰς τὸ μαίνεσθαι τραπῇ·
ὃ μὴ σὺ, τέκνον Αἰγέως, βούλου παθεῖν.
τὰ μὲν τοιαῦτ' οὖν εἰδότ' ἐκδιδάσκομεν·
χῶρον δ', ἐπείγει γάρ με τοὐκ θεοῦ παρὸν, 1540
στείχωμεν ἤδη, μηδέ γ' ἐντρεπώμεθα.
ὦ παῖδες, ὧδ' ἕπεσθ'. ἐγὼ γὰρ ἡγεμὼν
σφῷν αὖ πέφασμαι καινὸς, ὡς πρὶν σφὼ πατρί.
χωρεῖτε, καὶ μὴ ψαύετ', ἀλλ' ἐᾶτέ με
αὐτὸν τὸν ἱερὸν τύμβον ἐξευρεῖν, ἵνα 1545
μοῖρ' ἀνδρὶ τῷδε τῇδε κρυφθῆναι χθονί.
τῇδ', ὧδε, τῇδε βᾶτε. τῇδε γάρ μ' ἄγει
Ἑρμῆς ὁ πομπὸς, ἥ τε νερτέρα θεός.
ὦ φῶς ἀφεγγὲς, πρόσθε που ποτ' ἦσθ' ἐμόν·
νῦν δ' ἔσχατόν σου τοὐμὸν ἅπτεται δέμας. 1550
ἤδη γὰρ ἕρπω, τὸν τελευταῖον βίον
κρύψων παρ' Ἅιδην. ἀλλὰ, φίλτατε ξένων,
αὐτός τε, χώρα θ' ἥδε, πρόσπολοί τε σοί.
εὐδαίμονες γένοισθε· κἀπ' εὐπραξίᾳ
μέμνησθέ μου θανόντος εὐτυχεῖς ἀεί. 1555

1543. ὡς πρὶν σφὼ πατρί, is the emendation of Porson, in the Supplement to his Preface to the Hecuba, p. 32. Vulgo ὥσπερ, σ. π.

ΧΟ. Εἰ θέμις ἐστί μοι τὰν ἀφανῆ θεὸν στροφή.
καὶ σὲ λιταῖς σεβίζειν,
ἐννυχίων ἄναξ,
Ἀϊδωνεῦ, Ἀϊδωνεῦ . . . . .
λίσσομαι μήτ' ἐπίπονα,
μήτ' ἐπὶ βαρυαχεῖ
ξένον ἐξανύσαι
μόρῳ τὰν παγκευθῆ κάτω
νεκρῶν πλάκα, καὶ Στύγιον
δόμον. πολλῶν γὰρ ἂν καὶ μάταν
πημάτων ἱκνουμένων,
πάλιν σὲ δαίμων δίκαιος αὔξοι.
ὦ χθόνιαι θεαί, σῶμά τ' ἀνικάτου ἀντιστρ.
θηρὸς, ὃν ἐν πύλαισι
φασὶ πολυξέστοις
εὐνᾶσθαι, κνυζᾶσθαί τ' ἐξ ἄντρων,
ἀδάματον φύλακ' Ἀΐδα,
λόγος αἰὲν ἀνέχει·
ὅν, ὦ Γᾶς παῖ καὶ Ταρτάρου,

1556. τὰν ἀφανῆ θεὸν, Proserpine

1562. ἐξανύσαι. There is an ellipse of the words ὁδὸν εἰς. Brunck compares Antig. 805. τὸν παγκοίταν ὅθ' ὁρῶ θάλαμον Τήνδ' Ἀντιγόνην ἀνύτουσαν. Ajax. 606. κακὰν ἐλπίδ' ἔχων Ἔτι με ποτ' ἀνύσειν Τὸν ἀπότροπον ἀΐδηλον Ἅιδαν. Eurip. Supp. 1142. ποτανοὶ δ' ἤνυσαν τὸν Ἀΐδαν. Add Eurip. Phœn. 166.

1569. θηρὸς, Cerberus.

1570. φασὶ is redundant, as implied in the words λόγος αἰὲν ἀνέχει, immediately succeeding. Elmsley therefore gives the following construction: ὃν φασὶν εὐνᾶσθαι ἐν π. πολυξέστοις, καὶ ὃν λόγος αἰὲν ἀνέχει κνυζᾶσθαι κ. τ. λ.

1574. ὃν, ὦ Γᾶς κ. τ. λ. This construction is peculiar. The usual form would

κατεύχομαι ἐν καθαρῷ
βῆναι ὁρμωμένῳ νερτέρας
τῷ ξένῳ νεκρῶν πλάκας.
σέ τοι κικλήσκω τὸν αἰὲν ἄϋπνον.

ΑΓΓΕΛΟΣ.

Ἄνδρες πολῖται, ξυντομωτάτως μὲν ἂν
τύχοιμι λέξας Οἰδίπουν ὀλωλότα·
ἃ δ' ἦν τὰ πραχθέντ', οὔθ' ὁ μῦθος ἐν βραχεῖ
φράσαι πάρεστιν, οὔτε τἄργ' ὅσ' ἦν ἐκεῖ.
ΧΟ. ὄλωλε γὰρ δύστηνος; ΑΓ. ὡς λελοιπότα
κεῖνον τὸν ἀεὶ βίοτον ἐξεπίστασο.

have been either *σοὶ, ὦ Γᾶς*, or *ὃν, τὸν Γᾶς παῖδα*.

1579. *ξυντομωτάτως*. This seems to be the only adverb of the superlative degree which is to be met with in all the remains of the Tragic Drama; although those of the comparative degree ending in *ως* are sufficiently common. Elmsley therefore observes that we may either read *ξυντομωτάτην* or *ξυντομώτατον*, understanding in the first instance *ὅδον*, in the second *λόγον*. After all, however, this is but conjecture. If a larger portion of the Attic writers had been still in existence, this might not have been a solitary instance. In Antig. 446. we have a similar expression, *σὺ δ' εἰπέ μοι μὴ μῆκος ἀλλα σύντομα*, where *σύντομα* is evidently for *συντομως*.

1580. *ὀλωλότα* for *ὀλώλεναι*. The participle is often put for the infinitive after the verbs *λέγω, φράζω*, and the like. Eurip. Iph. A. 807. See Matt. Gr. Gr. §. 550. Obs. 4. Sometimes the particle *ὡς* is added in this construction. Soph. Elect. 1454. *ἤγγειλας ὡς τεθνηκότα*. So also with *ἐπιστασο* in v. 1583. infra.

1584. *τὸν ἀεὶ βίοτον λελοιπότα*. The commentators differ very much as to the meaning of these words. Elmsley, after Vauvilliers and others, would interpret them to mean that Œdipus had quitted life *for ever*, separating *τὸν ἀεὶ* from *βίοτον*, and understanding an ellipse of the word *χρόνον*. But certainly the position of the words can never admit of any such separation: and we are strongly inclined to suspect that the adverb *ἀεὶ* has the same, or at least a similar, signification with that noticed on v. 1532. supra; and such appears to have been the opinion of Eustathius on Hom. Il. p.

ΧΟ. πῶς; ἆρα θείᾳ κἀπόνῳ τάλας τύχῃ;
ΑΓ. τοῦτ᾽ ἐστὶν ἤδη κἀποθαυμάσαι πρέπον.
ὡς μὲν γὰρ ἐνθένδ᾽ εἷρπε, καὶ σύ που παρὼν
ἔξοισθ᾽, ὑφηγητῆρος οὐδενὸς φίλων,
ἀλλ᾽ αὐτὸς ἡμῖν πᾶσιν ἐξηγούμενος.
ἐπεὶ δ᾽ ἀφῖκτο τὸν καταῤῥάκτην ὀδὸν
χαλκοῖς βάθροισι γῆθεν ἐῤῥιζωμένον,
ἔστη κελεύθων ἐν πολυσχίστων μιᾷ,
κοίλου πέλας κρατῆρος, οὗ τὰ Θησέως
Περίθου τε κεῖται πίστ᾽ ἀεὶ ξυνθήματα·
ἐφ᾽ οὗ μέσος στὰς, τοῦ τε Θορικίου πέτρου,
κοίλης τ᾽ ἀχέρδου, κἀπὸ λαΐνου τάφου,

501, 24. although his explanation is not exactly correct. His words are, Σοφοκλῆς δὲ ζωὴν ἄνθρωπον τὸν ἀεὶ βίοτόν φησι, which convey the idea of the life of man generally, without any particular reference to its duration, which the phrase evidently contains: for as we say τὸν ἀεὶ βασιλέα, *the king for the time being*, i. e. *as long as he reigns*; why may we not also say, τὸν ἀεὶ βίοτον, *life, as long as it lasts?* So that in the present instance the sense will be, *Œdipus has now departed this life, whatever its length may have been.*

1588. ὑφηγητῆρος. See on Œd. T. 966.

1590. καταῤῥάκτην ὀδὸν Χ. βάθροισι. It is generally supposed that the allusion here and in v. 57. is the same, and that the place intended is the opening of the Descent to Hades, through which Pluto is said to have conveyed the ravished Proserpine. But in this there is no certainty. The Scholiast on v. 1594. has the following explanation of the word ξυνθήματα· ὑπομνήματα τῆς πίστεως, ἧς ἔθεντο πρὸς ἀλλήλους, πρὸ τῆς εἰς Ἅιδου καταβάσεως. It is to be noticed that the word ὀδὸς is marked with the soft breathing in both instances, being put for οὐδὸς, as the gender of the article will prove.

1595. Brunck reads ἀφ᾽ οὗ, but the vulgar reading is correct. The different preposition in the next line marks the direction in which Œdipus stood. It would not be easy to ascertain what and where the *Thorician rock*, &c. were. Some take ἀχέρδου for a proper name; but there was a wild plumb, or *sloe*, called ἄχερδος, so that perhaps nothing more may be intended than *a hedge*. Homer. Od. Ξ. 10. καὶ ἐθρίγκωσεν ἀχέρδῳ. Theocrit. XXIV. 88. ἀνέμῳ δεδονημένον αὖον ἄχερδον. Hesych. Ἄχερδος· ἄκανθα ποιά.

καθέζετ'· εἶτ' ἔλυσε δυσπινεῖς στολάς·
κἄπειτ' ἀΰσας παῖδας, ἠνώγει ῥυτῶν
ὑδάτων ἐνεγκεῖν λουτρὰ καὶ χοάς ποθεν·
τὼ δ' εὐχλόου Δήμητρος εἰς ἐπόψιον 1600
πάγον μολοῦσα, τάσδ' ἐπιστολὰς πατρὶ
ταχεῖ 'πόρευσαν ξὺν χρόνῳ, λουτροῖς τέ νιν
ἐσθῆτί τ' ἐξήσκησαν, ᾗ νομίζεται.
ἐπεὶ δὲ παντὸς εἶχε δρῶντος ἡδονὴν,
κοὐκ ἦν ἔτ' ἀργὸν οὐδὲν ὧν ἐφίετο, 1605
'κτύπησε μὲν Ζεὺς χθόνιος, αἱ δὲ παρθένοι
'ρίγησαν, ὡς ἤκουσαν· εἰς δὲ γούνατα
πατρὸς πεσοῦσαι 'κλαιον, οὐδ' ἀνίεσαν
στέρνων ἀραγμοὺς οὐδὲ παμμήκεις γόους.
ὁ δ', ὡς ἀκούει φθόγγον ἐξαίφνης πικρὸν, 1610
πτύξας ἐπ' αὐταῖς χεῖρας, εἶπεν· Ὦ τέκνα
οὐκ ἔστ' ἔθ' ὑμῖν τῇδ' ἐν ἡμέρᾳ πατήρ.
ὄλωλε γὰρ δὴ πάντα τἀμὰ, κοὐκ ἔτι
τὴν δυσπόνητον ἕξετ' ἀμφ' ἐμοὶ τροφήν·
σκληρὰν μὲν, οἶδα, παῖδες. ἀλλ' ἓν γὰρ μόνον 1615

1597. Brunck has 'καθέζετ'. But the Tragic writers always dropped the augment in this verb. See Porson's Supp. Pref. ad Hec. p. 16.

1600. τώ. Masculine for feminine. Compare Soph. Elect. 977.—εὐχλόου Δ. Pausanias mentions a Temple of Ceres, under the name Χλόη, in *Atticis*, p. 51. Aristoph. Lysist. 836. παρὰ τὸ τῆς Χλόης.

1602. It was the custom of those who had the prospect of immediate death before them, to perform ablutions, and clothe themselves in their richest apparel. Compare Eurip. Alcest. 160, and see Kirchman *de Fun.* Rom. I. 10.

1604. δρῶντος for δρωμένου. See on v. 74.

τὰ πάντα λύει ταῦτ᾽ ἔπος μοχθήματα·
τὸ γὰρ φιλεῖν οὐκ ἔστιν ἐξ ὅτου πλέον
ἢ τοῦδε τἀνδρὸς ἔσχεθ᾽, οὗ τητώμεναι
τὸ λοιπὸν ἤδη τοῦ βίου διάξετον.—
τοιαῦτ᾽ ἐπ᾽ ἀλλήλοισιν ἀμφικείμενοι 1620
λύγδην ἔκλαιον πάντες· ὡς δὲ πρὸς τέλος
γόων ἀφίκοντ᾽, οὐδ᾽ ἔτ᾽ ὠρώρει βοὴ,
ἦν μὲν σιωπή· φθέγμα δ᾽ ἐξαίφνης τινὸς
αὐτῷ γ᾽ ἐθώϋξ᾽, ὥστε πάντας ὀρθίας
στῆσαι φόβῳ δείσαντας ἐξαίφνης τρίχας· 1625
καλεῖ γὰρ αὐτὸν πολλὰ πολλαχῇ θεός·
Ὦ οὗτος, οὗτος, Οἰδίπους, τί μέλλομεν
χωρεῖν; πάλαι δὴ τἀπὸ σοῦ βραδύνεται.—
ὁ δ᾽, ὡς ἐπῄσθετ᾽ ἐκ θεοῦ καλούμενος,
αὐδᾷ μολεῖν οἱ γῆς ἄνακτα Θησέα. 1630
κἀπεὶ προσῆλθεν, εἶπεν· Ὦ φίλον κάρα,
δός μοι χερὸς σῆς πίστιν ἀρχαίαν τέκνοις·
ὑμεῖς τε, παῖδες, τῷδε· καὶ καταίνεσον

1622. *οὐδ᾽ ἔτ᾽ ὠρώρει.* Brunck has carelessly printed *οὐδέ τ᾽ ὀρώρει*, in every edition.

1623. The words *τινὸς θώϋξεν αὐτὸν*, as they stand in all the editions, contain an instance of the omission of the augment in the Aorist, which Porson justly considers inconsistent with the usage of the tragic writers. As an emendation the professor himself proposes *θεῶν ἰθώϋξ᾽, ὥστε κ. τ. λ.* in his note on Eurip. Phœn. 5. where he adduces this among other examples of the omission of the word *θεὸς* in the copyists. The reading which the text exhibits is from the emendation of Bohte, who has however very unnecessarily altered the preceding line. Elmsley thinks *αὐτὸν* correct: but this verb is properly followed by a dative. Eurip. Hippol. 219. *πρὸς θεῶν, ἔραμαι κυσὶ θωΰξαι.*

μή ποτε προδώσειν τάσδ᾽ ἑκών, τελεῖν δ᾽ ὅσ᾽ ἂν
μέλλῃς φρονῶν εὖ ξυμφέροντ᾽ αὐταῖς ἀεί.—
ὁ δ᾽, ὡς ἀνὴρ γενναῖος, οὐκ οἴκτου μέτα
κατῄνεσεν τάδ᾽ ὅρκιος δράσειν ξένῳ.
ὅπως δὲ ταῦτ᾽ ἔδρασεν, εὐθὺς Οἰδίπους
ψαύσας ἀμαυραῖς χερσὶν ὧν παίδων, λέγει·
  Ὦ παῖδε, τλάσας χρὴ τὸ γενναῖον φρενὶ
χωρεῖν τόπων ἐκ τῶνδε, μηδ᾽, ἃ μὴ θέμις,
λεύσσειν δικαιοῦν, μηδὲ φωνούντων κλύειν.
ἀλλ᾽ ἕρπεθ᾽ ὡς τάχιστα· πλὴν ὁ κύριος
Θησεὺς παρέστω μανθάνων τὰ δρώμενα.—
τοσαῦτα φωνήσαντος εἰσηκούσαμεν
ξύμπαντες· ἀστακτὶ δὲ σὺν ταῖς παρθένοις
στένοντες ὡμαρτοῦμεν· ὡς δ᾽ ἀπήλθομεν,
χρόνῳ βραχεῖ στραφέντες, ἐξαπείδομεν
τὸν ἄνδρα, τὸν μὲν οὐδαμοῦ παρόντ᾽ ἔτι,
ἄνακτα δ᾽ αὐτὸν ὀμμάτων ἐπίσκιον
χεῖρ᾽ ἀντέχοντα κρατός, ὡς δεινοῦ τινὸς
φόβου φανέντος, οὐδ᾽ ἀνασχετοῦ βλέπειν.
ἔπειτα μέντοι βαιὸν, οὐδὲ σὺν χρόνῳ

1635. μέλλῃς. After this word τελεῖν is to be repeated, so that the construction will be: τελεῖν δ᾽ ὅσ᾽ ἂν εὖ φρονῶν μέλλῃς (τελεῖν) ξυμφέροντ᾽ αὐταῖς ἀεί. Compare v. 1773 infra.

1639. ἀμαυραῖς. See on v. 1018. supra.

1640. τὸ γενναῖον, i. e. γενναίως. Theocr. Idyl. I. 41. κάμνοντι τὸ καρτερὸν ἀνδρὶ ἐοικώς. III. 18. τὸ καλὸν ποθορῶσα.

1645. εἰσηκούσαμεν, *We obeyed.* See on v. 120. supra.

1653. βαιὸν οὐδὲ σὺν χρόνῳ. Supra v. 397. βαιοῦ κοὐχὶ μυρίου χρόνου.

ὁρῶμεν αὐτὸν γῆν τε προσκυνοῦνθ' ἅμα,
καὶ τὸν θεῶν Ὄλυμπον ἐν ταὐτῷ λόγῳ.
μόρῳ δ' ὁποίῳ κεῖνος ὤλετ', οὐδ' ἂν εἷς
θνητῶν φράσειε, πλὴν τὸ Θησέως κάρα.
οὐ γάρ τις αὐτὸν οὔτε πυρφόρος θεοῦ
κεραυνὸς ἐξέπραξεν, οὔτε ποντία
θύελλα κινηθεῖσα τῷ τότ' ἐν χρόνῳ·
ἀλλ' ἤ τις ἐκ θεῶν πομπὸς, ἢ τὸ νερτέρων
εὔνουν διαστὰν γῆς ἀλάμπετον βάθρον.
ἀνὴρ γὰρ οὐ στενακτὸς, οὐδὲ σὺν νόσοις
ἀλγεινὸς ἐξεπέμπετ', ἀλλ', εἴ τις βροτῶν,
θαυμαστός. εἰ δὲ μὴ δοκῶ φρονῶν λέγειν,
οὐκ ἂν παρείμην οἷσι μὴ δοκῶ φρονεῖν.
ΧΟ. ποῦ δ' αἵ τε παῖδες, χ' οἱ προπέμψαντες φίλων;
ΑΓ. αἵδ' οὐχ ἑκάς. γόων γὰρ οὐκ ἀσήμονες
φθόγγοι σφε σημαίνουσι δεῦρ' ὁρμωμένας.
ΑΝ. αἶ, αἶ. φεῦ. πάρεστι νῷν δὴ, στροφὴ α'.
οὐ τὸ μὲν, ἄλλο δὲ μὴ, πατρὸς ἔμφυτον
ἄλαστον αἷμα δυσμόροιν στενάζειν,
ᾧ τινι τὸν πολὺν
ἄλλοτε μὲν πόνον ἔμπεδον εἴχομεν,

1670. Brunck has φεῦ, 'στιν, ἔστι. We doubt not that πάρεστι is the true reading; and Elmsley is of the same opinion, though he has not given it a place in the text. The passage is very obscure and difficult. The following seems to be the order: πάρεστι νῷν δὴ δυσμόροιν, οὐ (κατὰ) τὸ μὲν, (κατ') ἄλλο δὲ μὴ, στενάζειν ἔμφυτον ἄλαστον αἷμα πατρὸς, ᾧ τινι κ. τ. λ.

1673. ᾧ τινι. *For whom; on whose account.*

1674. εἴχομεν. Plural for dual: and so

ἐν πυμάτῳ δ' ἀλόγιστα παροίσομεν
ἰδόντε καὶ παθοῦσαι.
ΧΟ. τί δ' ἔστιν; ΑΝ. οὐκ ἔστιν μὲν εἰκάσαι, φίλοι.
ΧΟ. βέβηκεν; ΑΝ. ὡς μάλιστ' ἂν εἰς πόθον λάβοις.
τί γάρ; ὅτῳ μήτ' Ἄρης, μήτε
πόντος ἀντέκυρσεν, ἄσκο-
ποι δὲ πλάκες ἔμαρψαν ἐν ἀφα-
νεῖ τινι μόρῳ φαινόμεναι.
τάλαινα· νῷν δ' ὀλεθρία
νὺξ ἐπ' ὄμμασιν βέβηκε.
πῶς γὰρ ἤ τιν' Ἀπίαν γᾶν, ἢ
πόντιον κλύδων' ἀλώμεναι, βίου
δύσοιστον ἕξομεν τροφάν;
ΙΣ. οὐ κάτοιδα. στροφὴ β'.
κατά με φόνιος Ἀΐδας ἕλοι
πατρὶ ξυνθανεῖν γεραιῷ
τάλαιναν· ὡς ἔμοιγ' ὁ μέλ-
λων βίος οὐ βιωτός.
ΧΟ. ὦ διδύμα τέκνων ἀρίστα,
τὸ φέρον ἐκ θεοῦ καλῶς

παροίσομεν in the next line. See Matt. Gr. Gr. §. 440. 6. The construction ἰδόντε καὶ παθοῦσαι, in v. 1676. is singular indeed, and not less so the vulgar reading ἰδόντε καὶ παθοῦσα. If Sophocles really wrote either of them, the confusion of number and gender must be referred to the distraction of the speaker's mind.

1679. τί γάρ; *And why not?* Eurip. Orest. 482. Hermann. on Viger. p. 588. ed. Oxon, renders this formula, *Itane vero?* which does not seem to express the precise meaning.

1694. Terent. Phorm. I, 2. 88. *Quod fors feret, feremus aequo animo.*

χρὴ φέρειν, μηδ᾽ ἄγαν φλέγεσθον·
οὔ τοι κατάμεμπτ᾽ (ἔβητον).
ΑΝ. πόθος καὶ κακῶν ἄρ᾽ ἦν τις. ἀντιστρ. α΄.
καὶ γὰρ ὃ μηδαμὰ δὴ φίλον, ἦν φίλον,
ὁπότε γε καὶ τὸν ἐν χεροῖν κατεῖχον.
ὦ πάτερ, ὦ φίλος,
ὦ τὸν ἀεὶ κατὰ γᾶς σκότον εἱμένος,
οὐδὲ θανὼν ἀφίλητος ἐμοί ποτε
καὶ τᾷδε μὴ κυρήσῃς.
ΧΟ. ἔπραξεν οὖν— ΑΝ. ἔπραξεν οἷον ἤθελε.
ΧΟ. τὸ ποῖον; ΑΝ. ἇς ἔχρῃζε γᾶς ἐπὶ ξένας
ἔθανε· κοίταν δ᾽ ἔχει νέρθεν
εὐσκίαστον αἰὲν, οὐδὲ
πένθος ἔλιπ᾽ ἄκλαυστον ἀεὶ
γὰρ ὄμμα σε τόδ᾽, ὦ πάτερ, ἐμὸν
στένει δακρύον· οὐδ᾽ ἔχω
πῶς με χρὴ τὸ σὸν τάλαιναν

1696. Brunck has ejected the word ἔβητον, to correct the metre, which seems however necessary to the sense.

1697. ἦν for ἐστί. Compare v. 118. supra.

1702. θανών. Vulgo γερὼν, which is found in all the copies. The elegance of the emendation will be a sufficient excuse for the alteration in the text, which was suggested by Elmsley. According to former editions there was a point after ποτὲ, so that the verb ἦν was understood, and τᾷδε taken δεικτικῶς for ἐμοὶ, in which sense the feminine is seldom, though sometimes, used, and ἐμοὶ had already preceded. The sense, as the text now stands, will be: *Ne mortuus quidem inamatus mihi unquam et huic* (Ismenæ) *eris*. On the negative future, see v. 137. supra.

1704. ἔπραξεν οἷον ἤθελε. Brunck compares Soph. Aj. 967. ὧν γὰρ ἠράσθη τυχεῖν Ἐκτήσαθ᾽ αὑτῷ θάνατον, ὅνπερ ἤθελε.

ἀφανίσαι τοσόνδ' ἄχος. ἰώ, μὴ
γᾶς ἐπὶ ξένας θανεῖν ἔχρῃζες· ἀλλ'
ἔρημος ἔθανες ὧδέ μοι.
ΙΣ. ὦ τάλαινα, ἀντιστρ. β.
τίς ἄρα με πότμος αὖθις ὧδ'
ἔρημος, ἄπορος, ἐπιμένει,
σέ τ', ὦ φίλα . . . . .
πατέρος ὧδ' ἐρήμας;
ΧΟ. ἀλλ' ἐπεὶ ὀλβίως γ' ἔλυσε
τὸ τέλος, ὦ φίλαι, βίου,
λήγετον τοῦδ' ἄχους· κακῶν γὰρ
οὐδεὶς δυσάλωτος.
ΑΝ. πάλιν, φίλα, συθῶμεν. στροφὴ γ'.
ΙΣ. ὡς τί ῥέξωμεν;
ΑΝ. ἵμερος ἔχει με— ΙΣ. τίς;
ΑΝ. τὰν χθόνιον ἑστίαν ἰδεῖν—
ΙΣ. τίνος; ΑΝ. πατρός. τάλαιν' ἐγώ.
ΙΣ. θέμις δὲ πῶς τάδ' ἐστί; μῶν οὐχ ὁρᾷς—
ΑΝ. τί τόδ' ἐπέπληξας; ΙΣ. καὶ τόδ', ὡς—
ΑΝ. τί τόδε μάλ' αὖθις . . . . .
ΙΣ. . . . .
ἄταφος ἔπιτνε, δίχα τε παντός.

1713. μὴ ἔχρῃζες, i. e. μὴ ὤφελες. The verb χρῄζειν in this sense is not very common. The same words occur in a totally different signification only a few lines before.

ΑΝ. ἄγε με, καὶ τότ᾽ ἐνάριξον.
ΙΣ. αἶ αἶ, δυστάλαινα. ποῖ δῆτ᾽
αὖθις ὧδ᾽ ἔρημος, ἄπορος,
αἰῶνα τλάμων ἕξω;
ΧΟ. φίλαι, τρέσητε μηδέν. ἀντιστρ. γ΄.
ΑΝ. ἀλλὰ ποῖ φύγω;
ΧΟ. καὶ πάρος ἀπεφύγετον
σφῷν τὸ μὴ πιτνεῖν κακῶς.
ΑΝ. φρονῶ. ΧΟ. τί δῆθ᾽ ὑπερνοεῖς;
ΑΝ. ὅπως μολούμεθ᾽ εἰς δόμους οὐκ ἔχω.
ΧΟ. μηδέ γε μάτευε. μόγος ἔχει—
ΑΝ. καὶ πάρος· ἐπεὶ . . . . .
τοτὲ μὲν πέρα, τοτὲ δ᾽ ὕπερθεν.
ΧΟ. μέγ᾽ ἄρα πέλαγος ἐλάχετόν τι.
ΑΝ. ναὶ, ναί. ΧΟ. ξύμφημι καὐτός.
ΑΝ. φεῦ, φεῦ· ποῖ μόλωμεν, ὦ Ζεῦ;
ἐλπίδων γὰρ εἰς τίν᾽ ἡμᾶς
δαίμων τανῦν γ᾽ ἐλαύνει;
ΘΗ. παύετε θρήνων, παῖδες. ἐν οἷς γὰρ
χάρις ἡ χθονία νῦν ἀπόκειται,

1741. φρονῶ, i. e. οἶδα. Soph. Trach. 289. φρόνει νιν ὡς ἥξοντα.

1743. μόγος ἔχει. Heath, it seems, would supply δόμους from the last line, as he renders the passage; *Neque sane ut domum redeas sollicita sis: molestia eam tenet.* But the deficiencies in this last scene are so numerous, that conjecture is entirely uncertain; and the student must be content, if the context will in any way help him to the sense.

1752. νῦν ἀπόκειται. Vulgo ξυναπόκειται. Porson.

πενθεῖν οὐ χρή· νέμεσις γάρ.
ΑΝ. ὦ τέκνον Αἰγέως, προσπίτνομέν σοι.
ΘΗ. τίνος, ὦ παῖδες, χρείαν ἀνύσαι;
ΑΝ. τύμβον θέλομεν
προσιδεῖν αὐταὶ πατρὸς ἡμετέρου.
ΘΗ. ἀλλ' οὐ θεμιτὸν κεῖσ' ἐστὶ μολεῖν.
ΑΝ. πῶς εἶπας, ἄναξ, κοίραν' Ἀθηνῶν;
ΘΗ. ὦ παῖδες, ἀπεῖπεν ἐμοὶ κεῖνος,
μήτε πελάζειν εἰς τούσδε τόπους,
μήτ' ἐπιφωνεῖν μηδένα θνητῶν
θήκην ἱερὰν, ἣν κεῖνος ἔχει.
καὶ ταῦτά μ' ἔφη πράσσοντα, καλῶς
χώραν ἕξειν αἰὲν ἄλυπον.
ταῦτ' οὖν ἔκλυε δαίμων ἡμῶν,
χὠ πάντ' ἀΐων Διὸς Ὅρκος.
ΑΝ. ἀλλ' εἰ τάδ' ἔχει κατὰ νοῦν κείνῳ,
ταῦτ' ἂν ἀπαρκοῖ· Θήβας δ' ἡμᾶς
τὰς Ὠγυγίους πέμψον, ἐάν πως
διακωλύσωμεν ἰόντα φόνον
τοῖσιν ὁμαίμοις.
ΘΗ. δράσω καὶ τάδε, καὶ πάνθ' ὅποσ' ἂν

1761. The following is the construction: μηδένα θνητῶν μήτε πελάζειν εἰς τούσδε τόπους, μήτ' ἐπιφωνεῖν θήκην ἱερὰν, ἣν κεῖνος ἔχει.

1772. τοῖσιν ὁμαίμοις. Eteocles and Polynices.

1773. καὶ πάνθ' ὅσα ἂν, Vulgo. πάντα γ' ὅσ' ἂν, Brunck. Porson's emendation, which the text exhibits, supplies the hiatus much more elegantly. Compare Æsch. Prom. 121. Theb. 868. 922. Aristoph. Pac. 558.

μέλλω πράσσειν πρόσφορά θ' ὑμῖν,
καὶ τῷ κατὰ γῆς, ὃς νέον ἔῤῥει, 1775
πρὸς χάριν. οὐ γὰρ δεῖ μ' ἀποκάμνειν.
ΧΟ. *ἀλλ' ἀποπαύετε, μήτ' ἐπὶ πλείω*
θρῆνον ἐγείρετε.
πάντως γὰρ ἔχει τάδε κῦρος.

ΤΕΛΟΣ ΤΟΥ ΟΙΔΙΠΟΥ ΤΟΥ ΕΠΙ ΚΟΛΩΝΩι.

ΣΟΦΟΚΛΕΟΥΣ

ΑΝΤΙΓΟΝΗ.

ΥΠΟΘΕΣΙΣ ΑΝΤΙΓΟΝΗΣ.

ΑΠΟΘΑΝΟΝΤΑ Πολυνείκην ἐν τῇ πρὸς τὸν ἀδελφὸν μονομαχίᾳ Κρέων ἄταφον ἐκβαλὼν, κηρύττει μηδένα αὐτὸν θάπτειν, θάνατον τὴν ζημίαν ἀπειλήσας. τοῦτον Ἀντιγόνη ἡ ἀδελφὴ θάπτειν πειρᾶται. καὶ δὴ λαθοῦσα τοὺς φύλακας, ἐπιβάλλει χῶμα· οἷς ἐπαπειλεῖ θάνατον ὁ Κρέων, εἰ μὴ τὸν τοῦτο δράσαντα ἐξεύροιεν. οὗτοι τὴν κόνιν τὴν ἐπιβεβλημένην καθάραντες, οὐδὲν ἧττον ἐφρούρουν. ἐπελθοῦσα δὲ ἡ Ἀντιγόνη, καὶ γυμνὸν εὑροῦσα τὸν νεκρὸν, ἀνοιμώξασα, ἑαυτὴν εἰσαγγέλλει. ταύτην ὑπὸ τῶν φυλάκων παραδεδομένην Κρέων καταδικάζει, καὶ ζῶσαν εἰς τύμβον καθεῖρξεν. ἐπὶ τούτοις Αἷμων, ὁ Κρέοντος υἱὸς, ὃς ἐμνᾶτο αὐτὴν, ἀγανακτήσας, ἑαυτὸν ἐπισφάζει τῇ κόρῃ ἀπολομένῃ ἀγχόνῃ, Τειρεσίου ταῦτα προθεσπίσαντος· ἐφ᾽ ᾧ λυπηθεῖσα Εὐρυδίκη, ἡ τοῦ Κρέοντος γαμετὴ, ἑαυτὴν κατασφάζει. καὶ τέλος θρηνεῖ Κρέων τὸν τοῦ παιδὸς καὶ τῆς γαμετῆς θάνατον.

ΤΑ ΤΟΥ

ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ.

ΑΝΤΙΓΟΝΗ.

ΙΣΜΗΝΗ.

ΧΟΡΟΣ *ἐκ γερόντων Θηβαίων.*

ΚΡΕΩΝ.

ΦΥΛΑΞ.

ΑΙΜΩΝ.

ΤΕΙΡΕΣΙΑΣ.

ΑΓΓΕΛΟΣ.

ΕΥΡΥΔΙΚΗ.

ΕΞΑΓΓΕΛΟΣ.

ΣΟΦΟΚΛΕΟΥΣ

ΑΝΤΙΓΟΝΗ.

ΑΝΤΙΓΟΝΗ.

Ω ΚΟΙΝΟΝ αὐτάδελφον Ἰσμήνης κάρα,
ἆρ' οἶσθ' ὅ, τι Ζεὺς τῶν ἀπ' Οἰδίπου κακῶν
ὁποῖον οὐχὶ νῷν ἔτι ζώσαιν τελεῖ;
οὐδὲν γὰρ οὔτ' ἀλγεινὸν, οὔτ' ἄτης ἔχον,
οὔτ' αἰσχρὸν, οὔτ' ἄτιμόν ἐσθ', ὁποῖον οὐ

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2. ἆρ' οἶσθ' ὅ, τι Ζεύς. For ὅ, τι Hermann would read ὅτι, which Erfurdt adopts, and defends by the Aldine reading of Œd. Tyr. v. 1401. ἆρά μου μέμνησθ' ὅτι Οἷ' ἔργα δράσας ὕμιν, εἶτα δεῦρ' ἰὼν Ὁποῖ' ἔπρασσον αὖθις;—Elmsley ad loc. corrects μέμνησθέ τι, and compares Eur. Hec. v. 978. This would sanction ἆρ' οἶσθά τι Ζεύς. Schæfer seems to favour the reading of Brunck, understanding ὅ, τι in the sense of ὁτιοῦν, ὁτιδήποτε. Comp. Callim. H. in Dian. v. 18. πόλιν δέ μοι ἥντινα νεῖμον, Ἥντινα λῇς. Pausan. ii. 9. 7. τόπον ὅντινα εἰπών.

4. The vulgar reading, οὔτ' ἄτης ἄτερ, being in direct opposition to what the sense requires, must be incorrect. We do not, however, remember to have elsewhere seen the word ἀτήριος, which Brunck substitutes from conjecture, except in Æsch. Eumen. v. 1005. where the metre, as Brunck himself observes, requires ἀτηρόν. [N.B. Dr. Maltby, after Morell, ad voc. ἀτήριος, ἀτηρὸς, cites the line from the Agamemnon, and adds "*locum reperire nequeo.*"] The form ἄτηρος occurs in Trac. v. 264. Ph. 1272. Æsch. Prom. 772. Eur. Hipp. 626. Erfurdt would read οὔτ' ἄγης ἄτερ, which does not seem to accord with the sense. Ἄγη, ζῆλος. Hesych. ex Æsch. Thressis fr. The best correction is that of Porson, οὔτ' ἄτης ἔχον. This use of ἔχω with a genitive is not unfrequent. Œd. T. 709: μαντικῆς ἔχον τέχνης.

τῶν σῶν τε κἀμῶν οὐκ ὄπωπ' ἐγὼ κακῶν.
καὶ νῦν τί τοῦτ' αὖ φασὶ πανδήμῳ πόλει
κήρυγμα θεῖναι τὸν στρατηγὸν ἀρτίως;
ἔχεις τι, κεἰσήκουσας; ἤ σε λανθάνει
πρὸς τοὺς φίλους στείχοντα τῶν ἐχθρῶν κακά;

ΙΣΜΗΝΗ.

ἐμοὶ μὲν οὐδεὶς μῦθος, Ἀντιγόνη, φίλων
οὔθ' ἡδὺς, οὔτ' ἀλγεινὸς ἵκετ', ἐξ ὅτου
δυοῖν ἀδελφοῖν ἐστερήθημεν δύο,
μιᾷ θανόντων ἡμέρᾳ διπλῇ χερί·
ἐπεὶ δὲ φροῦδός ἐστιν Ἀργείων στρατὸς
ἐν νυκτὶ τῇ νῦν, οὐδὲν οἶδ' ὑπέρτερον,
οὔτ' εὐτυχοῦσα μᾶλλον, οὔτ' ἀτωμένη.
AN. ᾔδη καλῶς, καί σ' ἐκτὸς αὐλείων πυλῶν
τοῦδ' οὕνεκ' ἐξέπεμπον, ὡς μόνη κλύοις.
ΙΣ. τί δ' ἔστι; δηλοῖς γάρ τι καλχαίνουσ' ἔπος.
AN. οὐ γὰρ τάφου νῷν τὼ κασιγνήτω Κρέων,

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10. *στείχοντα* is the neuter plural, and must be joined with *κακά*. Comp. v. 185. infra.

11. *μῦθος—φίλων*, *Information respecting our friends*. So Aj. 221. ἀνδρὸς αἴθονος ἀγγελίαν.

14. διπλῇ χερί. "*mutua manu.* cf. v. 170." Musgr.

21. οὐ γὰρ τάφου κ. τ. λ. This construction, in which after the form ὁ *μὲν*, ὁ δὲ, the case of the article is used instead of the genitive, is not unusual. Thus Thucyd. Lib. 3. c. 105. Οἱ δὲ Ἀκαρνᾶνες, οἱ *μὲν* ἐς Ἄργος ξυνεβοήθουν, οἱ δὲ κ. τ. λ. So also in Latin: Sallust. B. J. c. 16. *Capti ab Jugurthâ*, pars *in crucem acti*, pars *bestiis objecti sunt*. And Virg. Æn. 12. v. 277. *At* fratres, *animosa phalanx, accensique luctu*, Pars *gladios stringunt manibus*, pars *missile ferrum Corripiunt*.

τὸν μὲν προτίσας, τὸν δ' ἀτιμάσας ἔχει;
Ἐτεοκλέα μὲν, ὡς λέγουσι, σὺν δίκῃ
χρησθεὶς δικαίᾳ καὶ νόμῳ, κατὰ χθονὸς
ἔκρυψε, τοῖς ἔνερθεν ἔντιμον νεκροῖς·
τὸν δ' ἀθλίως θανόντα Πολυνείκους νέκυν
ἀστοῖσί φασιν ἐκκεκηρύχθαι τὸ μὴ
τάφῳ καλύψαι, μηδὲ κωκῦσαί τινα,
ἐᾷν δ' ἄκλαυστον, ἄταφον, οἰωνοῖς γλυκὺν
θησαυρὸν, εἰσορμῶσι πρὸς χάριν βορᾶς.
τοιαῦτά φασι τὸν ἀγαθὸν Κρέοντα σοὶ,
κἀμοὶ, λέγω γὰρ κἀμὲ, κηρύξαντ' ἔχειν,
καὶ δεύρο νεῖσθαι ταῦτα τοῖσι μὴ εἰδόσι

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22. *ἀτιμάσας ἔχει.* See on Œd. T. 577.

23. *σὺν δίκῃ χρησθείς.* Musgrave thinks that the preposition is redundant, and compares v. 1266. infra, and Soph. Phil. 61. Brunck's Translation also favours this supposition. Perhaps Erfurdt is right in considering *αὐτῷ*, i. e. *Ἐτεοκλεῖ*, understood, in conformity with Porson's observation on Med. 734. "Græci scilicet, cum verba duo, diversos casus regentia, ad idem nomen æquè referantur, ne nomen proprium aut pronomen minùs suaviter repetatur, in utrovis regimine semel ponunt, altero omisso." But see Matt. Gr. Gr. §. 401.

25. *ἔντιμον θεοῖς*, Brunck. The original reading *νεκροῖς* is correct. It was supposed, as Musgrave observes, that an unburied corpse, or one that had not been honoured with the accustomed obsequies, was treated with contempt by the dead. Æsch. Eum. 97. *Ὄνειδος ἐν φθιτοῖσιν οὐκ ἀπόλλυται.*

27. Cf. Æsch. Sept. Theb. v. 1015.

30. *εἰσορμῶσι.* Brunck justly condemns the vulgar reading, *εἰσορῶσι*, as unintelligible. The words *πρὸς χάριν* before a genitive are used in the sense of *ἕνεκα*. Infra 908. *νόμου πρὸς χάριν.* Trach. 179. *πρὸς χάριν λόγων.* Vide Hermann. ad Viger. p. 585. ed. Oxon.

31. *ἀγαθόν.* Ironical.

32. *λέγω γὰρ κἀμέ.* Erfurdt well explains these words thus:—*parum me norat Creon, qui mihi quoque non dubitaret edicere, quæ cum pietate in fratrem pugnant.*

33. *νεῖσθαι.* The verb, like *εἶμι*, *eo*, is generally used in a future signification. It has been conjectured that it is only a form of the old future *νίσεσθαι*, which having dropt the *σ euphoniæ causâ*, was contracted into *νεῖσθαι*. For the use of *εἶμι* in the future sense, we would refer the student to an excellent note by Mr. Kidd, in his edition of Dawes's Misc. Crit. p. 125.

σαφῆ προκηρύξοντα· καὶ τὸ πρᾶγμ' ἄγειν
οὐχ ὡς παρ' οὐδέν· ἀλλ' ὃς ἂν τούτων τι δρᾷ,
φόνον προκεῖσθαι δημόλευστον ἐν πόλει.
οὕτως ἔχει σοι ταῦτα, καὶ δείξεις τάχα,
εἴτ' εὐγενὴς πέφυκας, εἴτ' ἐσθλῶν κακή.
ΙΣ. τί δ', ὦ ταλαίφρων, εἰ τάδ' ἐν τούτοις, ἐγὼ
λούουσ' ἂν ἢ θάπτουσα προσθείμην πλέον;
ΑΝ. εἰ ξυμπονήσεις καὶ ξυνεργάσει, σκόπει.
ΙΣ. ποῖόν τι κινδύνευμα; ποῦ γνώμης ποτ' εἶ;
ΑΝ. εἰ τὸν νεκρὸν ξὺν τῇδε κουφιεῖς χερί.
ΙΣ. ἦ γὰρ νοεῖς θάπτειν σφ', ἀπόῤῥητον πόλει;

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35. *παρ' οὐδέν. Of no account.* So infra v. 466. See Blomfield's Gloss. ad Æsch. Agam. v. 221.

Ib. *ἀλλ' ὃς ἂν τούτων τι δρᾷ.* We may here notice a remarkable ellipse of the word *παντὶ* or *τούτῳ*. See Dawes. M. C. p. 544. ed. Kidd. and compare Xen. Anab. VII. 1. 11. *προσανειπεῖν, ὃς ἂν μὴ παρῇ εἰς τὴν ἐξέτασιν καὶ τὸν ἀριθμὸν, ὅτι αὐτὸς αὑτὸν αἰτιάσεται.* This, and a similar instance from Demosthenes, *de Corona*, are cited in Mr. Kidd's note.

36. "Frequens est apud veteres Scriptores lapidationis mentio, quo genere supplicii utebatur populus, quum subita indignatione commotus esset, quia scilicet lapides ad manum et præsto cuique jacebant." Blomf. Gloss. ad Æsch. Agam. v. 1606.

38. *ἐσθλῶν*, sc. *γονέων*.

40. λύουσ' *ἂν ἢ 'φάπτουσα*, Brunck. That the vulgar reading, λύουσ' *ἂν ἢ θ.* is wrong is certain; and Brunck's emendation no less so. It would puzzle a tolerable critic to discover how he can render *ἐφάπτουσα*, either with or without *τὸν νόμον*, by *legem astringere.* The well-known custom of the ancients of washing their dead previous to interment, almost necessarily suggests the true reading, λούουσ' *ἂν ἢ θάπτουσα*, which Erfurdt adopts. Compare v. 900. infra. Musgrave's objection amounts to nothing: for although Antigone has not positively declared her intention, it is intimated throughout the preceding speech. We consider this emendation, from its simplicity, far preferable to Porson's, who would read λύουσ' *ἂν εἴθ' ἅπτουσα*, which he supports by Aj. 1316. *Ἄναξ Ὀδυσσεῦ, καιρὸν ἴσθ' ἐληλυθὼς, Εἰ μὴ ξυνάψων, ἀλλὰ συλλύσων πάρει.* and observes that *εἴτε* occurs in a similar situation, Œd. T. 517. Æsch. Agam. 1374.

44. *ἀπόῤῥητον πόλει*; This is the nominative case used *impersonally*, the participle *ὂν* being understood. See Matt. Gr. Gr. §. 564. *Id quod publicè prohibitum est.* Musgr.

ΑΝ. τὸν γοῦν ἐμὸν καὶ τὸν σὸν, ἢν σὺ μὴ θέλῃς,
ἀδελφόν. οὐ γὰρ δὴ προδοῦσ' ἁλώσομαι.
ΙΣ. ὦ σχετλία, Κρέοντος ἀντειρηκότος;
ΑΝ. ἀλλ' οὐδὲν αὐτῷ τῶν ἐμῶν μ' εἴργειν μέτα.
ΙΣ. οἴ μοι· φρόνησον, ὦ κασιγνήτη, πατὴρ
ὡς νῷν ἀπεχθὴς δυσκλεής τ' ἀπώλετο,
πρὸς αὐτοφώρων ἀμπλακημάτων διπλᾶς
ὄψεις ἀράξας αὐτὸς αὐτουργῷ χερί·
ἔπειτα μήτηρ καὶ γυνὴ, διπλοῦν ἔπος,
πλεκταῖσιν ἀρτάναισι λωβᾶται βίον·
τρίτον δ' ἀδελφὼ δύο μίαν καθ' ἡμέραν
αὐτοκτονοῦντε τὼ ταλαιπώρω, μόρον
κοινὸν κατειργάσαντ' ἐπ' ἀλλήλοιν χεροῖν·
νῦν δ' αὖ μόνα δὴ νὼ λελειμμένα, σκόπει,
ὅσῳ κάκιστ' ὀλούμεθ', εἰ νόμου βίᾳ

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51. πρὸς αὐτοφώρων ἀμπλακημάτων. *On account of*, i. e. *impelled by* his manifest offences. See Matt. Gr. Gr. §. 590.

53. διπλοῦν ἔπος. Schol. διπλοῦν ὄνομα ἔχουσα, μήτηρ τε καὶ γυνή. So Senecæ Herc. Fur. 388. *Mistumque* nomen *conjugis, nati, patris.*

54. ἀρτάναισι. *Laqueis.* "Quo genere mortis uti solebant feminæ. Exempla ubivis obvia sunt." Blomf. Gloss. ad Agam. v. 1050. Vide Œd. T. 1266.

56. αὐτοκτενοῦντε Vulgo. We read with Erfurdt αὐτοκτονοῦντε. Verbs thus derived from the perfect middle retain the form of the antepenultima. Thus λέγω, λέλογα, πρωτολογῶ,—δρέμω, δέδρομα, παλινδρομῶ. In Eurip. Herc. Fur. 865. correct οἷ' ἐγὼ σταδιοδρομοῦμαι.

57. ἀλλήλοιν. Erfurdt considers this as the genitive. Schæfer, perhaps more properly, the dative. Soph. Phil. 197. τοῦ μὴ πρότερον τόνδ' ἐπὶ Τροίᾳ Τεῖναι τὰ θεῶν ἀμάχητα βέλη. 1138. ὅσ' ἐφ' Ἡμῖν κάκ' ἐμήσατ' Ὀδυσσεύς. Hom. Il. E. 882. μαργαίνειν ἀνέηκεν ἐπ' ἀθανάτοισι θεοῖσι.

58, 59. μόνα—ὀλούμεθα. The verb is here used in the first person plural with the nominative in the dual. See Elmsley ad Arist. Acharn. 733. who observes that the first person dual was never used by the old writers. Compare Eur. Orest. 1060. Iph. Taur. 777. Elect. 1241.

ψῆφον τυράννων ἢ κράτη παρέξιμεν.
ἀλλ' ἐννοεῖν χρὴ τοῦτο μὲν, γυναῖχ' ὅτι
ἔφυμεν, ὡς πρὸς ἄνδρας οὐ μαχουμένα·
ἔπειτα δ', οὕνεκ' ἀρχόμεσθ' ἐκ κρεισσόνων,
καὶ ταῦτ' ἀκούειν, κἄτι τῶνδ' ἀλγίονα.
ἐγὼ μὲν οὖν αἰτοῦσα τοὺς ὑπὸ χθονὸς
ξύγγνοιαν ἴσχειν, ὡς βιάζομαι τάδε,
τοῖς ἐν τέλει βεβῶσι πείσομαι. τὸ γὰρ
περισσὰ πράσσειν, οὐκ ἔχει νοῦν οὐδένα.
AN. οὔτ' ἂν κελεύσαιμ', οὔτ' ἂν, εἰ θέλοις ἔτι
πράσσειν, ἐμοῦ γ' ἂν ἡδέως δρῴης μέτα.
ἀλλ' ἴσθ' ὁποία σοι δοκεῖ. κεῖνον δ' ἐγὼ
θάψω. καλόν μοι τοῦτο ποιούσῃ θανεῖν.
φίλη μετ' αὐτοῦ κείσομαι, φίλου μέτα,
ὅσια πανουργήσασ'· ἐπεὶ πλείων χρόνος,
ὃν δεῖ μ' ἀρέσκειν τοῖς κάτω, τῶν ἐνθάδε.

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61. *γυναῖχ' ὅτι κ. τ. λ.* The Scholiast compares Eur. Med. 265. *γυνὴ γὰρ τἄλλα μὲν φόβου πλεά, Κακή τ' ἐς ἀλκὴν, καὶ σίδηρον εἰσορᾷν.*

66. *ὡς* for *ἐπεὶ*, *Since, because.* So Aj. 274. Ph. 117. Eur. Hec. 971.

67. *τοῖς ἐν τέλει.* A phrase of frequent occurrence in the Tragic writers. *Iis qui auctoritatem habent.* Anglicè, *Rulers.* So Phil. vv. 385. 925.

68. *περισσὰ πράσσειν.* See Eur. Hipp. 785. and Monk's note ad locum.

70. *ἡδέως*, sc. *ἐμοί.* Anglicè, *With my consent.*

71. *ἴσθ' ὑποία.*—*ὑποία* is not the neuter plural, as in Brunck's note; but the feminine singular; and should therefore be accentuated thus; *ὁποία*: for *ἴσθ'* is not from *ἵστημι*, as in v. 98. infra, but from *εἰμί.*

74, 75. *ἐπεὶ πλείων χρόνος κ. τ. λ.* Cf. Cic. ad Attic. xii. 18. "*Longum illud tempus, cum non ero, magis me movet, quam hoc exiguum.*" In this passage the comparative is followed by the genitive of the comparison in a somewhat remarkable construction; *τῶν ἐνθάδε* being here put for *ἢ τοῖς ἐνθάδε*, and that too with an elliptic ex-

ἐκεῖ γὰρ ἀεὶ κείσομαι· σοὶ δ' εἰ δοκεῖ,
τὰ τῶν θεῶν ἔντιμ' ἀτιμάσασ' ἔχε.
ΙΣ. ἐγὼ μὲν οὐκ ἄτιμα ποιοῦμαι· τὸ δὲ
βίᾳ πολιτῶν δρᾷν, ἔφυν ἀμήχανος.
ΑΝ. σὺ μὲν τάδ' ἂν προὔχοι'· ἐγὼ δὲ δὴ τάφον
χώσουσ' ἀδελφῷ φιλτάτῳ πορεύσομαι.
ΙΣ. οἴ μοι ταλαίνης, ὡς ὑπερδέδοικά σου.
ΑΝ. μὴ μοῦ προτάρβει· τὸν σὸν ἐξόρθου πότμον.
ΙΣ. ἀλλ' οὖν προμηνύσῃς γε τοῦτο μηδενὶ
τοὔργον· κρυφῇ δὲ κεῦθε· σὺν δ' αὔτως ἐγώ.
ΑΝ. οἴ μοι· καταύδα· μᾶλλον ἐχθίων ἔσει

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pression besides, which filled up would run thus: *πλείων χρόνος ἐκείνου, ὃν δεῖ μ' ἀρέσκειν τοῖς ἐνθάδε.*—See Matt. Gr. Gr. §. 453. 4. and Hermann. ad Viger. p. 574. ed. Oxon.

78. *ποιοῦμαι.* "*Habeo. existimo.*" Musg.

Ib. *τὸ δρᾷν.* The infinitive with the article instead of the infinitive without the article. So infra vv. 266. 664. 1106. See Matt. Gr. Gr. §. 542.

79. *βίᾳ πολιτῶν.* See on Œd. C. 854.

80. *προὔχοιο.* Hesych. *προφασίζοιο.* So Eustath. ad Il. P. p. 1109. 37. Anglicè, *pretend.*

83. *ἐξόρθου.* *Erige,* i. e. *confirma.* Passive for active.—

84. *ἀλλ' οὖν προμηνύσῃς γε κ. τ. λ.* "Sic rectè edd. omnes, præter eas, quæ Triclinianam recensionem exhibent, in quibus legitur *προμηνύσεις.* Malè igitur hoc exemplo futuri pro imperativo positi utitur Matthiæ Gr. Gr. §. 511. 5." Elmsley ad Eurip. Med. v. 804. p. 205. The future would have been followed by *οὐδενὶ,* not by *μηδενὶ.* See v. 96. infra; (where Mr. E. proposes to read *πείσομαι γὰρ οὖν,* comparing Phil. 766. Eur. El. 290.) Compare Eur. Iph. T. 1220. *θαυμάσῃς μηδέν.* Tro. 458. *δακρύσῃς μηδέν.* Herc. F. 215. *δράσῃς μηδέν.* So, on the other hand, in N. T. Matt. v. 21. *Οὐ φονεύσεις,* *Do not kill.* See Matthiæ himself Gr. Gr. §. 516. 2.

86. *πολλὸν ἐχθίων* Vulgo. Bentley however asserts that *πολλὸν* is never used as an adverb by the Attic Writers. Porson ad Hec. 624. proposes *πλεῖον ἐχθίων,* a form of double comparative very common in the tragic writers. We read *μᾶλλον* with Dr. Parr. —See Maltby ad Morell. voc. *Καταυδάω.* So v. 1210 infra. *μᾶλλων ἆσσον.* Eurip. Hec. 381. *μᾶλλον εὐτυχέστερος.* Hippol. 487. *μᾶλλον ἀλγίων.* Æsch. Theb. 670. *μᾶλλον ἐνδικώτερος.* Suppl. 287. *μᾶλλον ἐμφερέστεραι.* The disputed form is repeatedly used by Homer; Thus: Il. Z. 479. *πατρὸς δ' ὅγε πολλὸν ἀμείνων.*

σιγῶσ', ἐὰν μὴ πᾶσι κηρύξῃς τάδε.
ΙΣ. θερμὴν ἐπὶ ψυχροῖσι καρδίαν ἔχεις.
ΑΝ. ἀλλ' οἶδ' ἀρέσκουσ', οἷς μάλισθ' ἁδεῖν με χρή.
ΙΣ. εἰ καὶ δυνήσει γ'· ἀλλ' ἀμηχάνων ἐρᾷς.
ΑΝ. οὐκοῦν, ὅταν δὴ μὴ σθένω, πεπαύσομαι.
ΙΣ. ἀρχὴν δὲ θηρᾶν οὐ πρέπει τἀμήχανα.
ΑΝ. εἰ ταῦτα λέξεις, ἐχθαρεῖ μὲν ἐξ ἐμοῦ,
ἐχθρὰ δὲ τῷ θανόντι προσκείσει δίκῃ.
ἀλλ' ἔα με καὶ τὴν ἐξ ἐμοῦ δυσβουλίαν
παθεῖν τὸ δεινὸν τοῦτο. πείσομαι γὰρ οὖν
τοσοῦτον οὐδὲν, ὥστε μὴ οὐ καλῶς θανεῖν.
ΙΣ. ἀλλ', εἰ δοκεῖ σοι, στεῖχε· τοῦτο δ' ἴσθ', ὅτι
ἄνους μὲν ἔρχει, τοῖς φίλοις δ' ὀρθῶς φίλη.

ΧΟΡΟΣ.

Ἀκτὶς ἀελίου, τὸ κάλ- στροφὴ α΄.
λιστον ἑπταπύλῳ φανὲν
Θήβᾳ τῶν πρότερον φάος,
ἐφάνθης ποτ', ὦ χρυσέας

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92. ἀρχὴν. Used adverbially; *omnino*, *prorsus*; Anglicè, *at all*. So Phil. 1239. Elect. 439. Aj. 92. The article however is rarely omitted.

93. Brunck retains the common reading, ἐχθρανεῖ. We read ἐχθαρεῖ. The form ἐχθραίνω is never used by the tragic writers. See Porson ad Med. 555. The other form occurs infra v. 128. Aj. 458. Ph. 59. Elec. 177. 1034. 1363.

96. πείσομαι γὰρ οὖν. So we read with Elmsley on Eurip. Med. 804. See on v. 84. supra. The vulgar reading is π- γὰρ οὐ. See on Œd. C. 985.

ἁμέρας βλέφαρον, Διρκαί-
ων ὑπὲρ ῥεέθρων μολοῦσα,
τὸν λεύκασπιν ἀπ' Ἀργόθεν
φῶτα βάντα πανσαγίᾳ,
φυγάδα πρόδρομον ὀξυτέρῳ
κινήσασα χαλινῷ,
ὃς ἐφ' ἁμετέρᾳ γᾷ Πολυνείκους
ἀρθεὶς νεικέων ἐξ ἀμφιλόγων,
ὀξέα κλάζων, αἰετὸς εἰς γᾶν
ὣς, ὑπερέπτα,
λευκῆς χιόνος πτέρυγι στεγανὸς
πολλῶν μεθ' ὅπλων,
ξύν θ' ἱπποκόμοις κορύθεσσι.
στὰς δ' ὑπὲρ μελάθρων, φονί- ἀντιστρ. α'.
αισιν ἀμφιχανὼν κύκλῳ

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104. *ἁμέρας βλέφαρον*, *Diei Oculus.* This form of expression is very common. So infra v. 879. *λαμπάδος ὄμμα.* Eurip. Phœn. 553. *νυκτὸς βλέφαρον.* Æsch. Sept. Theb. 386. *νυκτὸς ὀφθαλμὸς*, where Blomfield compares Eurip. Iph. T. 194. and Æsch. Pers. 434. and adds: "Tragicorum in his rebus grandiloquentiam ridet Aristoph. Nub. 284. *ὄμμα γὰρ αἰθέρος ἀκαμάτου σελαγεῖται Μαρμαρέαισιν ἐν αὐγαῖς*, quod monuit Valckenær Animadv. in Ammon. p. 76."

106. *λεύκασπιν φῶτα.* The Scholiast compares Eurip. Phœn. 1115. *λεύκασπιν εἰσορῶμεν Ἀργείων στρατόν·* and Brunck considers the expression as an enallage for the whole Argive army; which is probably true, although it may refer more particularly to Adrastus.—Instead of *ἐξ Ἀργόθεν*, Erfurdt supplies *ἀπ' Ἀργόθεν*, which agrees better with the Antistrophic verse.

113. *ὑπερέπτα* refers both to *ἐπὶ γᾷ* and *εἰς γᾶν.*

114. *λευκῆς χιόνος πτέρυγι*, *A snow-white wing.* See Matt. Gr. Gr. §. 314. Obs. 2.

117. *στὰς ὑπὲρ μελάθρων*, *supra ædes:* in the same sense as *supra caput esse;* Liv. lib. 3. c. 17. Sallust. B. C. c. 52.

λόγχαις ἑπτάπυλον στόμα,
ἔβα, πρίν ποθ' ἁμετέρων
αἱμάτων γένυσι πλησθῆ-
ναί τε, καὶ στεφάνωμα πύργων
πευκάενθ' Ἥφαιστον ἑλεῖν.
τοῖς ἀμφὶ νῶτ' ἐτάθη
πάταγος Ἄρεος, ἀντιπάλῳ
δυσχείρωμα δράκοντι.
Ζεὺς γὰρ μεγάλης γλώσσης κόμπους
ὑπερεχθαίρει· καί σφας ἐσιδὼν
πολλῷ ῥεύματι προσνισσομένους
χρυσοῦ, καναχῇ θ' ὑπεροπλίας,
παλτῷ ῥιπτεῖ πυρὶ, βαλβίδων
ἐπ' ἄκρων ἤδη

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119. *ἑπτάπυλον στόμα.* So Eurip. Phœn. 204. *ἑπτάστομον πύργωμα.*

125. *ἀντιπάλῳ δυσχείρωμα δράκοντι.* Musgrave agrees with the Scholiast in referring *δράκοντι* to the Thebans; Erfurdt and Bohtè suppose that the Argives are intended. The latter is certainly more consonant with the analogy of the language, and with the sense of the passage. If this be admitted, we may render the words thus: "*Difficultas ab hoste minimè superanda.*" This latter sense is also recognised by the Scholiast; and the force of the appellation is derived from the danger with which Polynices and the Argives threatened the Thebans. The same is said of Tydeus, and for the same reason, by Æschylus: Sept. Theb. v. 377.

127. Æsch. Pers. 835. *Ζεύς τοι κολαστὴς τῶν ὑπερκόπων ἄγαν Φρονημάτων ἔπεστιν.* Eurip. Heraclid. 388. *ἀλλὰ τῶν φρονημάτων Ὁ Ζεὺς κολαστὴς τῶν ἄγαν ὑπερφρόνων.*

130. *ὑπεροπλίας.* It is proved most satisfactorily by Dr. Maltby in his *Observations* appended to Morell's Prosody, c. 25. that those words, which in Ionic writers end in *ῑη*, in the Attic end in *ῐα.* Among the few exceptions is the word *ὑπεροπλία, Arrogantia,* which is found with the penult. long in Hom. Il. A. 205. and again in this place. We should recommend to the inquisitive student an attentive perusal of the whole chapter, which is replete with valuable information. See also Blomfield. Gloss. ad Æsch. Prom. 93. The vulgar reading is

'νίκην ὁρμῶντ' ἀλαλάξαι.
ἀντιτύπᾳ δ' ἐπὶ γᾷ πέσε ταντα λωθεὶς στροφὴ β'.
πυρφόρος, ὃς τότε μαινομένᾳ ξὺν ὁρμᾷ 135
βακχεύων ἐπέπνει
ῥιπαῖς ἐχθίστων ἀνέμων.
εἶχε δ' ἄλλᾳ τὰ μὲν ἄλλα, τὰ δ' ἐπ'
ἄλλοις ἐπενώμα στυφελίζων
μέγας Ἄρης δεξιόσειρος. 140
ἑπτὰ λοχαγοὶ γὰρ ἐφ' ἑπτὰ πύλαις
ταχθέντες ἴσοι πρὸς ἴσους, ἔλιπον
Ζηνὶ τροπαίῳ πάγχαλκα τέλη·
πλὴν τοῖν στυγεροῖν, ὣ πατρὸς ἑνὸς
μητρός τε μιᾶς φύντε, καθ' αὐτοῖν 145

χ' ὑπεροπλίαις, and the point is commonly placed after προσνισσομένους. We have adopted the emendation of Hermann.

133. ὁρμῶντ'. Singular for plural. The chorus suddenly changes from a *general* to a *particular* narration, as if suddenly reminded of the arrogant demeanour of Capaneus.

134. sqq. This passage should be compared with Eurip. Phœn. 1188. sqq. and Æsch. Sept. Theb. 428. sqq.

136. ἐπέπνει ῥιπαῖς ἐχθίστων ἀνέμων, *acerbissimo odii flatu* in nos *afflavit*, i. e. *sævit*. Unless Ἐπιπνέω is followed by an accusative, as in Eurip. Hipp. 563. δεινὰ ἐπιπνεῖ, an accusative is understood after it. Thus Æsch. Sept. Theb. 334. μαινόμενος ἐπιπνεῖ λαοδάμας μιαίνων εὐσέβειαν Ἄρης, *incendium*, scilicet, *inflando excitat*.

138. εἶχε δ' ἄλλα κ. τ. λ. Erfurdt reads the passage thus; εἶχε δ' ἄλλα τὰ μὲν,—ἄλλα δ' ἐπ' ἄλλοις ἐπ. στ. κ. τ. λ.—and compares two passages of Pindar where τὰ μὲν is followed by ἄλλα δὲ: Olymp. ii. 132. Nem. viii. 51. There is a corruption in the passage which it appears almost hopeless to remove; perhaps Erfurdt's conjecture is the best. Brunck's reading does not correspond with the Antistrophe. But we have not hazarded any alteration.

142. Cf. Eurip. Phœn. 762. ἴσους ἴσοισι πολεμίοισιν ἀντιθείς.—Apollodor. iii. p. 154. Ἐτεοκλῆς, καταστήσας ἡγεμόνας, ἴσους ἴσοις ἔταξε.

145. Καθ' αὐτοῖν. i. e. κατ' ἀλλήλοιν,

δικρατεῖς λόγχας στήσαντ', ἔχετον
κοινοῦ θανάτου μέρος ἄμφω.
ἀλλὰ γὰρ ἁ μεγαλώνυμος ἦλθε Νίκα ἀντιστρ. β.
τᾷ πολυαρμάτῳ ἀντιχαρεῖσα Θήβᾳ,
ἐκ μὲν δὴ πολέμων
τῶν νῦν θέσθαι λησμοσύναν,
θεῶν δὲ ναοὺς χοροῖς παννύ-
χοις πάντας ἐπέλθωμεν· ὁ Θήβας δ'
ἐλελίζων Βακχεῖος ἄρχοι.
ἀλλ' ὅδε γὰρ δὴ βασιλεὺς χώρας
τῆσδε Κρέων ὁ Μενοικέως νεοχμὸς
νεαραῖσι θεῶν ἐπὶ συντυχίαις
χωρεῖ, τινὰ δὴ μῆτιν ἐρέσσων,
ὅτι σύγκλητον τήνδε γερόντων
προὔθετο λέσχην,
κοινῷ κηρύγματι πέμψας.

So *αὐτοκτονοῦντε* for *ἀλληλοκτονοῦντε*, v. 56. supra. See Matt. Gr. Gr. §. 489. 3.

148. Ἀλλὰ γὰρ, here signifies the same as ἀλλ' ἐπεί. See on Œd. C. 797. The full point should therefore be removed after Θήβᾳ. So infra v. 392.

149. *ἀντιχαρεῖσα*, *invicem gratificans.* Schol. *ἀντὶ τοῦ, ἴσον αὐτῇ χαρεῖσα ὡς ἀντίθεος· ἢ ἀντὶ τῶν κακῶν χαρεῖσα.* "Cæterum observatione dignum est, altum esse de hac voce silentium, non solum in Lexico Sophocleo, et in Brunckii notis, verum etiam in omnibus Lexicis, uno excepto, quem mihi videre contigit." Maltby ad voc.

151. *θέσθαι* for *θώμεθα*; or *δεῖ* may be understood:—See Matt. Gr. Gr. §. 544. The whole passage may be thus rendered; "*post bellum igitur præsentia mala obliviscamur*, &c."

153. ὁ Θήβας Βακχεῖος, i. e. *Bacchus Thebis oriundus.*

154. *ἐλελίζων ἄρχοι.* Schneiderus in Lexic. Gr. "*lætum clamorem incipiat.*" But the verb *ἐλελίζω* is sometimes used to express lamentation. Eur. Phœn. 1320. *τάλαιν' ὡς ἐλελίζω.*

ΚΡΕΩΝ.

Ἄνδρες, τὰ μὲν δὴ πόλεος ἀσφαλῶς θεοὶ,
πολλῷ σάλῳ σείσαντες, ὤρθωσαν πάλιν·
ὑμᾶς δ' ἐγὼ πομποῖσιν ἐκ πάντων δίχα
ἔστειλ' ἱκέσθαι· τοῦτο μὲν, τὰ Λαΐου
σέβοντας εἰδὼς εὖ θρόνων ἀεὶ κράτη·
τοῦτ' αὖθις, ἡνίκ' Οἰδίπους ὤρθου πόλιν,
κἀπεὶ διώλετ', ἀμφὶ τοὺς κείνου τότε
παῖδας, μένοντας ἐμπέδοις φρονήμασιν.
ὅτ' οὖν ἐκεῖνοι πρὸς διπλῆς μοίρας μίαν
καθ' ἡμέραν ὤλοντο, παίσαντές τε καὶ
πληγέντες αὐτόχειρι σὺν μιάσματι,
ἐγὼ κράτη δὴ πάντα καὶ θρόνους ἔχω
γένους κατ' ἀγχιστεῖα τῶν ὀλωλότων.
ἀμήχανον δὲ παντὸς ἀνδρὸς ἐκμαθεῖν
ψυχήν τε καὶ φρόνημα καὶ γνώμην, πρὶν ἂν

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163. *πολλῷ σάλῳ σείσαντες.* Cf. Œd. T. 23. *πόλις γὰρ, ὥσπερ καὐτὸς εἰσορᾷς, ἄγαν Ἤδη σαλεύει.* Eurip. Rhes. 245. *ὅταν ἡ λυσάνιος ἐν πελάγει καὶ Σαλεύῃ πόλις.* Herodian. Lib. 5. 1. *ἐφ' ᾧ πᾶσα Ῥωμαίων ἐσάλευεν ἀρχή.* To these we may add the example adduced by Brunck from Plutarch *in Fabio*; *τὴν ἡγεμονίαν ὡς ἀληθῶς πολλῷ σαλῳ σεισθεῖσαν ὤρθωσε παλιν*

165. *ἔστειλ'.* See on Œd. T. 434.

175—190. These lines are cited by Demosthenes *de falsa Legatione*, §. 70.

176. *πρὶν ἂν φανῇ.* We cannot do better than refer the student to an excellent and learned note of Mr. Elmsley ad Med. 215..6. p. 119. on the use of *πρὶν* with the optative and subjunctive moods, which never occurs in the tragedians, unless a negation is expressed or understood in the first member. In this passage *ἀμήχανον ἐκμαθεῖν* evidently implies such negation, being equivalent to *οὐκ ἂν ἐκμάθοις*, as in Trach. 2.

ἀρχαῖς τε καὶ νόμοισιν ἐντριβὴς φανῇ.
ἐμοὶ γὰρ, ὅστις πᾶσαν εὐθύνων πόλιν
μὴ τῶν ἀρίστων ἅπτεται βουλευμάτων,
ἀλλ' ἐκ φόβου του γλῶσσαν ἐγκλείσας ἔχει,
κάκιστος εἶναι νῦν τε καὶ πάλαι δοκεῖ·
καὶ μείζον' ὅστις ἀντὶ τῆς αὑτοῦ πάτρας
φίλον νομίζει, τοῦτον οὐδαμοῦ λέγω.
ἐγὼ γὰρ, ἴστω Ζεὺς ὁ πάνθ' ὁρῶν ἀεὶ,
οὔτ' ἂν σιωπήσαιμι τὴν ἄτην ὁρῶν
στείχουσαν ἀστοῖς ἀντὶ τῆς σωτηρίας,
οὔτ' ἂν φίλον ποτ' ἄνδρα δυσμενῆ χθονὸς
θείμην ἐμαυτῷ, τοῦτο γιγνώσκων, ὅτι
ἥδ' ἐστὶν ἡ σώζουσα, καὶ ταύτης ἔπι
πλέοντες ὀρθῆς, τοὺς φίλους ποιούμεθα.
τοιοῖσδ' ἐγὼ νόμοισι τήνδ' αὔξω πόλιν·
καὶ νῦν ἀδελφὰ τῶνδε κηρύξας ἔχω
ἀστοῖσι, παίδων τῶν ἀπ' Οἰδίπου πέρι.
'Ετεοκλέα μὲν, ὃς πόλεως ὑπερμαχῶν
ὄλωλε τῆσδε, πάντ' ἀριστεύσας δορὶ,

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182. *μείζον' ἀντὶ τῆς α. π.* It is very usual with the tragic writers, to place the preposition *ἀντὶ* before the genitive, which follows a comparative. Trach. 577. *στέρξει γυναῖκα κεῖνος ἀντὶ σοῦ πλέον.* Arist. Vesp. 210. *ἤ μοι κρεῖττον ἦν τηρεῖν Σκιώνην ἀντὶ τούτου τοῦ πατρός.* See Matt. Gr. Gr. §. 450. obs. 1.

184. Ζεὺς ὁ πάνθ' ὁρῶν. So Elect. 17 Hesiod. Op. et D. 267.

190. *τοὺς φίλους ποιούμεθα.* We confess that these words surpass our comprehension. Erfurdt renders them; "*comparamus nobis eos amicos, quos nobis comparamus,*" which, though an evident truism, does not seem to throw much light upon the passage. Perhaps Bohtè is nearer the truth, who reads οὓς for *τοὺς*, so that the sense will be;—*that our country preserves both ourselves and our friends.*

τάφῳ τε κρύψαι, καὶ τὰ πάντ' ἐφαγνίσαι,
ἃ τοῖς ἀρίστοις ἔρχεται κάτω νεκροῖς.
τὸν δ' αὖ ξύναιμον τοῦδε, Πολυνείκην λέγω,
ὃς γῆν πατρῴαν καὶ θεοὺς τοὺς ἐγγενεῖς,
φυγὰς κατελθὼν, ἠθέλησε μὲν πυρὶ
πρῆσαι κατάκρας, ἠθέλησε δ' αἵματος
κοινοῦ πάσασθαι, τοὺς δὲ δουλώσας ἄγειν,
τοῦτον πόλει τῇδ' ἐκκεκήρυκται τάφῳ
μήτε κτερίζειν, μήτε κωκῦσαί τινα,
ἐᾶν δ' ἄθαπτον, καὶ πρὸς οἰωνῶν δέμας
καὶ πρὸς κυνῶν ἐδεστὸν, αἰκιστόν τ' ἰδεῖν.
τοιόνδ' ἐμὸν φρόνημα. κοὔποτ' ἐξ ἐμοῦ
τιμὴν προέξουσ' οἱ κακοὶ τῶν ἐνδίκων.
ἀλλ' ὅστις εὔνους τῇδε τῇ πόλει, θανὼν

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196. *καὶ τὰ πάντ' ἐφαγνίσαι.* Probably this may be the correct reading; but the passage has greatly puzzled the commentators. Toup comparing v. 255. infra, would read *καὶ τὰ πάντα γ' ἀφανίσαι,* which Porson (App. ad Toup. emend.), decidedly rejects. Canter, Scaliger, and others propose *ἀφαγνίσαι* which derives some support from Eurip. Alcest. 1165. *οὔπω θέμις σοὶ τῆσδε προσφωνημάτων Κλύειν, πρὶν ἂν θεοῖσι τοῖσι νερτέροις Ἀφαγνίσηται.* Suidas: *Ἀφαγνίσαι. καθιερῶσαι.*

197. *ἔρχεται κάτω.* It was believed that the libations which were made upon the tombs of the departed proceeded under the earth, and entered the regions of the dead. Thus Æsch. Pers. 630. *σύ τε πέμπε χοὰς θαλάμους ὑπὸ γῆς.*

199. *ὃς γῆν πατρῴαν κ. τ. λ.* Nearly the same line occurs Æsch. Sept. Th. 579. *θεοὺς ἐγγενεῖς, qui jura affinitatis tuentur.* Plato calls them *ὁμόγνιοι θεοί.* So Œd. Col. 1333. Of the same class was *Ζεὺς Ξύναιμος,* v. 658. infra. See Musgr. ad Elect. v. 430.

203. Read *ἐκκεκήρυκται·* Vulgo *ἐκκεκηρύχθαι.*

206. *αἰκιστόν τ' ἰδεῖν.* This reading is right, but Brunck's construction is wrong.—The order evidently is: *ἐᾶν δέμας ἄθαπτον καὶ ἐδεστὸν πρὸς οἰωνῶν καὶ πρὸς κυνῶν, αἰκιστόν τ' ἰδεῖν.*

207. Vulgo *ἔκ γ' ἐμοῦ.* Read *ἐξ ἐμοῦ.* See Monk ad Eur. Hipp. v. 1107.

καὶ ζῶν ὁμοίως ἐξ ἐμοῦ τιμήσεται.
ΧΟ. σοὶ ταῦτ᾽ ἀρέσκει, παῖ Μενοικέως Κρέον,
τὸν τῇδε δύσνουν, καὶ τὸν εὐμενῆ πόλει.
νόμῳ δὲ χρῆσθαι παντί τοῦτ᾽ ἔνεστί σοι,
καὶ τῶν θανόντων, χὠπόσοι ζῶμεν, πέρι.
ΚΡ. ὡς ἂν σκοποὶ νῦν ἦτε τῶν εἰρημένων.
ΧΟ. νεωτέρῳ τῳ τοῦτο βαστάζειν πρόθες.
ΚΡ. ἀλλ᾽ εἴσ᾽ ἕτοιμοι τοῦ νεκροῦ γ᾽ ἐπίσκοποι.
ΧΟ. τί δῆτ᾽ ἂν ἄλλο τοῦτ᾽ ἐπεντέλλοις ἔτι;
ΚΡ. τὸ μὴ ᾽πιχωρεῖν τοῖς ἀπιστοῦσιν τάδε.
ΧΟ. οὐκ ἔστιν οὕτω μῶρος, ὃς θανεῖν ἐρᾷ.
ΚΡ. καὶ μὴν ὁ μισθός γ᾽ οὗτος. ἀλλ᾽ ὑπ᾽ ἐλπίδων
ἄνδρας τὸ κέρδος πολλάκις διώλεσεν.

ΦΥΛΑΞ.

ἄναξ, ἐρῶ μὲν οὐχ ὅπως τάχους ὕπο
δύσπνους ἱκάνω κοῦφον ἐξάρας πόδα.
πολλὰς γὰρ ἔσχον φροντίδων ἐπιστάσεις,

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212. τὸν τῇδε δύσνουν—i. e. *concerning*, or *with regard to* this Polynices. The substantive, containing the leading idea of a proposition, is frequently placed unconnectedly, particularly in the beginning of a sentence. Œd. T. 717. Elect. 1071. Hom. Od. A. 275. See Matt. Gr. Gr. §. 426. 2.

213. For πού τ᾽, Erfurdt properly reads τοῦτ᾽, which is frequently redundant: as in v. 706. infra.

218. Vulgo ἄλλο τοῦδ᾽.—τοῦτ᾽ is the proper reading. The tragic writers never used ἄλλος with a genitive. See Porson ad Toup. p. 486.

221. καὶ μὴν γ᾽. *And yet*. Hesych. καὶ μήν. καὶ ἔτι. See Blomf. Gloss. ad Æsch. Prom. v. 1018.

ὁδοῖς κυκλῶν ἐμαυτὸν εἰς ἀναστροφήν.
ψυχὴ γὰρ ηὔδα πολλά μοι μυθουμένη·
Τάλας, τί χωρεῖς, οἷ μολὼν δώσεις δίκην;
τλήμων, μενεῖς αὖ; κεἰ τάδ' εἴσεται Κρέων
ἄλλου παρ' ἀνδρὸς, πῶς σὺ δῆτ' οὐκ ἀλγυνεῖ;—
τοιαῦθ' ἑλίσσων ἤνυτον σχολῇ βραδύς.
χοὔτως ὁδὸς βραχεῖα γίγνεται μακρά.
τέλος γε μέν τοι δεῦρ' ἐνίκησεν μολεῖν
σοί· κεἰ τὸ μηδὲν ἐξερῶ, φράσω δ' ὅμως.
τῆς ἐλπίδος γὰρ ἔρχομαι δεδραγμένος,
τὸ μὴ παθεῖν ἂν ἄλλο πλὴν τὸ μόρσιμον.
ΚΡ. τί δ' ἔστιν, ἀνθ' οὗ τήνδ' ἔχεις ἀθυμίαν;
ΦΥ. φράσαι θέλω σοι πρῶτα τἀμαυτοῦ. τὸ γὰρ
πρᾶγμ' οὔτ' ἔδρασ', οὔτ' εἶδον ὅστις ἦν ὁ δρῶν·
οὐδ' ἂν δικαίως εἰς κακὸν πέσοιμί τι.
ΚΡ. εὖ γε στοχάζει, κἀποφράγνυσαι κύκλῳ
τὸ πρᾶγμα. δηλοῖς δ' ὥς τι σημανῶν νέον.

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231. *ἤνυτον.* from *ἀνύτω*, *advenio*, *viam conficio.* Infra v. 805. Trach. 319. In the end of the line Erfurdt adopts the reading mentioned by the Scholiast, *ταχύς*; i. e. "*although* quick, I have come slowly." There appears to be no reason for the change.

234. *σοί. κεἰ τὸ μηδὲν*—The word *σοί*, according to Brunck's pointing, is excessively tame. We should place a comma after *μολεῖν*, and read the line thus; *σοί, κεἰ τὸ μηδὲν ἐξερῶ, φράσων ὅμως.* Verbs of motion are regularly accompanied by participles future in order to express their object. Thus Eurip. Phœn. 718. *Ἃ δ' ἱκτόδων μάλιστα, ταῦθ' ἥκω φράσων.* Herod. i. 194. *ἔρχομαι φράσων.* See Matt. Gr. Gr. §. 556. 7. *μηδὲν.* i. e. *μηδὲν τερπνόν.* "Although I can tell you nothing agreeable."

241. *εὖ γε στοχάζῃ* Brunck. Read *εὖ γε στοχάζει.* The words refer to the last line, thus: *bene quidem conjicis, te non malo dignum esse.*

ΦΥ. τὰ δεινὰ γάρ τοι προστίθησ' ὄκνον πολύν.
ΚΡ. οὔκουν ἐρεῖς ποτ', εἶτ' ἀπαλλαχθεὶς ἄπει;
ΦΥ. καὶ δὴ λέγω σοι. τὸν νεκρόν τις ἀρτίως
θάψας βέβηκε, κἀπὶ χρωτὶ διψίαν
κόνιν παλύνας, κἀφαγιστεύσας ἃ χρή.
ΚΡ. τί φῄς; τίς ἀνδρῶν ἦν ὁ τολμήσας τάδε;
ΦΥ. οὐκ οἶδ'· ἐκεῖ γὰρ οὔτε του γενῇδος ἦν
πλῆγμ', οὐ δικέλλης ἐκβολή· στύφλος δὲ γῆ,
καὶ χέρσος ἀῤῥὼξ, οὐδ' ἐπημαξευμένη
τροχοῖσιν, ἀλλ' ἄσημος οὑργάτης τις ἦν.
ὅπως δ' ὁ πρῶτος ἡμὶν ἡμεροσκόπος
δείκνυσι, πᾶσι θαῦμα δυσχερὲς παρῆν.
ὁ μὲν γὰρ ἠφάνιστο, τυμβήρης μὲν οὔ·
λεπτὴ δ', ἄγος φεύγοντος ὣς, ἐπῆν κόνις·
σημεῖα δ' οὔτε θηρὸς, οὔτε του κυνῶν
ἐλθόντος, οὐ σπάσαντος ἐξεφαίνετο.
λόγοι δ' ἐν ἀλλήλοισιν ἐῤῥόθουν κακοὶ,
φύλαξ ἐλέγχων φύλακα· κἂν ἐγίγνετο
πληγὴ τελευτῶσ'· οὐδ' ὁ κωλύσων παρῆν.

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249. *γενῇδος πλῆγμα—the stroke of a mattock*, as distinguished from *δικέλλη, a spade*. v. 250.

250, 1. γῆ—χέρσος. Pleonasms of this kind are not unfrequent. See Porson ad Eurip. Phœn. 22. Hesych. χέρσος· ἡ ἔρημος γῆ καὶ τραχεῖα.

256. ἄγος, *piaculum*. infra v. 775. Œd. T. 1426. Ælian. V. H. lib. v. c. 14. Νόμος καὶ οὗτος Ἀττικός· ὃς ἂν ἀτάφῳ περιτύχῃ σώματι ἀνθρώπου, πάντως ἐπιβάλλειν αὐτῷ γῆν. Comp. Hor. Carm. i. 28. 23. et sq. Virg. Æn. 6. v. 346. Lucan. Phars. viii. 751.

260. φύλαξ ἐλέγχων φύλακα. The nominative absolute. To Brunck's examples add, infra v. 413. Œd. T. 60. 101. Œd. C. 380. 1120. Eurip. Phœn. 290. Androm. 669. Bacch. 1130. Iph. T. 947. 964.

εἷς γάρ τις ἦν ἕκαστος οὑξειργασμένος,
κοὐδεὶς ἐναργής, ἀλλ' ἔφευγε μὴ εἰδέναι.
ἦμεν δ' ἕτοιμοι καὶ μύδρους αἴρειν χεροῖν,
καὶ πῦρ διέρπειν, καὶ θεοὺς ὁρκωμοτεῖν,
τὸ μήτε δρᾶσαι, μήτε τῳ ξυνειδέναι
τὸ πρᾶγμα βουλεύσαντι, μήτ' εἰργασμένῳ.
τέλος δ', ὅτ' οὐδὲν ἦν ἐρευνῶσιν πλέον,
λέγει τις εἷς, ὃς πάντας εἰς πέδον κάρα
νεῦσαι φόβῳ προὔτρεψεν· οὐ γὰρ εἴχομεν
οὔτ' ἀντιφωνεῖν, οὔθ' ὅπως δρῶντες καλῶς
πράξαιμεν. ἦν δ' ὁ μῦθος, ὡς ἀνοιστέον
σοὶ τοὔργον εἴη τοῦτο, κοὐχὶ κρυπτέον.
καὶ ταῦτ' ἐνίκα, κἀμὲ τὸν δυσδαίμονα
πάλος καθαιρεῖ τοῦτο τἀγαθὸν λαβεῖν.
πάρειμι δ' ἄκων οὐχ ἑκοῦσιν, οἶδ' ὅτι.
στέργει γὰρ οὐδεὶς ἄγγελον κακῶν ἐπῶν.

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263. Vulgo *τὸ μὴ εἰδέναι.* Erfurdt properly erases *τὸ* before *μὴ εἰδέναι.* The same Crasis occurs v. 33. supra. See Monk. ad Eur. Hipp. 1331. Blomf. ad Æsch. Theb. 193.

264. *μύδρους αἴρειν χ.* It was usual in using an oath, to add some imprecation for the satisfaction of the person by whom the oath was required. See Eurip. Med. 752. And on a similar principle, persons, charged with any crime, cleared themselves from the imputation by creeping on their hands through the fire, or holding in their hands a red-hot iron. Compare Virg. Æn. XI. 787. *medios freti pietate per ignem Cultores multa premimus vestigia pruna.* Analogous to this was the *Trial by Ordeal,* which prevailed during the middle ages.

268. *ὅτ' οὐδὲν ἦν ἐρευνῶσιν πλέον· As we made nothing out of our inquiries.* See Matt. Gr. Gr. §. 384.

272. *ἀνοιστέον.* So Eurip. Phœn. 1746. *Σφιγγὸς ἀναφέρεις ὄνειδος;*

277. *στέργει γὰρ κ. τ. λ.* Compare Æsch. Pers. 258. *ὤμοι, κακὸν μὲν πρῶτον ἀγγέλλειν κακά.*

ΧΟ. ἄναξ, ἐμοί τοι, μή τι καὶ θεήλατον
τοὔργον τόδ', ἡ ξύννοια βουλεύει πάλαι.
ΚΡ. παῦσαι, πρὶν ὀργῆς κἀμὲ μεστῶσαι λέγων, 280
μὴ 'φευρεθῇς ἄνους τε καὶ γέρων ἅμα.
λέγεις γὰρ οὐκ ἀνεκτὰ, δαίμονας λέγων
πρόνοιαν ἴσχειν τοῦδε τοῦ νεκροῦ πέρι.
πότερον ὑπερτιμῶντες ὡς εὐεργέτην
ἔκρυπτον αὐτὸν, ὅστις ἀμφικίονας 285
ναοὺς πυρώσων ἦλθε κἀναθήματα,
καὶ γῆν ἐκείνων, καὶ νόμους διασκεδῶν;
ἦ τοὺς κακοὺς τιμῶντας εἰσορᾷς θεούς;
οὐκ ἔστιν. ἀλλὰ ταῦτα καὶ πάλαι πόλεως
ἄνδρες μόλις φέροντες ἐῤῥόθουν ἐμοὶ, 290
κρυφῇ κάρα σείοντες· οὐδ' ὑπὸ ζυγῷ
λόφον δικαίως εἶχον, ὡς στέργειν ἐμὲ.
ἐκ τῶνδε τούτους ἐξεπίσταμαι καλῶς
παρηγμένους μισθοῖσιν εἰργάσθαι τάδε.
οὐδὲν γὰρ ἀνθρώποισιν, οἷον ἄργυρος, 295

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278. μὴ for εἰ, ἦ, *whether*. Eurip. Herac. 482. κἀμαυτῆς πέρι θέλω πυθέσθαι, μὴ 'πὶ τοῖς πάλαι κακοῖς Προσκείμενόν τι πῆμα σὴν δάκνει φρένα. So infra vv. 632. 1253. Phil. 30.

280. λέγων is not to be referred to παῦσαι, as in Brunck's note, but to be construed before μεστῶσαι.—When participles or adjectives are joined with an infinitive mood, it is usual to find them in the same case, as the noun or pronoun, to which they refer.

281. Œd. C. 930. καί σ' ὁ πληθύων χρόνος Γέρονθ' ὁμοῦ τίθησι καὶ τοῦ νοῦ κενόν.

288. Vulgo ἢ. Schaefer properly corrects into ἦ, in reference to πότερον in v. 284.

293. τούτους. *The sentinels.*

295. sq. οὐδὲν γὰρ κ. τ. λ. Compare Virg. Æn. III. 56. *Quid non mortalia*

κακὸν νόμισμ' ἔβλαστε. τοῦτο καὶ πόλεις
πορθεῖ, τόδ' ἄνδρας ἐξανίστησιν δόμων·
τόδ' ἐκδιδάσκει καὶ παραλλάσσει φρένας
χρηστὰς πρὸς αἰσχρὰ πράγμαθ' ἵστασθαι βροτῶν·
πανουργίας δ' ἔδειξεν ἀνθρώποις ἔχειν, 300
καὶ παντὸς ἔργου δυσσέβειαν εἰδέναι.
ὅσοι δὲ μισθαρνοῦντες ἤνυσαν τάδε,
χρόνῳ ποτ' ἐξέπραξαν ὡς δοῦναι δίκην.
ἀλλ' εἴπερ ἴσχει Ζεὺς ἔτ' ἐξ ἐμοῦ σέβας,
εὖ τοῦτ' ἐπίστασ', ὅρκιος δέ σοι λέγω, 305
εἰ μὴ τὸν αὐτόχειρα τοῦδε τοῦ τάφου
εὑρόντες ἐκφανεῖτ' ἐς ὀφθαλμοὺς ἐμούς,
οὐχ ὑμὶν Ἅιδης μοῦνος ἀρκέσει, πρὶν ἂν
ζῶντες κρεμαστοὶ τήνδε δηλώσηθ' ὕβριν,
ἵν' εἰδότες τὸ κέρδος ἔνθεν οἰστέον, 310
τὸ λοιπὸν ἁρπάζητε, καὶ μάθηθ', ὅτι
οὐκ ἐξ ἅπαντος δεῖ τὸ κερδαίνειν φιλεῖν.
ἐκ τῶν γὰρ αἰσχρῶν λημμάτων τοὺς πλείονας

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pectora cogis Auri sacra fames? Hor. Carm. III. 16. 9. *Concidit auguris Argivi domus, ob lucrum Demersa exitio.*

299. ἵστασθαι. *To yield, to give way.* Thucyd. vi. 34. τῶν δὲ ἀνθρώπων πρὸς τὰ λεγόμενα αἱ γνῶμαι ἵστανται.

308. οὐκ ὑμὶν Ἅιδης—The Scholiast compares Hom. Il. B. 392. οὔ οἱ ἔπειτα Ἄρκιον ἐσσεῖται φυγέειν κύνας ἠδ' οἰωνούς. Comp. also Shakspeare, Macbeth, Act. V. sc. 5. *Upon the next tree shalt thou hang alive, Till famine cling thee.*

311. Vulgo ἁρπάξητε. Read ἁρπάζητε. The common reading is not the Attic, but the Doric form; of which the instances in the tragic writers are very rare.

313. τοὺς πλείονας. The article is seldom used in comparisons before the particle ἤ. Erfurdt compares Œd. C. 795. ἐν δὲ τῷ λέγειν Κάκ' ἂν λάβοις τὰ πλείον' ἢ σωτήρια.

ἀτωμένους ἴδοις ἂν ἢ σεσωσμένους.
ΦΥ. εἰπεῖν τι δώσεις, ἢ στραφεὶς οὕτως ἴω;
ΚΡ. οὐκ αἶσθα καὶ νῦν ὡς ἀνιαρῶς λέγεις;
ΦΥ. ἐν τοῖσιν ὠσὶν, ἢ 'πὶ τῇ ψυχῇ δάκνει;
ΚΡ. τί δὲ ῥυθμίζεις τὴν ἐμὴν λύπην ὅπου;
ΦΥ. ὁ δρῶν σ' ἀνιᾷ τὰς φρένας, τὰ δ' ὦτ' ἐγώ.
ΚΡ. οἴμ', ὡς λάλημα δῆλον ἐκπεφυκὸς εἶ.
ΦΥ. οὔκουν τόδ' ἔργον εἰμὶ ποιήσας ποτέ.
ΚΡ. καὶ ταῦτ' ἐπ' ἀργύρῳ γε τὴν ψυχὴν προδούς.
ΦΥ. φεῦ.
ἦ δεινὸν, ᾧ δοκεῖ γε, καὶ ψευδῆ δοκεῖν.
ΚΡ. κόμψευε νῦν τὴν δόξαν· εἰ δὲ ταῦτα μὴ
φανεῖτέ μοι τοὺς δρῶντας, ἐξερεῖθ', ὅτι
τὰ δειλὰ κέρδη πημονὰς ἐργάζεται.
ΦΥ. ἀλλ' εὑρεθείη μὲν μάλιστ'· ἐὰν δέ τοι
ληφθῇ τε καὶ μὴ, (τοῦτο γὰρ τύχη κρινεῖ)

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318. *τί δὲ ῥυθμίζεις.* See on Œd. T. 347.

319. *ἀνιᾷ.* "Verbum *ἀνιάω* vel *ἀνιάζω* apud epicos poetas secundam plerumque producit, ut in Soph. Ant. 319.—Semper, nisi fallor, secunda in *ἀνιαρὸς* ab Euripide et Aristophane corripitur, producitur a Sophocle Ant. 316." Person ad Eur. Phœn. v. 1334.

320. *λάλημα* for *λάλος*, *A preter, a babbler.* So in Phil. 622. Ulysses, and in Elect. 301. Ægisthus, are called, *ἡ πᾶσα βλάβη.* We have similar examples of the *Rem pro personâ* infra vv. 650. 756. Ajax. 381. Eurip. Orest. 924. Androm. 446. 639. Cicero *de Oratore* III. 42. *Quo item in genere et virtutes et vitia pro ipsis, in quibus illa sunt, appellantur.*

21. *οὔκουν τόδ' ἔργον εἰμὶ ποιήσας ποτέ.* So Brunck. Erfurdt reads, *οὔκουν τό γ' ἔργον τοῦτο ποιήσας ἐγώ.* We should certainly prefer the correction proposed by Hermann.; *οὔκουν ποτ' ἔργον τοῦθ' ὁ ποιήσας ἐγώ.*

328. *καὶ* for *ἐάν τε.* "Whether he shall be taken, or not." See Matt. Gr. Gr. §. 608. 5.

οὐκ ἔσθ' ὅπως ὄψει σὺ δεῦρ' ἐλθόντα με.
καὶ νῦν γὰρ ἐκτὸς ἐλπίδος γνώμης τ' ἐμῆς
σωθεὶς, ὀφείλω τοῖς θεοῖς πολλὴν χάριν.

ΧΟΡΟΣ.

Πολλὰ τὰ δεινὰ, κοὐδὲν ἀν- στροφὴ α΄.
θρώπου δεινότερον πέλει.
τοῦτο καὶ πολιοῦ πέραν
πόντου χειμερίῳ νότῳ
χωρεῖ, περιβρυχίοισι
περῶν ἐπ' οἴδμασι·
θεῶν τε τὰν ὑπερτάταν, Γᾶν
ἄφθιτον, ἀκαμάταν
ἀποτρύεται, ἰλλομένων ἀρότρων
ἔτος εἰς ἔτος, ἱππείῳ
γένει πολεύων.
κουφονόων τε φῦλον ὀρ- ἀντιστρ. α΄.
νίθων ἀμφιβαλὼν ἄγει,
θηρίων τ' ἀγρίων ἔθνη,
πόντου τ' ἐναλίαν φύσιν
σπείραισι δικτυοκλώστοις,
ἀριφραδὴς ἀνήρ·

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332. *δεινὰ, expert, skilful.*

334. *τοῦτο*, i. e. *κατὰ τοῦτο*.

348. *περιφραδὴς*, Vulgo. The proper reading ἀριφραδὴς is preserved by Eustathius, p. 135. 24. *ὅθεν σύνθετον ὁ παρὰ Σοφοκλεῖ ἀριφραδὴς ἀνήρ*. The passage

κρατεῖ δὲ μηχαναῖς ἀγραύλου
  θηρὸς ὀρεσσιβάτα,
λασιαύχενά θ' ἵππον ὑπάξεται ἀμ-
  φίλοφον ζυγὸν, οὔρειόν τ'
    ἀδμῆτα ταῦρον.

καὶ φθέγμα, καὶ ἀνεμόεν — στροφὴ β'.
φρόνημα, καὶ ἀστυνόμους
ὀργὰς ἐδιδάξατο, καὶ
δυσαύλων πάγων αἴθρια
καὶ δύσομβρα φεύγειν βέλη.
παντοπόρος, ἄπορος
ἐπ' οὐδὲν ἔρχεται
τὸ μέλλον· 'Αΐδα μόνον
φεῦξιν οὐκ ἐπάξεται·
νόσων δ' ἀμηχάνων φυγὰς
  ξυμπέφρασται.

σοφόν τι τὸ μηχανόεν — ἀντιστρ. β'.
τέχνας ὑπὲρ ἐλπίδ' ἔχων

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is cited by Brunck in the Lex. Sophocl. but without any reference.

351. *ὑπάξεται*. The future is here used in the sense of "to be wont:" a signification which is common to most other tenses. Thus *κρατεῖ*, v. 349. *ἐδιδάξατο*, v. 356. See Matt. Gr. Gr. §. 503.

354. *ἠνεμόεν*, Vulgo. "Lege *ἀνεμόεν* ex Aldinâ." Pors. Advers. p. 170.

355. *ἀστυνόμους ὀργὰς*, *Civiles mores, civilia instituta.* So Ajax. v. 639. *οὐκ ἔτι συντρόφοις ὀργαῖς ἔμπεδος.*

357. *δυσαύλων πάγων αἴθρια.* To complete the verse, which is evidently defective, Erfurdt reads with some probability, *δυσαύλων ἴδρις πάγων αἰθρίων.* The observation of the Scholiast, *εὐαίσθητός ἐστι καὶ οἰκοδομημάτων*, renders it probable that some such word should be supplied. *δυσαύλων πάγων βέλη*, *the severity of inhospitable frost.*

ποτὲ μὲν κακὸν, ἄλλοτ' ἐπ' ἐσθ-
λὸν ἕρπει· νόμους γὰρ αἴρων
χθονὸς, θεῶν τ' ἔνορκον δίκαν,
ὑψίπολις· ἄπολις δ',
ὅτῳ τὸ μὴ καλὸν
ξύνεστι, τόλμας χάριν.
μήτ' ἐμοὶ παρέστιος
γένοιτο, μήτ' ἴσον φρονῶν,
ὃς τάδ' ἔρδει.
εἰς δαιμόνιον τέρας ἀμφινοῶ
τόδε. πῶς εἰδὼς ἀντιλογήσω
τήνδ' οὐκ εἶναι παῖδ' Ἀντιγόνην;
ὦ δύστηνος, καὶ δυστήνου
πατρὸς Οἰδιπόδα, τί ποτ'; οὐ δή που
σέ γ' ἀπιστοῦσαν
τοῖς βασιλείοισιν ἄγουσι νόμοις,
καὶ ἐν ἀφροσύνῃ καθελόντες;

ΦΥ. Ἥδ' ἔστ' ἐκείνη τοὔργον ἡ 'ξειργασμένη.
τήνδ' εἵλομεν θάπτουσαν. ἀλλὰ ποῦ Κρέων;

ΧΟ. ὅδ' ἐκ δόμων ἄψορρος εἰς δέον περᾷ.

ΚΡ. τί δ' ἔστι; ποία ξύμμετρος προὔβη τύχῃ;

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368. παρείρων, Vulgo. Read with Schaefer, νόμους γὰρ αἴρων. i. e. observing, respecting the laws. αἴρειν, ὑψοῦν, μεγαλύνειν. Gloss. ad Arist. Ran. 378.

384. ἥδ' ἔστ' ἐκείνη. "Ita olim correxerat Porsonus." Advers. Editt. p. 170.

387. ποία ξύμμετρος προὔβη τύχῃ; Elmsley ad Eur. Heracl. 461. tacitly reads

ΦΥ. ἄναξ, βροτοῖσιν οὐδέν ἐστ' ἀπώμοτον.
ψεύδει γὰρ ἡ 'πίνοια τὴν γνώμην· ἐπεὶ
σχολῇ γ' ἂν ἥξειν δεῦρ' ἂν ἐξηύχουν ἐγὼ, 390
ταῖς σαῖς ἀπειλαῖς, αἷς ἐχειμάσθην τότε.
ἀλλ', ἡ γὰρ ἐκτὸς καὶ παρ' ἐλπίδας χαρὰ
ἔοικεν ἄλλῃ μῆκος οὐδὲν ἡδονῇ,
ἥκω, δι' ὅρκων καίπερ ὢν ἀπώμοτος,
κόρην ἄγων τήνδ', ἣ καθευρέθη τάφον 395
κοσμοῦσα. κλῆρος ἐνθάδ' οὐκ ἐπάλλετο.
ἀλλ' ἔστ' ἐμὸν θοὔρμαιον, οὐκ ἄλλου τόδε.
καὶ νῦν, ἄναξ, τήνδ' αὐτὸς, ὡς θέλεις, λαβὼν,
καὶ κρῖνε, κἀξέλεγχ'· ἐγὼ δ' ἐλεύθερος
δίκαιός εἰμι τῶνδ' ἀπηλλάχθαι κακῶν. 400
ΚΡ. ἄγεις δὲ τήνδε τῷ τρόπῳ; πόθεν λαβών;

ποίᾳ ξύμμετρος προὔβην τύχῃ; which is probably the true reading. At all events, it is fully sanctioned by the preceding line; and it appears to have been the reading of the Scholiast. The same correction has also been proposed by Reisigius.

389. *ψεύδει, contradicts, reverses.* See the Lexicon. For the sentiment compare Eur. Hipp. 438. *αἱ δεύτεραί πως φροντίδες σοφώτεραι.* Supp. 1082, *ἀλλ' ἐν δόμοις μὲν ἤν τι μὴ καλῶς ἔχῃ, Γνώμαισιν ὑστέραισιν ἐξορθούμεθα.* So Cic. Philip. xii. 2. *posteriores cogitationes, ut aiunt, sapientiores solent esse.*

390. *σχολῇ ποτ'*, Vulg. Read with Erfurdt *σχολῇ γ' ἄν.* Suidas, *σχολῇ γ' ἄν, ἀντὶ τοῦ, οὐδ' ὅλως, βραδέως, οὐδαμῶς. Σοφοκλῆς·* (Œd. T. 433.) where however the common reading retained by Brunck, is, *ἐπεὶ σχολῇ σ' ἂν οἴκους τοὺς ἐμοὺς ἐστειλάμην.* Elmsley ad loc. very appositely compares Shakspeare, Tit. And. A. I. Sc. 2. *I'll trust by leisure him that mocks me once.*

391. *ταῖς σαῖς ἀπ.* i. e. *διὰ τῶν σῶν ἀπειλῶν.* We have the same construction infra v. 691. *λόγοις τοιούτοις οἷς σὺ μὴ τέρψει κλύων.* So Œd. C. 1280. Eur. Hip. 969. So in N. T. Acts x. 29. *τίνι λόγῳ μετεπέμψασθέ με*; 1 Cor. xv. 2. *τίνι λόγῳ εὐηγγελισάμην ὑμῖν*;

393. *μῆκος* for *μέγεθος.* Subaud. *κατά.* So v. 446. infra.

Ib. *οὐδὲν* for *οὐδαμῶς.*

ΦΥ. αὕτη τὸν ἄνδρ' ἔθαπτε. πάντ' ἐπίστασαι.
ΚΡ. ἦ καὶ ξυνίης, καὶ λέγεις ὀρθῶς ἃ φῄς;
ΦΥ. ταύτην γ' ἰδὼν θάπτουσαν, ὃν σὺ τὸν νεκρὸν
ἀπεῖπες. ἆρ' ἔνδηλα καὶ σαφῆ λέγω;
ΚΡ. καὶ πῶς ὁρᾶται, κἀπίληπτος εὑρέθη;
ΦΥ. τοιοῦτον ἦν τὸ πρᾶγμ'. ὅπως γὰρ ἥκομεν,
πρὸς σοῦ τὰ δείν' ἐκεῖν' ἐπηπειλημένοι,
πᾶσαν κόνιν σήραντες, ἣ κατείχετο
νέκυς, μυδῶν τε σῶμα γυμνώσαντες εὖ,
καθήμεθ' ἄκρων ἐκ πάγων ὑπήνεμοι,
ὀσμὴν ἀπ' αὐτοῦ, μὴ βάλοι, πεφευγότες,

405. ἀπεῖπας, Vulgo. *Dawes very properly reads* ἀπεῖπες. Alc. 734. Eur. Hec. 930. Herc. F. 1354. ἀπεῖπον. Soph. Œd. C. 1760. Trach. 791. ἀπεῖπεν. Alc. 598. 753. ἀπειπεῖν. Eustath. ad Hom. Od. 1405. 61. φησὶ γὰρ Αἴλιος Διονύσιος ὅτι ΕΙΠΟΝ, καὶ ΕΙΠΑ, ἀμφότερα παρὰ Ἀττικοῖς· μᾶλλον δὲ τὸ πρότερον. See Kidd. ad Dawes, M. C. in loc. cit.

408. πρὸς σοῦ τὰ δείν' ἐκεῖν' ἐπηπειλημένοι, for οἷς τὰ δεινὰ ἐκεῖνα ἐπηπείλητο. Those verbs which in the active take a dative of the *person*, are referred to this person as a subject in the passive, and are followed by an accusative of the thing. Thuc. I. 126. οἱ τῶν Ἀθηναίων ἐπιτετραμμένοι τὴν φυλακήν. The same construction is sometimes used in Latin. Hor. Sat. I. 6. 74. *Laevo suspensi loculos, tabulamque lacerto.*

409. ἣ κατεῖχε τὸν νέκυν, Vulgo. The article at the close of the line is very inharmonious. Sophocles never separates the article in one line from the noun in the following, except with a particle, or an adjective intervening. Œd. T. 553. τὰ δὲ Πάθημ'. 993. τό τε Πατρῷον αἷμα. Œd. C. 265. τό γε Σῶμ'. 577. τὰ δὲ Κέρδη. Trach. 383. τὰ δὲ Λαθραῖ'. Aj. 1015. τὰ σὰ Κράτη. Ant. 453. τὰ σὰ Κηρύγματ'. Phil. 263. ὧν οἱ Δισσοὶ στρατηγοί. Read therefore with Hermann and Erfurdt, ἣ κατείχετο νέκυς. The correct reading of Œd. T. 1268. is, ἐπεὶ δὲ γῇ Ἔκειτο τλήμων, δεινά γ' ἦν τἀνθένδ' ὁρᾶν.

411. καθήμεθ' ἄκρων ἐκ πάγων ὑπήνεμοι. Of the construction of ἐκ after verbs which properly imply *rest*, in order to connect with them an idea of *motion* also, see Matt. Gr. Gr. § 596. In the word καθήμεθα the idea of an ambush seems to be implied, with which is connected the direction of the eyes to another place.

412. ἀφ' αὑτοῦ, Vulgo. The right reading is ἀπ' αὐτοῦ, which Brunck rejects. The construction is, πεφευγότες ὀσμὴν

ἐγερτὶ κινῶν ἄνδρ' ἀνὴρ ἐπιῤῥόθοις
κακοῖσιν, εἴ τις τοῦδ' ἀφειδήσοι πόνου.
χρόνον τάδ' ἦν τοσοῦτον, ἔς τ' ἐν αἰθέρι 415
μέσῳ κατέστη λαμπρὸς ἡλίου κύκλος,
καὶ καῦμ' ἔθαλπε· καὶ τότ' ἐξαίφνης χθονὸς
τυφὼς ἀείρας σκηπτὸν, οὐράνιον ἄχος,
πίμπλησι πεδίον, πᾶσαν αἰκίζων φόβην
ὕλης πεδιάδος· ἐν δ' ἐμεστώθη μέγας 420
αἰθήρ· μύσαντες δ' εἴχομεν θείαν νόσον.
καὶ τοῦδ' ἀπαλλαγέντος ἐν χρόνῳ μακρῷ,
ἡ παῖς ὁρᾶται, κἀνακωκύει πικρᾶς
ὄρνιθος ὀξὺν φθόγγον, ὡς ὅταν κενῆς
εὐνῆς νεοσσῶν ὀρφανὸν βλέψῃ λέχος· 425
οὕτω δὲ χ' αὕτη, ψιλὸν ὡς ὁρᾷ νέκυν,
γόοισιν ἐξῴμωξεν, ἐκ δ' ἀρὰς κακὰς
ἠρᾶτο τοῖσι τοὔργον ἐξειργασμένοις.

ἀπ' αὐτοῦ, μὴ βάλοι· *Avoiding the stench arising from it*, (i. e. the body) *lest it should reach us*.

413. ἐγερτί. See an excellent note on adverbs of this form in Blomf. Æsch. Prom. 216. Read ἀνατὶ v. 485. infra.

415. ἐν αἰθέρι μέσῳ κατέστη. This is imitated from Hom. Il. Θ. 68. Ἦμος δ' ἠέλιος μέσον οὐρανὸν ἀμφιβεβήκει.

418. οὐράνιον ἄχος. "Absurdè post Hesychium et Photium VV. DD. intelligunt *pulverem ad cœlum sublatum; cum sit calamitas divinitus orta.*" Blomf. Gloss. ad Æsch. Pers. 579. So Ajax. 195. ἄταν οὐρανίαν, which the Scholiast interprets, τὴν ἐξ οὐρανοῦ πεμφθεῖσαν. In the same sense we have θείαν νόσον v. 421. infra.

420. ἐν δ'. See on Œd. T. 27.

425. εὐνῆς λέχος. So Æsch. Pers. 549. λέκτρων εὐνάς. Eurip. Med. 436. κοίτας λέκτρον. Alc. 948. λέκτρων κοίτας. Similar Pleonasms abound in the tragic writers. Thus infra v. 674. μάχης δορός. Eurip. Hipp. 1161. ἁρμάτων ὄχος. Supp. 662. ἁρμάτων ὀχήματα. Troad. θρήνων τ' ὀδυρμοί. Hec. 302. ὀδυρμάτων θρηνήμασιν, ubi vide Porsonum.

καὶ χερσὶν εὐθὺς διψίαν φέρει κόνιν,
ἔκ τ' εὐκροτήτου χαλκέας ἄρδην πρόχου 430
χοαῖσι τρισπόνδοισι τὸν νέκυν στέφει.
χ' ἡμεῖς ἰδόντες ἱέμεσθα, σὺν δέ νιν
θηρώμεθ' εὐθὺς οὐδὲν ἐκπεπληγμένην·
καὶ τάς τε πρόσθεν, τάς τε νῦν, ἠλέγχομεν
πράξεις· ἄπαρνος δ' οὐδενὸς καθίστατο. 435
ἀλλ' ἡδέως ἔμοιγε κἀλγεινῶς ἅμα.
τὸ μὲν γὰρ αὐτὸν ἐκ κακῶν πεφευγέναι,
ἥδιστον· ἐς κακὸν δὲ τοὺς φίλους ἄγειν,
ἀλγεινόν. ἀλλὰ ταῦτα πάνθ' ἥσσω λαβεῖν
ἐμοὶ πέφυκε τῆς ἐμῆς σωτηρίας. 440
ΚΡ. σὲ δὴ, σὲ τὴν νεύουσαν εἰς πέδον κάρα,
φῂς, ἢ καταρνῇ μὴ δεδρακέναι τάδε;
ΑΝ. καὶ φημὶ δρᾶσαι, κοὐκ ἀπαρνοῦμαι τὸ μή.
ΚΡ. σὺ μὲν κομίζοις ἂν σεαυτὸν, ᾗ θέλεις,
ἔξω βαρείας αἰτίας ἐλεύθερον. 445
σὺ δ', εἰπέ μοι, μὴ μῆκος, ἀλλὰ σύντομα,
ᾔδης τὰ κηρυχθέντα, μὴ πράσσειν τάδε;

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441. σὲ δὴ, σὲ τὴν κ. The verb καλῶ is understood. Brunck refers to Musgrave's note on Helen. 555. σὲ, τὴν ὄρεγμα δεινὸν ἡμιλλημένην Τύμβου 'πὶ κρηπῖδ' ἐμπύρους τ' ὀρθοστάτας. The verb however is in many instances expressed: Œd. C. 1578. σέ τοι κικλήσκω, τὸν αἰὲν ὕπνον. Aj. 1226. σὲ δὴ—σέ τοι τὸν ἐκ τῆς αἰχμαλωτίδος λέγω. Eur. Herc. Fur. 1217. σὲ τὸν θάσσοντα δυστήνους ἕδρας αὐδῶ. Ion. 219. Σέ τοι, τὸν παρὰ ναὸν, αὐδῶ.

442. καταρνῇ μὴ δεδρακέναι τάδε. The negation μὴ is frequently added to the infinitive, which follows verbs containing a denial. Thus, in the following verse, οὐκ ἀπαρνοῦμαι τὸ μὴ, sc. δρᾶσαι. Arist. Equit. 572. ἠρνοῦντο μὴ πεπτωκέναι.

ΑΝ. ᾔδη. τί δ' οὐκ ἔμελλον; ἐμφανῆ γὰρ ἦν.
ΚΡ. καὶ δῆτ' ἐτόλμας τούσδ' ὑπερβαίνειν νόμους;
ΑΝ. οὐ γάρ τί μοι Ζεὺς ἦν ὁ κηρύξας τάδε,
οὐδ' ἡ ξύνοικος τῶν κάτω θεῶν Δίκη,
οἷ τούσδ' ἐν ἀνθρώποισιν ὥρισαν νόμους.
οὐδὲ σθένειν τοσοῦτον ᾠόμην τὰ σὰ
κηρύγμαθ', ὥστ' ἄγραπτα κἀσφαλῆ θεῶν
νόμιμα δύνασθαι θνητὸν ὄνθ' ὑπερδραμεῖν.
οὐ γάρ τι νῦν τε κἀχθὲς, ἀλλ' ἀεί ποτε
ζῇ ταῦτα, κοὐδεὶς οἶδεν ἐξ ὅτου 'φάνη.
τούτων ἐγὼ οὐκ ἔμελλον, ἀνδρὸς οὐδενὸς
φρόνημα δείσασ', ἐν θεοῖσι τὴν δίκην
δώσειν. θανουμένη γὰρ ἐξῄδη, τί δ' οὔ;
κεἰ μὴ σὺ προὐκήρυξας. εἰ δὲ τοῦ χρόνου

452. *οἷ τούσδ' ἐν ἀνθρώποισιν ὥρισαν νόμους.* This line displeases the critics, who cannot trace its connection with the preceding lines. We see no difficulty in the matter. The words *τούσδε νόμους* are evidently repeated after Creon in v. 449. and refer to the same subject: viz. the edict respecting the non-interment of Polynices; which Antigone declares to be of a different nature from those which the Gods would impose upon men.

455. *θνητὸν ὄνθ'.* Erfurdt would refer these words of Antigone to Creon, which is evidently wrong. In the first place, such a construction would violate the celebrated Canon of Dawes, "Si mulier de se loquens, pluralem adhibet numerum, genus etiam adhibet masculinum; *si masculinum* adhibet genus, numerum etiam adhibet *pluralem.*" See Porson ad Eurip. Hec. 39. And secondly, the sense will not admit of such a construction; the verb *ὑπερτρέχω* not bearing the sense of *ὑπερβαίνω to violate,* but of *κρατεῖν, to excel, to be superior.* Eurip. Phœn. 581. *ἢν δ' αὖ κρατηθῇς, καὶ τὰ τοῦδ' ὑπερδράμῃ.* See Valckn. in loc.—Compare Eur. Ion. 992. *καὶ πῶς τὰ κρείσσω, θνητὸς οὖσ', ὑπερδράμω;*

456. *νῦν γε κἀχθὲς* Vulgo. Read with Hermann in Not. MSS. *νῦν τε.* Arist. Ran. 726. *νῦν τε καὶ πρώην.* Catull. Epithal. Jul. et Manl. 137. *Hodie atque heri.* See Erasmi Adagia. Ch. 2. c. 5. The sentiment is similar to the opening of the beautiful chorus in Œd. T. 863.

πρόσθεν θανοῦμαι, κέρδος αὔτ' ἐγὼ λέγω.
ὅστις γὰρ ἐν πολλοῖσιν, ὡς ἐγὼ, κακοῖς
ζῇ, πῶς ὅδ' οὐχὶ κατθανὼν κέρδος φέρει;
οὕτως ἔμοιγε τοῦδε τοῦ μόρου τυχεῖν
παρ' οὐδὲν ἄλγος· ἀλλ' ἂν, εἰ τὸν ἐξ ἐμῆς
μητρὸς θανόντ' ἄθαπτον ἐσχόμην νέκυν,
κείνοις ἂν ἤλγουν· τοῖσδε δ' οὐκ ἀλγύνομαι.
σοὶ δ' εἰ δοκῶ νῦν μῶρα δρῶσα τυγχάνειν,
σχεδόν τι μώρῳ μωρίαν ὀφλισκάνω.
ΧΟ. *δηλοῖ τὸ γέννημ' ὠμὸν ἐξ ὠμοῦ πατρὸς*
τῆς παιδός· εἴκειν δ' οὐκ ἐπίσταται κακοῖς.
ΚΡ. *ἀλλ' ἴσθι τοι τὰ σκλήρ' ἄγαν φρονήματα*
πίπτειν μάλιστα· καὶ τὸν ἐγκρατέστατον
σίδηρον ὀπτὸν ἐκ πυρὸς περισκελῆ
θραυσθέντα καὶ ῥαγέντα πλεῖστ' ἂν εἰσίδοις.
σμικρῷ χαλινῷ δ' οἶδα τοὺς θυμουμένους
ἵππους καταρτυθέντας. οὐ γὰρ ἐκπέλει
φρονεῖν μέγ', ὅστις δοῦλός ἐστι τῶν πέλας.
αὕτη δ' ὑβρίζειν μὲν τότ' ἐξηπίστατο,
νόμους ὑπερβαίνουσα τοὺς προκειμένους·

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463. ὅστις γὰρ—Compare Æsch. Prom. 775. κρεῖσσον γὰρ εἰς ἅπαξ θανεῖν Ἢ τὰς ἁπάσας ἡμέρας πάσχειν κακῶς. Eurip. Troad. 632. τοῦ ζῆν δὲ λυπρῶς κρεῖσσόν ἐστι κατθανεῖν. Sallust. B. C. 50. *In luctu atque miseriis mortem ærumniarum requiem, non cruciatum, esse.*

467. ἰσχόμην. So Schæfer. Brunck ἠνσχόμην.

471. δηλοῖ for δηλοῦται. Active for passive. So Ajax. 878. ἁ'νηρ οὐδαμοῦ δηλοῖ φανεὶς, cited by Brunck.

478. οὐ γὰρ ἐκπέλει. *It is not fit: it is not expedient.* Hesych. ἐκπέλει, ἔξεστι.

ὕβρις δ', ἐπεὶ δέδρακεν, ἥδε δευτέρα,
τούτοις ἐπαυχεῖν, καὶ δεδρακυῖαν γελᾶν.
ἦ τἄρ' ἐγὼ μὲν οὐκ ἀνήρ, αὕτη δ' ἀνήρ,
εἰ ταῦτ' ἀνατὶ τῇδε κείσεται κράτη. 485
ἀλλ' εἴτ' ἀδελφῆς, εἴθ' ὁμαιμονεστέρας
τοῦ παντὸς ἡμῖν Ζηνὸς Ἑρκίου κυρεῖ,
αὐτή τε χ' ἡ ξύναιμος οὐκ ἀλύξετον
μόρου κακίστου. καὶ γὰρ οὖν κείνην ἴσον
ἐπαιτιῶμαι τοῦδε βουλεῦσαι τάφου. 490
καί νιν καλεῖτ'. ἔσω γὰρ εἶδον ἀρτίως
λυσσῶσαν αὐτήν, οὐδ' ἐπήβολον φρενῶν.
φιλεῖ δ' ὁ θυμὸς πρόσθεν ᾑρῆσθαι κλοπεὺς
τῶν μηδὲν ὀρθῶς ἐν σκότῳ τεχνωμένων.
μισῶ γε μέν τοι χὤταν ἐν κακοῖσί τις 495
ἁλοὺς, ἔπειτα τοῦτο καλλύνειν θέλῃ.
ΑΝ. θέλεις τι μεῖζον, ἢ κατακτεῖναί μ' ἑλών;
ΚΡ. ἐγὼ μὲν οὐδέν. τοῦτ' ἔχων, ἅπαντ' ἔχω.

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484. ἡ νῦν, Vulgo. Elmsley ad Eur. Heracl. 461. reads ἦ τἄρ', i. e. ἦτοι ἄρα, which we have adopted.

492. ἐπήβολον φρενῶν, *Mentis compotem*. See Ruhnken's note ad Timæ. p. 116. Soph. Alcmæon. fr. εἴθ' εὖ φρονήσαντ' εἰσίδοιμί πως φρενῶν Ἐπήβολον καλῶν σε. Max. Tyr. Diss. 24. ἀρετῆς ἐπήβολον. Cf. Æsch. Prom. 453. ἔννους ἔθηκα καὶ φρενῶν ἐπηβόλους. It has a different signification in Æsch. Agam. 544. Apoll. Rhod. I. 694. See Blom. Gloss. Æsch. Prom. in l. c.

493. The construction is ὁ θυμὸς τῶν τεχνωμένων——φιλεῖ πρόσθεν ᾑρῆσθαι κλοπεύς. *The conscience of those who plot, &c.—is usually first convicted of guilt:* or in other words, *A guilty conscience needs no accuser.* Somewhat parallel is Ovid. Met. II. 447. *Heu! quam difficile est crimen non prodere vultu.*

496. ἁλοὺς, ἔπειτα. On this construction of ἔπειτα after a participle, see Blom. Gloss. ad Æsch. Prom. 802.

ΑΝ. τί δῆτα μέλλεις; ὡς ἐμοὶ τῶν σῶν λόγων
ἀρεστὸν οὐδὲν, μηδ᾽ ἀρεστ᾽ εἴη ποτέ·
οὕτω δὲ καὶ σοὶ τἄμ᾽ ἀφανδάνοντ᾽ ἔφυ.
καίτοι πόθεν κλέος γ᾽ ἂν εὐκλεέστερον
κατέσχον, ἢ τὸν αὐτάδελφον ἐν τάφῳ
τιθεῖσα; τούτοις τοῦτο πᾶσιν ἁνδάνειν
λέγοιτ᾽ ἂν, εἰ μὴ γλῶσσαν ἐγκλείσοι φόβος.
ἀλλ᾽ ἡ τυραννὶς πολλά τ᾽ ἄλλ᾽ εὐδαιμονεῖ,
κἄξεστιν αὐτῇ δρᾶν, λέγειν θ᾽, ἃ βούλεται.
ΚΡ. σὺ τοῦτο μούνη τῶνδε Καδμείων ὁρᾷς.
ΑΝ. ὁρῶσι χ᾽ οἵδε· σοὶ δ᾽ ὑπίλλουσι στόμα.
ΚΡ. σὺ δ᾽ οὐκ ἐπαιδῇ, τῶνδε χωρὶς εἰ φρονεῖς;
ΑΝ. οὐδὲν γὰρ αἰσχρὸν τοὺς ὁμοσπλάγχνους σέβειν.
ΚΡ. οὔκουν ὅμαιμος χὠ καταντίον θανών;
ΑΝ. ὅμαιμος ἐκ μιᾶς τε, καὶ ταὐτοῦ πατρός.
ΚΡ. πῶς δῆτ᾽ ἐκείνῳ δυσσεβῆ τιμᾷς χάριν;
ΑΝ. οὐ μαρτυρήσει ταῦθ᾽ ὁ κατθανὼν νέκυς.
ΚΡ. εἴ τοί σφε τιμᾷς ἐξ ἴσου τῷ δυσσεβεῖ.
ΑΝ. οὐ γάρ τι δοῦλος, ἀλλ᾽ ἀδελφὸς ὤλετο.

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500. *ἀρεσθείη*, Vulgo. We have adopted the elegant emendation of Emsley on Œd. T. 322.

509. ὑπίλλουσι στόμα. *They shut their mouths.* See Hemsterhuis, as cited by Ruhnken ad Timæi Lex. p. 72.

514. πῶς δῆτ᾽ ἐκείνῳ. This line is thus rendered by Reiske: "*Quapropter illi* (Polynici) *honorem tribuis impium, legibus adversantem?*"

515. Brunck reads ὁ κατὰ χθονὸς νέκυς, which is to be found in some copies. The anapæst *in quarta sede* cannot be admitted; nor is Brunck's argument in defence of this reading, which he adopts, of any weight. Which of the two brothers is intended, is sufficiently apparent from the sense. In v. 26, we have τὸν θανόντα νέκυν. and in v. 94. τῷ θανόντι.

ΚΡ. πορθῶν γε τήνδε γῆν· ὁ δ', ἀντιστὰς ὕπερ.
ΑΝ. ὅμως ὅ γ' Ἅιδης τοὺς νόμους ἴσους ποθεῖ.
ΚΡ. ἀλλ' οὐχ ὁ χρηστὸς τῷ κακῷ λαχεῖν ἴσον.
ΑΝ. τίς οἶδεν, εἰ κάτωθεν εὐαγῆ τάδε;
ΚΡ. οὔ τοι ποθ' οὐχθρὸς, οὐδ' ὅταν θάνῃ, φίλος.
ΑΝ. οὔ τοι συνέχθειν, ἀλλὰ συμφιλεῖν ἔφυν.
ΚΡ. κάτω νυν ἐλθοῦσ', εἰ φιλητέον, φίλει
κείνους· ἐμοῦ δὲ ζῶντος οὐκ ἄρξει γυνή.
ΧΟ. καὶ μὴν πρὸ πυλῶν ἥδ' Ἰσμήνη
φιλάδελφα κάτω δάκρυ' εἰβομένη,
νεφέλη δ' ὀφρύων ὕπερ αἱματόεν
ῥέθος αἰσχύνει,
τέγγουσ' εὐῶπα παρειάν.
ΚΡ. σὺ δ', ἣ κατ' οἴκους, ὡς ἔχιδν', ὑφειμένη
λήθουσά μ' ἐξέπινες, οὐδ' ἐμάνθανον
τρέφων δύ' ἄτα, κἀπαναστάσεις θρόνων,
φέρ', εἰπὲ δή μοι, καὶ σὺ τοῦδε τοῦ τάφου

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519. ὅμως ὅ γ' Ἅιδης. Comp. Lucian. Dial. Mort. 25. 2. ἰσοτιμία γὰρ ἐν Ἅιδου καὶ ὅμοιοι πάντες. and in Dial. 24. Chiron eulogises τὴν ἐν Ἅιδου ἰσοτιμίαν.

520. λαχεῖν ἴσον. We must supply ποθεῖ from the preceding line.

521. κάτω 'στὶν, Vulgo. We think κάτωθεν, the reading of the Scholiast, infinitely preferable.

526. ἥδ' Ἰσμήνη. Subaud. ἐστὶ or ἥκει. So infra, v. 626. Æsch. Theb. 368. Eur. Hipp. 170.

528. νεφέλη δ' ὀφρύων. Eurip. Hipp. 172. στυγνὸν δ' ὀφρύων νέφος αὐξάνεται. Æsch. Theb. 214. ὕπερθ' ὀμμάτων κρημναμέναν νεφελᾶν. Hor. Ep. I. 18. 94. *Deme supercilio nubem.* Sil. Ital. viii. 612. *nec nubem frontis amabat.* Cic. in L. C. Pison. Orat. §. 4. *Frontis tuæ nubeculam.*

531. The correct reading is ὑφειμένη, which Musgrave properly renders *furtim subrepens.* Brunck retains ὑφημένη, though he does not object to the other reading.

φήσεις μετασχεῖν, ἢ ᾽ξομεῖ τὸ μὴ εἰδέναι;
ΙΣ. δέδρακα τοὔργον, εἴπερ ἥδ᾽ ὁμοῤῥοθεῖ,
καὶ ξυμμετίσχω καὶ φέρω τῆς αἰτίας.
ΑΝ. ἀλλ᾽ οὐκ ἐάσει τοῦτό γ᾽ ἡ δίκη σ᾽, ἐπεὶ
οὔτ᾽ ἠθέλησας, οὔτ᾽ ἐγὼ ᾽κοινωσάμην.
ΙΣ. ἀλλ᾽ ἐν κακοῖς τοῖς σοῖσιν οὐκ αἰσχύνομαι
ξύμπλουν ἐμαυτὴν τοῦ πάθους ποιουμένη.
ΑΝ. ὧν τοὔργον, Ἅιδης χ᾽ οἱ κάτω ξυνίστορες·
λόγοις δ᾽ ἐγὼ φιλοῦσαν οὐ στέργω φίλην.
ΙΣ. μή τοι, κασιγνήτη, μ᾽ ἀτιμάσῃς τὸ μὴ οὐ
θανεῖν τε σὺν σοὶ, τὸν θανόντα θ᾽ ἀγνίσαι.
ΑΝ. μή μοι θάνῃς σὺ κοινὰ, μήθ᾽ ἃ μὴ ᾽θιγες
ποιοῦ σεαυτῆς. ἀρκέσω θνήσκουσ᾽ ἐγώ.
ΙΣ. καὶ τίς βίος μοι, σοῦ λελειμμένῃ, φίλος;
ΑΝ. Κρέοντ᾽ ἐρώτα· τοῦδε γὰρ σὺ κηδεμών.
ΙΣ. τί ταῦτ᾽ ἀνιᾷς μ᾽, οὐδὲν ὠφελουμένη;
ΑΝ. ἀλγοῦσα μὲν δῆτ᾽, εἰ γέλωτ᾽ ἐν σοὶ γελῶ.

537. *καὶ ξυμμετίσχω καὶ φέρω τῆς ἀιτίας.* To prevent repetition the noun is frequently placed only once, though it refers to two verbs governing different cases; being generally governed by the former verb; sometimes, however, by the latter. Œd. C. 583. *τὰ δ᾽ ἐν μέσῳ Ἢ λῆστιν ἴσχεις, ἢ δι᾽ οὐδενὸς ποιεῖ.* 1330. *ὅς μ᾽ ἐξέωσε, κἀπεσύλησεν πάτρας.* Æsch. Prom. 339. *πάντων μετασχὼν καὶ τετολμηκὼς ἐμοί.* Plato Repub. *πρεσβυτέρῳ μὲν νεωτέρων πάντων ἄρχειν καὶ κολάζειν προστετάξεται.* See Porson ad Med. 734. cited v. 23. supra.

541. Comp. Eurip. Iph. T. 601. *ὁ ναυτολῶν γὰρ εἰμ᾽ ἐγὼ τὰς συμφορὰς, Οὗτος δὲ συμπλεῖ τῶν ἐμῶν μόχθων χάριν.*

543. *λόγοις.* subaud. *μόνον.* The ellipsis of this word is very usual. Eurip. Phœn. 1494. Hipp. 359. Also in the New Test. Matt. xxiv. 8. Mark ix. 37. Luke xiv. 12. 14. John xii. 44. Philem. ver. 17.

545. *ἀγνίσαι.* Schol. *ἀντὶ τοῦ, τιμῆσαι.* So on the contrary we have *μιαίνειν* in the sense of *ἀτιμάζειν*, Eurip. Herac. 265.

547. *ἀρκέσω θνήσκουσ᾽ ἐγώ.* Comp. Eurip. Alcest. 393. *ἀρκοῦμεν ἡμεῖς οἱ προθνήσκοντες σέθεν.*

551. *εἰ γέλωτ᾽ ἐν σοὶ γελῶ.* Such Pleo-

ΙΣ. τί δῆτ' ἂν ἀλλὰ νῦν σ' ἐπωφελοῖμ' ἐγώ;
ΑΝ. σῶσον σεαυτήν· οὐ φθονῶ σ' ὑπεκφυγεῖν.
ΙΣ. οἴμοι τάλαινα, κἀμπλάκω τοῦ σοῦ μόρου;
ΑΝ. σὺ μὲν γὰρ εἵλου ζῆν, ἐγὼ δὲ κατθανεῖν.
ΙΣ. ἀλλ' οὐκ ἐπ' ἀρρήτοις γε τοῖς ἐμοῖς λόγοις.
ΑΝ. καλῶς σὺ μέντοι· τοῖς δ' ἐγὼ 'δόκουν φρονεῖν.
ΙΣ. καὶ μὴν ἴση νῷν ἐστὶν ἡ 'ξαμαρτία.
ΑΝ. θάρσει· σὺ μὲν ζῇς· ἡ δ' ἐμὴ ψυχὴ πάλαι
τέθνηκεν, ὥστε τοῖς θανοῦσιν ὠφελεῖν.
ΚΡ. τὼ παῖδε φημὶ τώδε, τὴν μὲν ἀρτίως
ἄνουν πεφάνθαι, τὴν δ' ἀφ' οὗ τὰ πρῶτ' ἔφυ.
ΙΣ. οὐ γάρ ποτ', ὦναξ, οὐδ' ὃς ἂν βλάστῃ μένει
νοῦς τοῖς κακῶς πράσσουσιν, ἀλλ' ἐξίσταται.
ΚΡ. σοὶ γοῦν, ὅθ' εἵλου ξὺν κακοῖς πράσσειν κακά.
ΙΣ. τί γὰρ μόνῃ μοι τῆσδ' ἄτερ βιώσιμον;
ΚΡ. ἀλλ' ἩΔΕ μέντοι μὴ λέγ'· οὐ γὰρ ἔστ' ἔτι.

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nasms are not uncommon. Arist. Plut. 517. λῆρον ληρεῖς. Hom. Il. Γ. 788. ἀγορὰς ἀγόρευον. Xenoph. de Repub. in fin. ἄρχων ἀρχάς. Ælian. V. H. 8. 15. νίκη ἐνίκησε. So Virg. Æn. XII. 680. *Hunc, oro, sine me* furere *ante* furorem.

554. κἀμπλάκω τοῦ σοῦ μόρου; *And shall I not share your fate?* ἀπλάκω is the second aorist subjunctive of a verb which is only used in that tense; viz. ἤπλακον. Vide Blom. Gloss. ad Æsch. Agam. 336.

557. Vulgo. τοῖσδ'. Schæfer and Erfurdt more correctly τοῖς δ'. Scholiast: τούτοις δέ.

561. τὴν μέν, sc. Ismene; who had not assisted in the interment of Polynices; and yet involved herself in the danger of punishment.

563. οὐ γάρ ποτ'. "Adulatoria Oratio, et tanquam veniam deprecantis." Musg. But the appeal evidently is in favour of Antigone.

567. ἀλλ' ἩΔΕ μέντοι μὴ λέγ', i. e. *ne dicas* ἩΔΕ, which is repeated emphatically from τῆσδε in the last line.

ΙΣ. ἀλλὰ κτενεῖς νυμφεῖα τοῦ σαυτοῦ τέκνου;
ΚΡ. ἀρώσιμοι γὰρ χἀτέρων εἰσὶν γύαι.
ΙΣ. οὐχ ὥς γ' ἐκείνῳ τῇδέ τ' ἦν ἡρμοσμένα.
ΚΡ. κακὰς ἐγὼ γυναῖκας υἱάσιν στυγῶ.
ΙΣ. ὦ φίλταθ' Αἷμον, ὥς σ' ἀτιμάζει πατήρ.
ΚΡ. ἄγαν γε λυπεῖς, καὶ σὺ, καὶ τὸ σὸν λέχος.
ΙΣ. ἦ γὰρ στερήσεις τῆσδε τὸν σαυτοῦ γόνον;
ΚΡ. Ἅιδης ὁ παύσων τούσδε τοὺς γάμους ἔφυ.
ΙΣ. δεδογμέν', ὡς ἔοικε, τήνδε κατθανεῖν.
ΚΡ. καὶ σοί γε κἀμοί. μὴ τριβὰς ἔτ', ἀλλά νιν
κομίζετ' εἴσω, δμῶες· ἐκ δὲ τοῦδε χρὴ
γυναῖκας εἶναι τάσδε μηδ' ἀνειμένας.
φεύγουσι γάρ τοι χ' οἱ θρασεῖς, ὅταν πέλας
ἤδη τὸν Ἅιδην εἰσορῶσι τοῦ βίου.

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568. *νυμφεῖα.* See on Œd. T. 85.

569. *ἀρώσιμοι.* That this is the correct reading we have no doubt, *γύη* being always used by the Attics in the masculine gender, Eur. Herac. 839. *ὦ τὸν Ἀργείων γύην σπείροντες.* See Elmsley in loc. In Œd. C. 58. Brunck, by a curious anomaly, retains *αἱ δὲ πλησίον γύαι,* instead of *οἱ δὲ πλησίοι γύαι,* which is the proper reading. Blomfield also at Æsch. Prom. 377. exhibits *λευρὰς γύας.* Robort. *λευραῖς.*

576. *δεδογμέν'* sub. *ἐστι.* for *δεδογμένον.* Plural for singular. So Eurip. Hec. 1230. *ἀχθεινὰ* for *ἀχθεινόν.* This takes place more particularly with verbals. Thus infra v. 677. *ἀμυντέα.* 678. *ἡσσητέα.* Œd. C. 883. *ἀνεκτέα.* So Virg. Æn. I. 667. *Frater ut Æneas pelago tuus omnia circum Littora jactetur, odiis Junonis iniquæ,* Nota *tibi.* See Matt. Gr. Gr. §. 443.

577. *καὶ σοί γε κἀμοί.* sc. *mori decretum est.* The expression is strongly indicative of the impatience of Creon.

Ib. *μὴ τριβὰς ἔτ'.* Arist. Vesp. 1174. *μή μοί γε μύθους.* Acharn. 344. *μή μοι πρόφασιν.*

578. *ἐκ δὲ τοῦδε χρὴ κ. τ. λ.* *It is fit that these damsels should be retired, as women commonly are, and not free to wander abroad.* The word *ἀνειμένη* has precisely the same meaning in Soph. Elect. 516. See Maltby in v. *Παρθενεύομαι.*

ΧΟΡΟΣ.

Εὐδαίμονες, οἷσι κακῶν στροφὴ α'.
ἄγευστος αἰών. οἷς γὰρ ἂν
σεισθῇ θεόθεν δόμος, ἄτας
οὐδὲν ἐλλείπει, γενεᾶς
ἐπὶ πλῆθος ἕρπον·
ὁμοῖον ὥστε ποντίας ἁλὸς
οἶδμα, δυσπνόοις ὅταν
Θρήσσῃσιν ἔρεβος ὕφαλον ἐπιδράμῃ πνοαῖς,
κυλίνδει βυσσόθεν κελαινὰν
θῖνα, καὶ δυσανέμῳ
στόνῳ βρέμουσιν ἀντιπλῆγες ἀκταί.
ἀρχαῖα τὰ Λαβδακιδᾶν ἀντιστρ. α'.
οἴκων ὁρῶμαι πήματα
φθιμένων ἐπὶ πήμασι πίπτοντ'·
οὐδ' ἀπαλλάσσει γενεὰν
γένος, ἀλλ' ἐρείπει
θεῶν τις, οὐδ' ἔχει λύσιν τινά.

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588. *ὅταν ἔρεβος ὕφαλον ἐπιδράμῃ.* "*Cum tenebræ ex imo mari prodeunt*, hiscentibus sc. undis." Erf.

591. Vulgo, *θῖνα καὶ δυσήνεμον, στόνῳ βρέμουσι δ'*—We have no hesitation in receiving the emendation of Jacobs, which Erfurdt has properly admitted into the text. The Tragic writers seldom use a conjunction to connect epithets; and the tameness of *δυσάνεμον θῖνα* after *δυσπνόοις πνοαῖς* is sufficiently observable.

598. *οὐδ' ἔχει μίαν λύσιν.* The passage cited by Brunck (Elect. 142.) gives no support to this reading. *οὐδεμία* signifies *nulla*, *οὐδὲ μία, ne una quidem*. To supply the defect in the metre, which the vulgar reading contains, we read with Erfurdt *λύσιν τινά*. Œd. T. 921. *ὅπως λύσιν τιν' ἡμὶν εὐαγῆ πόρῃς.*

νῦν γὰρ ἐσχάτας ὑπὲρ
ῥίζας ἐτέτατο φάος ἐν Οἰδίπου δόμοις·
κᾆτ' αὖ νιν θεῶν φοινία τῶν
νερτέρων ἀμᾷ κοπὶς,
λόγου τ' ἄνοια, καὶ φρενῶν Ἐριννύς.
τεὰν, Ζεῦ, δύνασιν τίς ἀνδρῶν — στροφὴ β'.
ὑπερβασίᾳ κατάσχοι,
τὰν οὔθ' ὕπνος αἱρεῖ πόθ' ὁ παντογήρως,
οὔτε θεῶν ἄκμητοι
μῆνες; ἀγήρως χρόνῳ δυνάστας
κατέχεις Ὀλύμπου
μαρμαρόεσσαν αἴγλαν.
τό τ' ἔπειτα, καὶ τὸ μέλλον,
καὶ τὸ πρὶν ἐπαρκέσει
νόμος ὅδ'· οὐδὲν ἕρπει
θνατῶν βιότῳ πάμπολύ γ' ἐκτὸς ἄτας.
ἁ γὰρ δὴ πολύπλαγκτος ἐλπὶς — ἀντιστρ. β'.
πολλοῖς μὲν ὄνασις ἀνδρῶν,
πολλοῖς δ' ἀπάτα κουφονόων ἐρώτων·

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604. *τεὰν* for *σὰν*. So Æsch. Prom. 168.

605. The right reading is *κατάσχοι*, which Dawes and Brunck reject. The rule however, to which the latter alludes in his note, and which is generally true, is fully explained in Matthiæ, Gr. Gr. §. 515. Obs. 1. and illustrated by examples in the Miscel. Crit. p. 575. (Ed. Kidd.) *τίς κατάσχοι*, signifies, "*Who could controul;*" *τίς κατάσχῃ*, "*who is to controul,*" which is against the sense.

607. *ἀκάματοι* Vulgo. Read *ἄκμητοι* Hermann. de metris p. 317.

608. *ἀγήρως χρόνῳ δυνάστας*. Compare 1 Tim. vi. 15.

εἰδότι δ' οὐδὲν ἕρπει,
πρὶν πυρὶ θερμῷ πόδα τις ψαύσῃ.
σοφίᾳ γὰρ ἔκ του
κλεινὸν ἔπος πέφανται·
Τὸ κακὸν δοκεῖν ποτ' ἐσθλὸν
τῷδ' ἔμμεν, ὅτῳ φρένας
θεὸς ἄγει πρὸς ἄταν·
πράσσειν δ' ὀλιγοστὸν χρόνον ἐκτὸς ἄτας.
ὅδε μὴν Αἵμων, παίδων τῶν σῶν
νέατον γέννημ'· ἆρ' ἀχνύμενος
τῆς μελλογάμου
τάλιδος ἥκει μόρον Ἀντιγόνης,
ἀπάτας λεχέων ὑπεραλγῶν;

ΚΡ. Τάχ' εἰσόμεσθα μάντεων ὑπέρτερον.
ὦ παῖ, τελείαν ψῆφον ἆρα μὴ κλύων

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618. *εἰδότι δ' οὐδὲν ἕρπει*, is the true reading, which Brunck rejects, as disagreeing with the Strophe. But see the note to v. 607. and comp. v. 613. supra.

619. *πρὶν πυρὶ θερμῷ*.—Hor. Od. II. 1. 7. *Incedis per ignes Suppositos cineri doloso.*

620. *σοφίᾳ*. adverbially for *ἐν σοφίᾳ*.

622. *τὸ κακὸν δοκεῖν κ. τ. λ.* The Scholiast compares the following verses (from Athenag. Legat. p. 106.) *ὅταν δ' ὁ δαίμων ἀνδρὶ πορσύνῃ κακὰ Τὸν νοῦν ἔβλαψε πρῶτον, ᾧ βουλεύεται.* There is a well-known proverb: *Quem Jupiter vult perdere, prius dementat.*

623. *τῷδ' ἔμμεν*. Elmsley ad Eurip. Iph. 414. (Mis. Crit. T. II. p. 288.) corrects *τῷδε μέν*. The construction is not unfrequent: as in v. 634. infra.

631. *ὑπέρτερον*. *better*. Æsch. Theb. 526. Choëph. 103.

632. *ἆρα μὴ κλύων*. The particle *μὴ* displeases Musgrave and Hermann. (ad Vig. p. 640. Ox.) as involving an absurdity. But they seem to have been unacquainted with the force of this particle, as expressing *doubt* and *anxiety*. Œd. C. 1502. *μή τις Διὸς κεραυνὸς, ἤ τις ὀμβρία Χάλαζ' ἐπιῤῥάξασα;* Elect. 446. *ἆρα μὴ δοκεῖς λυτήρι' αὐτῇ ταῦτα τοῦ φόνου φέρειν.* Æsch. Theb. 198. *ὁ ναύτης ἆρα μὴ εἰς πρῷραν φυγὼν πρύμνηθεν, εὗρε μηχανὴν σωτηρίας.* See Blomf. ad. l. c.

τῆς μελλονύμφου, πατρὶ λυσσαίνων πάρει;
ἢ σοὶ μὲν ἡμεῖς πανταχῇ δρῶντες φίλοι;

ΑΙΜΩΝ.

πάτερ, σός εἰμι· καὶ σύ μοι γνώμας ἔχων
χρηστὰς ἀπορθοῖς, αἷς ἔγωγ' ἐφέψομαι.
ἐμοὶ γὰρ οὐδεὶς ἀξίως ἔσται γάμος
μεῖζον φέρεσθαι, σοῦ καλῶς ἡγουμένου.
ΚΡ. οὕτω γάρ, ὦ παῖ, χρὴ διὰ στέρνων ἔχειν,
γνώμης πατρῴας πάντ' ὄπισθεν ἱστάναι.
τούτου γὰρ οὕνεκ' ἄνδρες εὔχονται γονὰς
κατηκόους φύσαντες ἐν δόμοις ἔχειν,
ὡς καὶ τὸν ἐχθρὸν ἀνταμύνωνται κακοῖς,
καὶ τὸν φίλον τιμῶσιν ἐξ ἴσου πατρί.
ὅστις δ' ἀνωφέλητα φιτύει τέκνα,
τί τόνδ' ἂν εἴποις ἄλλο πλὴν αὑτῷ πόνους
φῦσαι, πολὺν δὲ τοῖσιν ἐχθροῖσιν γέλων;

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634. ἡμεῖς πανταχῇ δρῶντες φίλοι. Subaud. ἐσμέν. So Eurip. Elect. 37.

636. ἀπορθοῖς, *May you direct.* It is the optative, not the indicative.

637. ἀξίως ἔσται, for ἄξιος. Adverbs are frequently used instead of adjectives after the verbs substantive. Eurip. Hec. 536. σῖγα πᾶς ἔστω λεώς. 720. εἴ τι τῶνδ' ἐστὶν καλῶς. Herod. vii. 103. ὅρα μὴ μάτην κόμπος ὁ λόγος οὗτος ὁ εἰρημένος εἴη· viii. 60. τῶν ἐχθρῶν κατύπερθε γενέσθαι. Thucyd. ii. 14. χαλεπῶς αὐτοῖς ἡ ἀνάστασις ἐγίγνετο. Sometimes the verb is understood. Eurip. Iph. T. Ἅλις τὸ κείνης αἷμα. Æsch. Agam. 620. χωρὶς ἡ τιμὴ θεῶν.

638. μείζων φέρεσθαι, Vulg. We read with Musgrave μεῖζον. Œd. T. 501. πλέον ἢ 'γὼ φέρεται.

639. διὰ στέρνων ἔχειν. Schol. ἐνθυμεῖσθαι. *To be disposed or inclined.* Hesych. στέρνον· διάνοια, φρένες.

640. ἑστάναι is the vulgar reading. We prefer ἱστάναι, *statuere*, the conjecture of Musgrave.

647. γέλων, Att. for γέλωτα from γέλως.

μή νύν ποτ', ὦ παῖ, τὰς φρένας γ' ὑφ' ἡδονῆς,
γυναικὸς οὕνεκ', ἐκβάλῃς, εἰδὼς ὅτι
ψυχρὸν παραγκάλισμα τοῦτο γίγνεται,
γυνὴ κακὴ ξύνευνος ἐν δόμοις. τί γὰρ
γένοιτ' ἂν ἕλκος μεῖζον ἢ φίλος κακός;
ἀλλὰ πτύσας ὡσεί τε δυσμενῆ μέθες
τὴν παῖδ' ἐν Ἅιδου τήνδε νυμφεύειν τινί.
ἐπεὶ γὰρ αὐτὴν εἷλον ἐμφανῶς ἐγὼ
πόλεως ἀπιστήσασαν ἐκ πάσης μόνην,
ψευδῆ γ' ἐμαυτὸν οὐ καταστήσω πόλει,
ἀλλὰ κτενῶ. πρὸς ταῦτ' ἐφυμνείτω Δία
Ξύναιμον. εἰ γὰρ δὴ τά γ' ἐγγενῆ φύσει
ἄκοσμα θρέψω, κάρτα τοὺς ἔξω γένους.
ἐν τοῖς γὰρ οἰκείοισιν ὅστις ἔστ' ἀνὴρ
χρηστός, φανεῖται κἀν πόλει δίκαιος ὤν.
καὶ τοῦτον ἂν τὸν ἄνδρα θαρσοίην ἐγὼ

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653. πτύσας ὡσεί τε δυσμενῆ. It was a custom among the ancients to express aversion by spitting three times upon the bosom. Theoc. Idyll. 6. 39. τρὶς εἰς ἐμὸν ἔπτυσα κόλπον. So again Id. 20. 12. Apoll. Argon. 4. 479. τρὶς δ' ἀπέλειξε φόνον· τρὶς δ' ἐξ ἄγος ἔπτυσ' ὀδόντων. Tibul. I. 5. 9. *Despuit in molles et sibi quisque sinus.* I. 2. 56. *Ter cane, ter dictis despue carminibus.* Schutch. ad Æsch. Choëph. 194. would read πτύσας ὡς εἰς τὰ δυσμενῆ· which is supported by the passages from Theocritus, cited above.

659. δῆτα τἀγγενῆ Brunck. Read, with Erfurdt, δὴ τά γ' ἐγγενῆ. Porson notices the use of γε in the sense of *etiam*, in his Pref. ad Hecub. p. 37. The sense of the passage is: *If I encourage even mine own relations in disobedience, those who are unconnected with me, will indeed be disorderly.*

663.—671. As these nine verses stand in all the editions, the sense is confused, vv. 662—666 following after v. 671. There evidently can be no connection between τοῦτον τὸν ἄνδρα in v. 663. and τοῦδε χρῆν κλύειν. v. 670. to which alone, in their usual order, they can be referred. The passage is completely restored by Erfurdt, at the suggestion of Seidler, by an easy transposition.

καλῶς μὲν ἄρχειν, εὖ δ' ἂν ἄρχεσθαι θέλειν·
δορός τ' ἂν ἐν χειμῶνι προστεταγμένον
μένειν δίκαιον κἀγαθὸν παραστάτην.
ὅστις δ' ὑπερβὰς ἢ νόμους βιάζεται,
ἢ τοὐπιτάσσειν τοῖς κρατοῦσιν ἐννοεῖ,
οὐκ ἔστ' ἐπαίνου τοῦτον ἐξ ἐμοῦ τυχεῖν.
ἀλλ' ὃν πόλις στήσειε, τοῦδε χρῆν κλύειν,
καὶ σμικρὰ, καὶ δίκαια, καὶ τἀναντία.
ἀναρχίας γὰρ μεῖζον οὐκ ἔστιν κακόν.
αὕτη πόλεις τ' ὄλλυσιν, ἥδ' ἀναστάτους
οἴκους τίθησιν, ἥδε σὺν μάχῃ δορὸς
τροπὰς καταῤῥήγνυσι· τῶν δ' ὀρθουμένων
σώζει τὰ πολλὰ σώμαθ' ἡ πειθαρχία.
οὕτως ἀμυντέ' ἐστὶ τοῖς κοσμουμένοις,
κοὔ τοι γυναικῶν οὐδαμῶς ἡσσητέα.

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665. *προστεταγμένον, when called upon.*

670. *στήσειε.* sc. *βασιλέα.* Œd. T. 939. *τύραννον στήσουσι*·—Both the construction and the sense require *χρῆν* in the past tense, instead of *χρή*. *χρὴ* signifies *necessity*, *χρῆν* simply *duty;* and *στήσειε* could not stand in relation with the present. "*χρῆν* non minus quam *ἐχρῆν* in scena Attica occurrit." Pors. Sup. Pref. p. 18. D. and that the two are repeatedly interchanged is observed by Elmsley ad Eur. Herac. 959. With respect to the sentiment Brunck compares Senec. Med. *Æquum atque iniquum regis imperium feras.*

675. *τροπὰς καταῤῥήγνυσι, fugam perrumpit;* i. e. *ordines perrumpendo in fugam vertit.* The species of construction, in which the verb is followed by an accusative to which it cannot immediately apply, is not unfrequent in the poets; in prose an enallage of the kind rarely occurs. Trach. 849. *τέγγει ἄχναν.* Elect. 122. *τάκεις οἰμωγὰν.* So also Virg. Æn. I. 691. *Soporem irrigat.*

Ib. *τῶν δ' ὀρθουμένων.* Comp. Æsch. Sept. Th. 210. *πειθαρχία γάρ ἐστι τῆς εὐπραξιάς μήτηρ.*

678. *κοὔ τοι γυναικὸς,* Vulgo. "Lege *γυναικῶν* ex v. 680. et Eustath. p. 759, 39." Porson Adv. p. 172. The sentiment is ridiculed by Aristophanes in Lysist. 450. *οὐ γυναικῶν οὐδέποτ' ἔσθ' ἡττητέα ἡμῖν.*

κρεῖσσον γὰρ, εἴπερ δεῖ, πρὸς ἀνδρὸς ἐκπεσεῖν·
κοὐκ ἂν γυναικῶν ἥσσονες καλοίμεθ' ἄν.
ΧΟ. ἡμῖν μὲν, εἰ μὴ τῷ χρόνῳ κεκλέμμεθα,
λέγειν φρονούντως ὧν λέγεις δοκεῖς πέρι.
ΑΙ. πάτερ, θεοὶ φύουσιν ἀνθρώποις φρένας,
πάντων, ὅσ' ἐστὶ, χρημάτων ὑπέρτατον.
ἐγὼ δ' ὅπως σὺ μὴ λέγεις ὀρθῶς τάδε,
οὔτ' ἂν δυναίμην, μήτ' ἐπισταίμην λέγειν·
γένοιτο μέντ' ἂν χἀτέρᾳ καλῶς ἔχον.
σοῦ δ' οὖν πέφυκα πάντα προσκοπεῖν, ὅσα
λέγει τις, ἢ πράσσει τις, ἢ ψέγειν ἔχει.
τὸ γὰρ σὸν ὄμμα δεινὸν ἀνδρὶ δημότῃ,
λόγοις τοιούτοις, οἷς σὺ μὴ τέρψει κλύων·
ἐμοὶ δ' ἀκούειν ἔσθ' ὑπὸ σκότου τάδε,
τὴν παῖδα ταύτην οἷα δύρεται πόλις,
πασῶν γυναικῶν ὡς ἀναξιωτάτη

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681. *ἡμῖν μὲν, εἰ μή.* Valckenær supposes that the similar observation of the chorus in Eurip. Phœn. 507. was borrowed from this place, as the Antigone was represented some years before the Phœnissæ.

687. *χἀτέρῳ* is the vulgar reading. The Scholiast reads *χἀτέρως*. We prefer *χἀτέρᾳ* (*ὁδῷ*, sc.) which Musgrave suggests, and Erfurdt adopts. In this case the sense is: *Aliter autem recte se res habere potest.* *τ' ἂν* is a crasis of *τοι ἂν*.

688. *σοῦ δ' οὖν πέφυκα.* The Scholiast seems to have read *σὺ δ' οὖν πέφυκας*, most probably from not understanding the peculiar construction of the passage. The preterperfect tense of the verb *φύω* is sometimes used intransitively with an infinitive, in the sense of the Latin *oportet*, answering in English to the forms, *I ought, it ought, they ought*, &c. Eurip. Phœn. 930. *Ἅπερ πέφυκε, ταῦτα κἀνάγκη σε δρᾷν.* See Maltby in v. *φύω*. Nor does this signification seem to be confined to the preterperfect tense. Infra v. 523. *οὔ τοι συνέχθειν, ἀλλὰ συμφιλεῖν ἔφυν.* Œd. T. 592. *πῶς δῆτ' ἐμοὶ τυραννὶς ἡδίων ἔχειν Ἀρχῆς ἀλύπου καὶ δυναστείας ἔφυ.* Philoct. 89. *ἔφυν γὰρ οὐδὲν ἐκ τέχνης πράσσειν κακῆς.*

κάκιστ' ἀπ' ἔργων εὐκλεεστάτων φθίνει·
ἥτις τὸν αὑτῆς αὐτάδελφον ἐν φοναῖς
πεπτῶτ' ἄθαπτον, μήθ' ὑπ' ὠμηστῶν κυνῶν
εἴασ' ὀλέσθαι, μήθ' ὑπ' οἰωνῶν τινος.
οὐχ ἥδε χρυσῆς ἀξία τιμῆς λαχεῖν;
τοιάδ' ἐρεμνὴ σῖγ' ἐπέρχεται φάτις.
ἐμοὶ δὲ, σοῦ πράσσοντος εὐτυχῶς, πάτερ,
οὐκ ἔστιν οὐδὲν κτῆμα τιμιώτερον.
τί γὰρ πατρὸς θάλλοντος, εὐκλείας τέκνοις
ἄγαλμα μεῖζον, ἦ τί πρὸς παίδων πατρί;
μὴ νῦν ἓν ἦθος μοῦνον ἐν σαυτῷ φόρει,
ὡς φῂς σὺ, κοὐδὲν ἄλλο, τοῦτ' ὀρθῶς ἔχειν.
ὅστις γὰρ αὐτὸς ἦ φρονεῖν μόνος δοκεῖ,

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695. *ἀπ' ἔργων εὐκ.* 'Ἀπὸ, *on account of*. See Matt. Gr. Gr. §. 573.

696. *ἥτις τὸν αὑτῆς κ. τ. λ.* Compare infra v. 29. 205. Æsch. Theb. 1015. and various other passages in the Greek Tragedies which seem to have been derived from Hom. Il. A. 4. *αὐτοὺς δὲ ἑλώρια τεῦχε κύνεσσιν Οἰωνοῖσι τε πᾶσι.*

699. *χρυσῆς τιμῆς τύχειν.* Brunck. There is no necessity for this conjecture. We observe that Dr. Monk in his "Classical Examinations" reads *χρυσίας*, which is certainly more consistent with the usage of the Tragic writers. Eurip. Elec. 176. 192.

704. *ἄγαλμα.* This word is here used in its primary sense, as also in v. 1116. infra. Eustath. ad Hom. Il. Δ. 144. and Apollonii Lexic. Homer. p. 24. Ἄγαλμα· *πᾶν ἐφ' ᾧ τις ἀγάλλεται.* In this sense it generally occurs in Homer. Thus Od. Γ. 274. *πολλὰ δ' ἀγάλματ' ἀνῆψεν, ὑφάσματά τε, χρυσόν τε.* 436. *ἵν' ἄγαλμα θεὰ κεχάροιτο ἰδοῦσα.* See Dammii Lex. Hom. p. 8.

706. *ὡς φῂς σὺ*, i. e. *τοὺς σοὺς λόγους.*

707-9. *ὅστις γὰρ—οὗτοι.* The relative is frequently used in the singular, when the antecedent is in the plural: particularly when the sense is general, and does not refer to any determinate person or thing. See Matt. Gr. Gr. §. 475. "Confer. Sophocl. Antig. 718. 720. (707. 709.) Eur. Androm. 180. Aristoph. Ran. 714. Eur. Hec. 359, 360. Poet. apud Plutarch. ii. p. 33. E. Eur. Electr. 938, 939. Aristoph. Eccles. 683, 684. (Eustath. p. 415.) Sophocl. Aj. 769. Electr. 1538, 9. Hel. 951. ubi *παιδὶ* vulgo, sed omnes Stobæi editiones LXXXVII. p. 500. (89. p. 36. ed. Grot.) *παισί.* Med. 223, 224. Dict. fragm. 13. Tibull. I. 6. 39."

ἢ γλῶσσαν, ἣν οὐκ ἄλλος, ἢ ψυχὴν ἔχειν,
οὗτοι διαπτυχθέντες ὤφθησαν κενοί.
ἀλλ' ἄνδρα, κἂν τις ᾖ σοφὸς, τὸ μανθάνειν
πόλλ', αἰσχρὸν οὐδὲν, καὶ τὸ μὴ τείνειν ἄγαν.
ὁρᾷς παρὰ ῥείθροισι χειμάῤῥοις ὅσα
δενδρέων ὑπείκει, κλῶνας ὡς ἐκσώζεται·
τὰ δ' ἀντιτείνοντ' αὐτόπρεμν' ἀπόλλυται.
αὔτως δὲ ναὸς ὅστις ἐγκρατὴς, πόδα
τείνας, ὑπείκει μηδὲν, ὑπτίοις, κάτω
στρέψας, τὸ λοιπὸν σέλμασιν ναυτίλλεται.
ἀλλ' εἶκε θυμὸν, καὶ μετάστασιν δίδου.
γνώμη γὰρ εἴ τις κἀπ' ἐμοῦ νεωτέρου

R. P. Some of these examples are transcribed by Dr. Monk ad Eur. Hip. 78. A similar change of number frequently occurs in N. T. See 1 Cor. vii. 36. 1 Tim. ii. v. ult. To the Latin instance from Tibullus, we may add, Terent. Eunuch. Prol. I. *Si* quisquam *est, qui placere se studeat bonis Quamplurimis, et minime multos lædere, In* his *poeta hic nomen profitetur suum.* Id. Heauton. Act. 2. sc. 4. 13. Cujus *mos maxime est consimilis vestrum,* hi *se ad vos applicant.* See also Virg. Æn. 8. 426.

710. *κἂν.* Vulgo *κῆν.*

712. *παρὰ ῥείθροισι, prope fluenta.* The student will observe another instance of the vis *ἐκτατίκη* of the inceptive *ρ.*

713. *δένδρων,* Vulgo. Dr. Maltby (Thes. Morell. in voc.) observes that the form *δένδρον* is never used by the earlier poets. He would therefore read *δενδρέων* as a dissyllable. Compare Hom. Od. T. 520.

715. *αὔτως δὲ ναός.* Compare Eur. Orest. 697. *καὶ ναῦς γὰρ, ἐνταθεῖσα πρὸς βίαν ποδὶ, Ἔβαψεν, ἔστη δ' αὖθις, ἢν χαλᾷ πόδα.*

716. *κάτω στρέψας,* i. e. *τὴν ναῦν.* There are similar ellipses in N. T. Joh. vi. 19. Act. xxvii. 15. 40.

718. *εἶκε θυμοῦ,* Vulgo. "Lege Εἶκε θυμόν. Nec *θυμοῦ* nec *θυμῷ· iram remitte. εἴκω* accusativum habet Œd. Col. 1178. Philoct. 465." Porson Adv. p. 172.

719. sq. *γνώμη γὰρ κ. τ. λ.* The Scholiast compares Hesiod. Op. et D. 290. *Οὗτος μὲν πανάριστος, ὃς αὐτῷ πάντα νοήσει, Φρασσάμενος τὰ κ' ἔπειτα, καὶ ἐς τέλος ᾖσιν ἀμείνω· Ἐσθλὸς δ' αὖ κἀκεῖνος, ὃς εὖ εἰπόντι πίθηται.* Compare also Cicer. Orat. pro. Cluentio; 31. *Sapientissimum esse dicunt eum, cui, quod opus sit, ipsi veniat in mentem; proximè accedere illum, qui alterius benè inventis obtemperet.* Livy,

πρόσεστι, φήμ' ἔγωγε πρεσβεύειν πολὺ,
φῦναι τὸν ἄνδρα πάντ' ἐπιστήμης πλέων·
εἰ δ' οὖν, φιλεῖ γὰρ τοῦτο μὴ ταύτῃ ῥέπειν,
καὶ τῶν λεγόντων εὖ, καλὸν τὸ μανθάνειν.
ΧΟ. ἄναξ, σέ τ' εἰκὸς, εἴ τι καίριον λέγει,
μαθεῖν, σέ τ' αὖ τοῦδ'· εὖ γὰρ εἴρηται διπλᾶ.
ΚΡ. οἱ τηλικοίδε καὶ διδαξόμεσθα δὴ
φρονεῖν πρὸς ἀνδρὸς τηλικοῦδε τὴν φύσιν;
ΑΙ. μηδὲν τὸ μὴ δίκαιον· εἰ δ' ἐγὼ νέος,
οὐ τὸν χρόνον χρὴ μᾶλλον ἢ τἄργα σκοπεῖν.
ΚΡ. ἔργον γάρ ἐστι τοὺς ἀκοσμοῦντας σέβειν;
ΑΙ. οὐδ' ἂν κελεύσαιμ' εὐσεβεῖν εἰς τοὺς κακούς.

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xxii. 29. *Sæpe ego audivi, milites, eum primum esse virûm, qui ipse consulat, quid in rem sit; secundum eum, qui benè monenti obediat.*

722. *εἰ δ' οὖν.* Brunck supplies the ellipse, and explains the sense thus: *εἰ δ' οὖν μὴ τοιοῦτος ἔφυ, οὐ γὰρ φιλεῖ ταύτῃ ῥέπειν τοῦτο, ἤγουν τὸ εἶναι ἐκ φύσεως τινὰ τοιοῦτον.* There is a similar ellipse in Eur. Ion. 456. *εἰ δ', οὐ γὰρ ἔσται, τῷ λόγῳ δὲ χρήσομαι.*——*ταύτῃ.* i. e. *ἐν ταύτῃ ὁδῷ.*

727. *τὴν φύσιν, ætatem.* Musgrave.

730. *ἔργον γάρ ἐστι.* The difficulties which the commentators find in this passage are of their own making. *ἔργον* is undoubtedly used in the same sense as in the preceding line. *If*, says Hæmon, *I am a young man, you are not to look to my age, but to my actions. But*, rejoins Creon, *is it an action worthy of notice, to respect the disobedient?*

731. *εὐσεβεῖν εἰς τοὺς κακούς.* Porson adopting the correction of Valckenær on Eur. Phœn. 1341. observes that the Tragic writers would either say *εὐσεβεῖν εἰς τινὰ*, or *εὖ σέβειν τινά.* The distinction between the two formulæ is thus accurately marked by Blomfield ad Æsch. Agam. 329. "Aliud est *εὖ σέβειν*, aliud *εὐσεβεῖν*; quorum hoc (ab *εὐσεβὴς* ductum) *pie se gerere*, illud vero *rite revereri* significat; quare *εὐσεβεῖν* cum accusativo construi nequit, nulla intercedente prepositione." Of *εὐσεβεῖν*, without an accusative, Dr. B. has given the following examples: infra v. 924. Electr. 308. Trach. 1224. Aj. 1350. Eurip. Phœn. 585. Orest. 890. In the following instances *εὐσεβεῖν* is followed by an accusative with a preposition: Phil. 1441. Eurip. Alc. 1167. and others will continually suggest themselves to the student.

ΚΡ. οὐχ ἥδε γὰρ τοιᾷδ᾽ ἐπείληπται νόσῳ;
ΑΙ. οὔ φησι Θήβης τῆσδ᾽ ὁμόπτολις λεώς.
ΚΡ. πόλις γὰρ ἡμῖν ἁ᾽μὲ χρὴ τάσσειν ἐρεῖ;
ΑΙ. ὁρᾷς τόδ᾽ ὡς εἴρηκας ὡς ἄγαν νέος;
ΚΡ. ἄλλῳ γὰρ ἢ ᾽μοὶ χρή γε τῆσδ᾽ ἄρχειν χθονός;
ΑΙ. πόλις γὰρ οὐκ ἔσθ᾽, ἥτις ἀνδρός ἐσθ᾽ ἑνός.
ΚΡ. οὐ τοῦ κρατοῦντος ἡ πόλις νομίζεται;
ΑΙ. καλῶς ἐρήμης γ᾽ ἂν σὺ γῆς ἄρχοις μόνος.
ΚΡ. ὅδ᾽, ὡς ἔοικε, τῇ γυναικὶ συμμαχεῖν.
ΑΙ. εἴπερ γυνὴ σύ. σοῦ γὰρ οὖν προκήδομαι.
ΚΡ. ὦ παγκάκιστε, διὰ δίκης ἰὼν πατρί.
ΑΙ. οὐ γὰρ δίκαιά σ᾽ ἐξαμαρτάνονθ᾽ ὁρῶ.
ΚΡ. ἀμαρτάνω γὰρ τὰς ἐμὰς ἀρχὰς σέβων;
ΑΙ. οὐ γὰρ σέβεις, τιμάς γε τὰς θεῶν πατῶν.
ΚΡ. ὦ μιαρὸν ἦθος, καὶ γυναικὸς ὕστερον.
ΑΙ. οὔ τ᾽ ἂν ἕλοις ἥσσω γε τῶν αἰσχρῶν ἐμέ.

739. *καλῶς. ἐρήμης γ᾽* Vulgo. We remove the point after *καλῶς*, with Musgrave and Erfurdt.

740. For *συμμαχεῖ* we read *συμμαχεῖν*, which Brunck also approves in his note. We have a similar construction, in addition to Trach. 1240. in Æsch. Pers. 193. *τούτῳ στάσιν τιν᾽, ὡς ἐγὼ ᾽δόκουν ὁρᾶν, Τεύχειν ἐν ἀλλήλαισι.* 570. *τυτθὸν ἐκφυγεῖν ἄνακτ᾽ Αὐτὸν, ὡς ἀκούομεν.*

742. *ὦ παγκάκιστε.* Porson ad Eurip. Or. 301. reads *ὦ παῖ κάκιστε.* The change however is not only needless, but impossible; for any designation adjoined to a noun, in the vocative case, whether by means of an adjective or otherwise, is always placed between the noun and the interjection, following the same rule which is observed with respect to the article. See Matt. Gr. Gr. §. 276. The exceptions to this rule are very rare, and occur only when the noun is particularly emphatic, as in Œd. T. 58. *ὦ παῖδες οἰκτροί.* Electr. 86. *ὦ φάος ἁγνόν.* The true reading is amply defended by the speech of Hercules to his son Hyllus, Trachin. 1126. where the same expression is used.

747. The old reading is *οὐκ ἄν γ᾽ ἕλοις*

ΚΡ. ὁ γοῦν λόγος σοι πᾶς ὑπὲρ κείνης ὅδε.
ΑΙ. καὶ σοῦ γε, κἀμοῦ, καὶ θεῶν τῶν νερτέρων.
ΚΡ. ταύτην ποτ' οὐκ ἔσθ' ὡς ἔτι ζῶσαν γαμεῖς.
ΑΙ. ἥδ' οὖν θανεῖται, καὶ θανοῦσ' ὀλεῖ τινά.
ΚΡ. ἦ κἀπαπειλῶν ὧδ' ἐπεξέρχει θρασύς;
ΑΙ. τίς δ' ἔστ' ἀπειλὴ, πρὸς κενὰς γνώμας λέγειν;
ΚΡ. κλάων φρενώσεις, ὢν φρενῶν αὐτὸς κενός.
ΑΙ. εἰ μὴ πατὴρ ἦσθ', εἶπον ἄν σ' οὐκ εὖ φρονεῖν.
ΚΡ. γυναικὸς ὢν δούλευμα, μὴ κώτιλλέ με.
ΑΙ. βούλει λέγειν τι, καὶ λέγων μηδὲν κλύειν;
ΚΡ. ἄληθες; ἀλλ' οὐ, τόνδ' Ὄλυμπον, ἴσθ' ὅτι
χαίρων ἐπὶ ψόγοισι δεννάσεις ἐμέ.
ἄγετε τὸ μῖσος, ὡς κατ' ὄμματ' αὐτίκα
παρόντι θνήσκῃ πλησία τῷ νυμφίῳ.
ΑΙ. οὐ δῆτ' ἔμοιγε, τοῦτο μὴ δόξῃς ποτὲ,
οὔθ' ἥδ' ὀλεῖται πλησία, σύ τ' οὐδαμᾶ
τοὐμὸν προσόψει κρᾶτ' ἐν ὀφθαλμοῖς ὁρῶν,
ὡς τοῖς θέλουσι τῶν φίλων μαίνῃ ξυνών.
ΧΟ. ἁνὴρ, ἄναξ, βέβηκεν ἐξ ὀργῆς ταχύς·
νοῦς δ' ἐστὶ τηλικοῦτος, ἀλγήσας, βαρύς.
ΚΡ. δράτω, φρονείτω μεῖζον, ἢ κατ' ἄνδρ', ἰών·

ἥσσω γε των αἰσχρῶν ἐμέ. Brunck has οὐκ ἄν γ' ἄλοις ἥσσω με τῶν α. ποτέ. The correct reading is that of Erfurdt, which differs only by a single letter from the reading of all the copies; οὔ τ' ἂν ἕλοις ἥσσω γε τῶν αἰσχρῶν ἐμέ. See Porson ad Eurip. Med. 863.

758. τόνδ' Ὄλυμπον. See Œd. T. 660.

768. κατά, ad instar. See Blomf. Gloss. ad Æsch. Theb. 421. and Agam. 342.

τὰ δ' οὖν κόρα τάδ' οὐκ ἀπαλλάξει μόρου.
ΧΟ. ἄμφω γὰρ αὐτὰ καὶ κατακτεῖναι νοεῖς;
ΚΡ. οὐ τήν γε μὴ θιγοῦσαν. εὖ γὰρ οὖν λέγεις.
ΧΟ. μόρῳ δὲ ποίῳ καί σφε βουλεύει κτανεῖν;
ΚΡ. ἄγων ἔρημος ἔνθ' ἂν ᾖ βροτῶν στίβος,
κρύψω πετρώδει ζῶσαν ἐν κατώρυχι,
φορβῆς τοσοῦτον, ὡς ἄγος μόνον, προθεὶς,
ὅπως μίασμα πᾶσ' ὑπεκφύγῃ πόλις.
κἀκεῖ τὸν Ἅιδην, ὃν μόνον σέβει θεῶν,
αἰτουμένη που, τεύξεται τὸ μὴ θανεῖν,
ἢ γνώσεται γοῦν ἀλλὰ τηνικαῦθ', ὅτι
πόνος περισσός ἐστι τὰν Ἅιδου σέβειν.

ΧΟΡΟΣ.

Ἔρως ἀνίκατε μάχαν, στροφὴ α'.
Ἔρως, ὃς ἐν κτήμασι πίπτεις,

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776. *ὅπως μίασμα.* It was looked upon as the height of barbarity among the ancients to starve a person to death. In order therefore to inflict the utmost severity of punishment, the criminal was enclosed in a chest (see Theocr. Id. 7. 78.) with just sufficient food to prolong an existence for a brief space; by which the parties adjudging the sentence were supposed to escape pollution:—Hence Creon also observes, v. 889. *ἡμεῖς γὰρ ἁγνοὶ τοὐπὶ τήνδε τὴν κόρην.*

781. *Ἔρως ἀνίκατ', ἀμάχαν' Ἔρως,* Brunck. This conjecture of Hemsterhuys, with which Brunck is so highly pleased, is evidently incorrect, if it be only in regard to the metre. For our own part, we can see no objection to the common reading, which is sanctioned by all the copies. To this, however, Hermann and Erfurdt object, that no meaning can be attached to the word *μάχαν*; as the poet is not speaking of entering into a contest with Love, but of the impossibility of resisting his power. But surely this of itself implies a struggle, *μάχαν*. To the vulgar reading *κτήμασι* in the following line we also see no objection; and truly the conjectures of the critics are ludicrous in the extreme. *ἥμασι, λήμασι, πήμασι, ἥπασι, σχήμασι, δείμασι,* &c. &c. &c. besides those mentioned by Brunck, have all

ὃς ἐν μαλακαῖς παρειαῖς
νεάνιδος ἐννυχεύεις·
φοιτᾷς δ᾽ ὑπερπόντιος, ἔν τ᾽ 785
ἀγρονόμοις αὐλαῖς·
καί σ᾽ οὔτ᾽ ἀθανάτων
φύξιμος οὐδεὶς,
οὔθ᾽ ἁμερίων ἐπ᾽ ἀν-
θρώπων· ὁ δ᾽ ἔχων, μέμηνε. 790
σὺ καὶ δικαίων ἀδίκους ἀντιστρ. α΄.
φρένας παρασπᾷς ἐπὶ λώβᾳ·

been suggested with equal success, and would all make very exquisite nonsense. Still *κτήματα* can never be taken in the sense of *βοσκήματα*, as Brunck supposes; and the ordinary sense is amply supported by a passage from Propertius, Eclog. xiv. 15. in which the transitions are as unconnected as those of Sophocles. *Nam quis* divitiis *adverso gaudet Amore? Nulla mihi tristi gaudia sunt Venere. Illa potest magnas herōum infringere vires, Illa etiam duris mentibus esse dolor. Illa neque Arabium metuit transcendere limen, Nec timet ostrino, Tulle, subire toro.*

783. ὃς ἐν μ. παρειαῖς κ. τ. λ. Brunck compares Horace, Od. IV. 13. 8. *ille virentis et Doctæ psallere Chiæ Pulchris excubat in genis.* To this we may add the fragment from Phrynichus, (ap. Athenæum xiii. 564. F.) Λάμπει δ᾽ ἐπὶ πορφυραῖς παρεῖῇσι φῶς ἔρωτος· which Porson, (Advers. p. 136.) corrects into ἐπὶ πορφυρέαις παρῇσι.

785. Compare Eurip. Hipp. 449. 1267. and Senec. Hipp. 184.

786. ἀγρονόμοις αὐλαῖς may be rendered, *in lustra ferarum agros habitantium,* which seems to be the meaning of the passage, as we may infer from v. 349. where the epithet ἄγραυλος is applied to *beasts.* The passage is very loosely rendered by Brunck, *penetrasque te in ferarum abdita lustra.* Hesychius. Ἀγρονόμων· ἐν ἀγροῖς διαγόντων. We have ἀγρόνομοι. Œd. T. 1103.

787. σε φύξιμος οὐδείς. Many verbals, derived from active verbs, take the accusative after them. Eurip. Med. 684. τρίβων τὰ τοίαδε. See Matt. Gr. Gr. §. 416. Thus in Latin, Plautus Aulul. cited by Brunck, *Quid tibi ergo meam, me invito, tactio est.*— In respect to the sentiment compare Anacreon Od. 54. v. 4. Ὁ δε καὶ θεῶν δυνάστης· Ὁ δε καὶ βροτοὺς δαμάζει. Ovid. Epist. iv. 12. *Regnat, et in dominos jus habet ille Deos.*

σὺ καὶ τόδε νεῖκος ἀνδρῶν
ξύναιμον ἔχεις ταράξας·
νικᾷ δ' ἐναργὴς βλεφάρων
ἵμερος εὐλέκτρου
νύμφας, τῶν μεγάλων
πάρεδρος ἐν ἀρχαῖς
θεσμῶν· ἄμαχος γὰρ ἐμ-
παίζει θεὸς Ἀφροδίτα.
νῦν δ' ἤδη 'γὼ καὐτὸς θεσμῶν
ἔξω φέρομαι τάδ' ὁρῶν, ἴσχειν δ'
οὐκ ἔτι πηγὰς δύναμαι δακρύων,
τὸν παγκοίταν ὅθ' ὁρῶ θάλαμον
τήνδ' Ἀντιγόνην ἀνύτουσαν.
AN. ὁρᾶτέ μ', ὦ γᾶς πατρίας πολῖται, στροφὴ β'.
τὰν νεάταν ὁδὸν

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793. *νεῖκος ἀνδρῶν ξύναιμον*, for *νεῖκος ἀνδ. ξυναίμων*. Thus, *ματρῷαι λέκτρων ἆται*, infra, v. 863. *τὸν ἐμὸν ὠδίνων πόνον*. Eurip. Phœn. 30. Instances of similar construction abound in the Greek and Latin poets.

794. *ἔχεις ταράξας*. See on Œd. T. 577.—In Plutarch we have *συνταράξας πόλεμον*. Aristid. p. 331. B. *πολέμους καὶ στάσεις ταράττουσιν*. Vol. II. p. 417. D.

795. sqq. This passage, which Brunck has miserably translated, should be rendered: *Vincit* Hæmonem scil. *manifesto sponsæ oculorum desiderium*, i. e. desiderium oculis ejus expressum, *magnarum assessor legum in imperiis*, i. e. æquam legibus potestatem habens. The chorus would convey the idea of the strength of Hæmon's affection prevailing over the commands of his father.

803. *πηγὰς δακρύων*. This expression is illustrated by Porson in his note to Eurip. Orest. 381.

804. *παγκοίταν θάλαμον*, sc. Ἅιδου. See v. 810.

805. *ἀνύτουσαν*. See on Œd. Colon. 1562.

807. *τὰν νεάταν ὁδὸν στείχ*. We have similar expressions in the Œd. Col. 1551. Trach. 876. Eurip. Alc. 625.

στείχουσαν, νέατον δὲ φέγγος
λεύσσουσαν ἀελίου,
κοὔ ποτ' αὖθις· ἀλλά μ' ὁ παγκοίτας
Ἀΐδας ζῶσαν ἄγει
τὰν Ἀχέροντος
ἀκτὰν, οὔθ' ὑμεναίων
ἔγκληρον, οὔτ' ἐπινυμφίδιός
πω μέ τις ὕμνος
ὕμνησεν, ἀλλ' Ἀχέροντι νυμφεύσω.
ΧΟ. οὐκοῦν κλεινὴ καὶ ἔπαινον ἔχουσ'
εἰς τόδ' ἀπέρχει κεῦθος νεκύων.
οὔτε φθινάσι πληγεῖσα νόσοις,
οὔτε ξιφέων ἐπίχειρα λαχοῦσ',
ἀλλ' αὐτόνομος, ζῶσα, μόνη δὴ

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813. *οὔθ' ὑμεναίων ἔγκληρον.* The pitiful complaints with which the Tragic heroines of antiquity were wont to lament the prospect of continued maidenhood, may sound perhaps ungrateful to a modern ear: but when we consider the high repute in which marriage was held, and that the feeling seems to have been derived in the first instance from the fountain of revelation, we shall not think them unnatural. It is worth while to compare the following passages from the Tragedians, with those which we shall also subjoin from the Scriptures of the Old Testament. Infra 917. Eurip. Hec. 416. 610. Iph. T. 220. Alcest. 927. &c. &c. Genesis xvi. 4. xxi. 6. xxx. 1. 20. Ruth iv. 14. 1 Sam. i. 11.

814. *ἐπινυμφίδιος ὕμνος.* Anglice, *an Epithalamium.* It was usually sung by virgins alone at the door of the bridal chamber: see the Scholiast to the *Helenæ Epithalamium* of Theocritus. The celebrated Epithalamium of Catullus was sung by a chorus of youths and virgins.

816. *Ἀχέροντι νυμφεύσω.* Comp. v. 654.

820. *ξιφέων ἐπίχειρα λαχοῦσ', Ensis mercedem,* i. e. *ictum, sortita.* Suid. *Τἀπίχειρα, τὸν μισθὸν, τὰς ἀμοιβάς.*

821. *αὐτόνομος.* To this word Musgrave refers the interpretation of the Scholiast, *ἰδίῳ νόμῳ,* which evidently applies, as Erfurdt justly remarks, to *μόνη δὴ θνατῶν, αὐτόνομος* being properly explained by *μετ' ἐλευθερίας.*

θνατῶν, Ἀΐδαν καταβήσει.
ΑΝ. ἤκουσα δὴ λυγροτάταν ὀλέσθαι — ἀντιστρ. β΄.
τὰν Φρυγίαν ξέναν
Ταντάλου, Σιπύλῳ πρὸς ἄκρῳ·
τὰν, κισσὸς ὡς ἀτενὴς,
πετραία βλάστα δάμασεν· καί νιν
ὄμβρῳ τακομέναν,
ὡς φάτις ἀνδρῶν,
χιών τ᾽ οὐδαμὰ λείπει,
τέγγει θ᾽ ὑπ᾽ ὀφρύσι παγκλαύστοις
δειράδας· ᾇ με
δαίμων ὁμοιοτάταν κατευνάζει.
ΧΟ. ἀλλὰ θεός τοι καὶ θεογεννής·
ἡμεῖς δὲ βροτοὶ καὶ θνητογενεῖς.
καίτοι φθιμένᾳ μέγ᾽ ἀκοῦσαι,
τοῖσιν ἰσοθέοις ἔγκληρα λαχεῖν.
ΑΝ. οἴμοι γελῶμαι. τί με, πρὸς — στροφὴ γ΄.

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823. "V. J. Davis, ad Ciceron. Tusc. Disp. III. 26." Porson.

825. Σιπύλῳ πρὸς ἄκρῳ. Senec. Herc. Fur. 390. *Riget superba Tantalis luctu parens, Mæstusque Phrygio manat in Sipylo lapis.* The allusion is to the well-known fable of Niobe. See Ovid. Metam. VI. 148.

826. κισσὸς ὡς ἀτενής. *Like the close encircling ivy.* Timæus in Lex. Plat. p. 52. thus explains ἀτενής. ἢ ὁ τῷ ἤθει εὐθὺς καὶ ἀκλινὴς, ἢ ὁ σκληρὸς, καὶ ἀνύπεικτος πρὸς ὃ χρὴ ὑπεῖξαι. The observations of Rhunken on this word are valuable.

836. φθιμένᾳ is rendered *mortali*, both by Brunck and Musgrave. Erfurdt's translation, *mortuæ*, is supported by vv. 840, 841.

837. Upon Brunck's observation that the Attics invariably shorten the first syllable in ἴσος, Porson has the following remark in his note on Orest. 9. "Hoc de simplice ἴσος fere verum est: compositum ἰσόθεος primam producit in Æschyl. Pers. 80."

θεῶν πατρῴων,
οὐκ ὀλομέναν ὑβρίζεις,
ἀλλ' ἐπίφαντον;
ὦ πόλις, ὦ πόλεως
πολυκτήμονες ἄνδρες·
ἰὼ Διρκαῖοι κρῆναι,
Θήβας τ' εὐαρμάτου ἄλσος· ἔμπας
ξυμμάρτυρας ὔμμ' ἐπικτῶμαι,
οἵα φίλων ἄκλαυστος, οἵοις
νόμοις πρὸς ἕρμα τυμβόχωστον
ἔρχομαι τάφου ποταινίου.
ἰὼ δύστανος,
οὔτ' ἐν βροτοῖς οὔτ' ἐν νεκροῖσι
μέτοικος, οὐ ζῶσιν, οὐ θανοῦσι.

ΧΟ. προβᾶσ' ἐπ' ἔσχατον θράσους,
ὑψηλὸν εἰς Δίκας βάθρον

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845. Θήβας—ἄλσος. It was usual so to designate every place which was under the immediate patronage of any Deity, as we are told by the Scholiast to Pindar; Olymp. iii. Stroph. 2. ἔλεγον πᾶν χωρίον ἀφιερώμενον θεῷ, κἂν ψιλὸν φυτῶν ᾖ, ἄλσος. Cf. Elect. 5. Hom. Il. II. 506. Of the epithet εὐάρματος applied to Thebes, we have similar instances in v. 149. supra. Pind. Olymp. 16. Epod. 5. Isthm. 8. Div. 2. Eurip. Herc. F. 467.

848. ἕρμα τυμβόχωστον. "Veterum tumuli," says Dr. Blomfield, (Gloss. ad Æsch. Theb. 947.) "terræ aggestus erant, Anglice *Barrows*, et χοῦσθαι dicebantur. Soph. Ant. 80. τάφον χώσουσ' ἀδέλφῳ. 1203. Καὶ τύμβον ὀρθόκραιρον οἰκείας χθονὸς Χώσαντες. Pollux. μνῆμα, τάφος, χῶμα." In his note to v. 552. of the same play, the learned Doctor corrects ἔργμα into ἕρμα, which we have received; and notices a similar error in Oppian. Hal. iv. 447. πολλάκι μὲν καὶ νῆες ἐν ἕρμασιν ἦὔτ' ἐκέλσαν. Vulgo, ἔργμασιν.

851. οὔτ' ἐν βροτοῖς, κ. τ. λ. Cf. Eurip. Supp. 963. Οὔτ' ἐν τοῖς φθιμένοις, Οὔτ' ἐν ζῶσιν ἀριθμουμένη, χωρὶς δή τινα τῶνδ' ἔχουσα μοῖραν.

προσέπαισας, ὦ τέκνον, πολύ. 855
πατρῷον ἐκτίνεις τιν' ἆθλον.
ΑΝ. ἔψαυσας ἀλγεινοτάτας ἀντιστρ. γ'.
ἐμοὶ μερίμνας,
πατρὸς τριπόλιστον οἶτον,
τοῦ τε πρόπαντος 860
ἁμετέρου πότμου
κλεινοῖς Λαβδακίδαισιν.
ἰὼ ματρῷαι λέκτρων
ἆται, κοιμήματ' αὐτογέννητ'
ἐμῷ πατρὶ δυσμόρου ματρός, 865
οἵων ἐγώ ποθ' ἁ ταλαίφρων
ἔφυν· πρὸς οὓς ἀραῖος, ἄγαμος,
ἅδ' ἐγὼ μέτοικος ἔρχομαι.
ἰὼ δυσπότμων
κασίγνητε γάμων κυρήσας, 870
θανὼν ἔτ' οὖσαν κατήναρές με.
ΧΟ. σέβειν μὲν, εὐσέβειά τις·
κράτος δ', ὅτῳ κράτος μέλει,
παραβατὸν οὐδαμῆ πέλει.

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858. Musgrave takes *μερίμνας* for the accusative, without any reason. In v. 862, *κλεινοῖς Λαβδ.* has the same relation to *ἁμετέρου πότμου*, which *ἐμοὶ* has to *ἔψαυσας μερίμνας*. See Matt. Gr. Gr. §. 392, 3. Obs.

872. For *μὲν* Musgrave proposes *μίν*, which though sufficiently frequent in Homer, was never used by the Tragic writers. See Valckenaer ad Phœn. 1253.

873. *ὅτῳ κράτος μέλει*, *penes quemcunque summa est potestas.* Musgrave compares Eurip. Helen. 109. 1179.

σὲ δ' αὐτόγνωτος ὤλεσ' ὀργά. 875

ΑΝ. ἄκλαυστος, ἄφιλος, ἀνυμέναιος,
ταλαίφρων ἄγομαι τάνδ'
ἑτοίμαν ὁδόν. οὐκ ἔτι
μοι τόδε λαμπάδος ἱερὸν ὄμμα
θέμις ὁρᾶν ταλαίνᾳ· 880
τὸν δ' ἐμὸν πότμον ἀδάκρυτον
οὐδεὶς φίλων στενάζει.

ΚΡ. Ἆρ' ἴστ', ἀοιδὰς καὶ γόους πρὸ τοῦ θανεῖν
ὡς οὐδ' ἂν εἷς παύσαιτ' ἄν, εἰ χρείη λέγειν;
οὐκ ἄξεθ' ὡς τάχιστα, καὶ κατηρεφεῖ 885
τύμβῳ περιπτύξαντες, ὡς εἴρηκ' ἐγώ,
ἄπιτε μόνην ἔρημον, εἴτε χρὴ θανεῖν,
εἴτ' ἐν τοιαύτῃ ζῶσα τυμβεύσαι στέγῃ·
ἡμεῖς γὰρ ἁγνοὶ τοὐπὶ τήνδε τὴν κόρην·
μετοικίας δ' οὖν τῆς ἄνω στερήσεται. 890

ΑΝ. ὦ τύμβος, ὦ νυμφεῖον, ὦ κατασκαφὴς
οἴκησις ἀείφρουρος, οἷ πορεύομαι
πρὸς τοὺς ἐμαυτῆς, ὧν ἀριθμὸν ἐν νεκροῖς
πλεῖστον δέδεκται Περσέφασσ' ὀλωλότων·
ὧν λοισθία 'γὼ καὶ κάκιστα δὴ μακρῷ 895

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877. τάνδ' ὁδόν. sub. εἰς. So vv. 812. 822.

879. λαμπάδος. Sen. Theb. 86. *noctem afferet Phoebea lampas.* Lucret. v. 403. *aeternam suscepit lampada mundi.*

888. τυμβεύσαι. Active for passive. So Œd. T. 967. κεύθει κάτω γῆς for κεύθεται.

κάτειμι, πρίν μοι μοῖραν ἐξήκειν βίου.
ἐλθοῦσα μέντοι, κάρτ' ἐν ἐλπίσι τρέφω
φίλη μὲν ἥξειν πατρὶ, προσφιλὴς δὲ σοὶ,
μῆτερ, φίλη δὲ σοὶ, κασίγνητον κάρα·
ἐπεὶ θανόντας αὐτόχειρ ὑμᾶς ἐγὼ
ἔλουσα, κἀκόσμησα, κἀπιτυμβίους
χοὰς ἔδωκα· νῦν δὲ, Πολύνεικες, τὸ σὸν
δέμας περιστέλλουσα, τοιάδ' ἄρνυμαι.
καίτοι σ' ἐγὼ 'τίμησα τοῖς φρονοῦσιν εὖ.
οὐ γάρ ποτ' οὔτ' ἂν, εἰ τέκνων μήτηρ ἔφυν,
οὔτ' εἰ πόσις μοι κατθανὼν ἐτήκετο,
βίᾳ πολιτῶν τόνδ' ἂν ᾐράμην πόνον.
τίνος νόμου δὴ ταῦτα πρὸς χάριν λέγω;
πόσις μὲν ἄν μοι, κατθανόντος, ἄλλος ἦν,

904. *τοῖς φρονοῦσιν εὖ*, i. e. According to the *judgment of those who understand*, in which sense the dative is frequently used. Thus infra, 1161. *ὡς ἐμοὶ*, *according to my judgment*. See Matt. Gr. Gr. §. 389.

907. We are not aware upon what grounds Brunck has ventured to expunge the form *ᾐράμην* from Attic usage, and to admit *ᾐρόμην* as the only legitimate form. It occurs in Eurip. Orest. 111. 765. Phœn. 437. Iph. A. 938. Iph. T. 1201. besides the two passages in the Heraclidæ, 989. 994. which he has taken upon himself to condemn.

909. *κατθανόντος*, sc. *τοῦ προτέρου*. There is a similar construction in the Electra 1344. Brunck compares the story related by Herodotus, wherein we are told that the wife of Intaphernes, having received permission to save from death any one of her kindred whom she preferred, selected her brother, for precisely the same reason as that offered by Antigone. The expressions of each are as similar as the difference between prose and poetry will allow. *ἡ δὲ ἀμείβετο τοῖσδε, Ὦ βασιλεῦ, ἀνὴρ μέν μοι ἂν ἄλλος γένοιτο, εἰ δαίμων ἔθελοι, καὶ τέκνα ἄλλα, εἰ ταῦτα ἀποβάλλοιμι· πατρὸς δὲ καὶ μητρὸς οὐκ ἔτι μευ ζωόντων, ἀδελφεὸς ἂν ἄλλος οὐδενὶ τρόπῳ γένοιτο.* Thalia, 130.

καὶ παῖς ἀπ' ἄλλου φωτὸς, εἰ τοῦδ' ἤμπλακον·
μητρὸς δ' ἐν Ἅιδου καὶ πατρὸς κεκευθότοιν,
οὐκ ἔστ' ἀδελφὸς ὅστις ἂν βλάστοι ποτέ.
τοιῷδε μέντοι σ' ἐκπροτιμήσασ' ἐγὼ
νόμῳ, Κρέοντι ταῦτ' ἔδοξ' ἁμαρτάνειν,
καὶ δεινὰ τολμᾷν, ὦ κασίγνητον κάρα.
καὶ νῦν ἄγει με διὰ χερῶν οὕτω λαβὼν,
ἄλεκτρον, ἀνυμέναιον, οὔτε του γάμου
μέρος λαχοῦσαν, οὔτε παιδείου τροφῆς·
ἀλλ' ὧδ' ἔρημος πρὸς φίλων ἡ δύσμορος,
ζῶσ' εἰς θανόντων ἔρχομαι κατασκαφάς.
ποίαν παρεξελθοῦσα δαιμόνων δίκην;
τί χρή με τὴν δύστηνον εἰς θεοὺς ἔτι
βλέπειν; τίν' αὐδᾷν ξυμμάχων; ἐπεί γε δὴ
τὴν δυσσέβειαν εὐσεβοῦσ' ἐκτησάμην.
ἀλλ', εἰ μὲν οὖν τάδ' ἐστὶν ἐν θεοῖς καλὰ,
παθόντες ἂν ξυγγνοῖμεν ἡμαρτηκότες·
εἰ δ' οἵδ' ἁμαρτάνουσι, μὴ πλείω κακὰ
πάθοιεν, ἢ καὶ δρῶσιν ἐκδίκως ἐμέ.

XO. ἔτι τῶν αὐτῶν ἀνέμων αὑταὶ

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924. Musgrave compares Eurip. Iph. T. 682. *δειλίαν γὰρ καὶ κακὴν κεκτήσομαι.* So Eurip. Med. 220. *Δυσκλείαν ἐκτήσαντο καὶ ῥαθυμίαν.* Hippol. 698. *τὰς φρένας κεκτήμεθα.* Helen. 1103. *κάλλος ἐκτήσω.* See also at v. 731.

926. On the celebrated canon of Dawes, of which this line is an example, see Porson ad Hec. 509. Hermann on Viger p. 573. ed. Ox. and Kidd's excellent note in his edition of the Miscel. Crit. p. 549.

929. Brunck, to preserve the sense, reads *αἱ τῶν α. ἀ. αὐταὶ Ψ. ῥ. τήνδ' ἔτ' ἔχουσιν.* Erfurdt justly remarks that *αἱ αὐταὶ* with

ψυχῆς ῥιπαὶ τῆνδέ γ' ἔχουσι.
ΚΡ. τοιγὰρ τούτων τοῖσιν ἄγουσι
βραδυτῆτος ὕπερ κλαύμαθ' ὑπάρξει.
ΑΝ. οἴμοι, θανάτου τοῦτ' ἐγγυτάτω
τοὔπος ἀφῖκται.
ΚΡ. θαρσεῖν οὐδὲν παραμυθοῦμαι
μὴ οὐ τάδε ταύτῃ κατακυροῦσθαι.
ΑΝ. ὦ γῆς Θήβης ἄστυ πατρῷον,
θεοί τε πατρογενεῖς,
ἄγομαι δὴ, κοὐκ ἔτι μέλλω.
λεύσσετε, Θήβης οἱ κοιρανίδαι,
τὴν βασιλίδα τὴν μούνην λοιπὴν,
οἷα πρὸς οἵων ἀνδρῶν πάσχω,
τὴν εὐσεβίαν σεβίσασα.
ΧΟ. Ἔτλα καὶ Δανάας οὐράνιον φῶς — στροφὴ α΄.
ἀλλάξαι δέμας ἐν χαλκοδέτοις
αὐλαῖς· κρυπτομένα δ' ἐν

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the article and pronoun separated, does not signify *eædem* but *ipsæ;* and consequently Brunck's alteration is incorrect. He therefore retains the vulgar reading with the change only of a single breathing, joining *αἱ αὐταὶ* in a crasis, *αὑταί*. See Monk on Eurip. Hipp. 1005. The phrase *ἀνέμων ῥιπαῖς* occurs supra v. 137. Instances of a double genitive, similar to *ἀνέμων ψυχῆς* will be found in the Œdip. Col. 668. and in Cæsar de Bell. civili. i. 7. *Omnium temporum injurias inimicorum in se commemorat.*

931. *τούτων* sc. *ῥιπῶν*. *ἕνεκα* is understood. The sense is, *Unless she ceases from these ravings.*

936. *ταύτῃ*. subaud. *ὁδῷ*. Schol. ad Arist. Eq. 839. Ταύτῃ· *τοῦτον τὸν τρόπον*. Eurip. Med. 366. Hipp. 41.

941. See Porson's Append. Toup. Emendat. Suid. p. 441.

942. *οἷα πρὸς οἵων ἀ. π.* Dr. Blomfield has illustrated this expression, in a note which Monk has introduced into the 145th verse of the Alcestis.

τυμβήρει θαλάμῳ κατεζεύχθη.
καίτοι γενεᾷ τίμιος, ὦ παῖ, παῖ,
  καὶ Ζηνὸς ταμιεύεσκε
  γονὰς χρυσορύτους. 950
ἀλλ' ἁ μοιριδία τις δύνασις δεινά·
οὔτ' ἄν νιν ὄμβρος, οὔτ' Ἄρης,
οὐ πύργος, οὐχ ἁλίκτυποι
κελαιναὶ νᾶες ἐκφύγοιεν.
ζεύχθη δ' ὀξύχολος παῖς ὁ Δρύαντος, ἀντιστρ. α΄.
Ἠδωνῶν βασιλεὺς, κερτομίοις 956
  ὀργαῖς, ἐκ Διονύσου
πετρώδει κατάφρακτος ἐν δεσμῷ.
οὕτω μανίας δεινὸν ἀποστάζει
  ἀνθηρόν τι μένος· κεῖνος 960

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952. Musgrave and Erfurdt object to the word *ὄμβρος*, as completely unconnected with the rest of the passage; and we have little doubt that there is some latent corruption. Hesychius explains the word *ὀμβρεῖν* by *ὑπερισχύειν*, from whence *ὄμβρος* may perhaps derive the signification of *potentia, robur;* but we are not aware of any instance of its use in that sense. For our own part we think Erfurdt's conjecture, ὄλβος, far from improbable. Compare Bacchyl. fr. apud Stobæum. E. i. c. 6. p. 165. ed. Heeren. *Θνατοῖς δ' οὐκ αὐθαίρετοι Οὔτ' ὌΛΒΟΣ, οὔτ' ἄκαμπτος Ἄρης, Οὔτε πάμφθερσις στάσις· ἀλλ' ἐπιχρίμπτει Νέφος ἄλλοτ' ἐπ' ἄλλαν γᾶν Ἁ πάνδωρος Αἶσα.*

956. *κερτομίοις ὀργαῖς, propter procax ingenium.* See v. 391. So *μανίαις* in v. 961.

958. *πετρώδει ἐν δεσμῷ.* Lycurgus is said to have been confined in a cave upon mount Pangæus. The tale is related by Apollodorus, iii. 5. 1. and in Homer, Iliad. vi. 130.

959. *μανίας ἀνθηρὸν μένος.* So Trach. 1002. *μανίας ἄνθος.* 1091. *ἤνθηκεν* sc. *νόσος.* To the word *ἀποστάζει* there is this Gloss. in the MSS. Dresd. *ἀποῤῥέει πρὸς αὐτὴν ἔχοντας.*

960. For *κεῖνος* Musgrave would read *κείνως, ita, sic.* We should rather read *κεῖνος δ'* which would connect the sense, and the metre may still be preserved by reading *ταμιεύσκεν* in the Strophe.

ἐπέγνω μανίαις
ψαύων τὸν θεὸν ἐν κερτομίοις γλώσσαις.
παύεσκε μὲν γὰρ ἐνθέους
γυναῖκας, εὔιόν τε πῦρ,
φιλαύλους τ' ἠρέθιζε Μούσας. 965
παρὰ δὲ Κυανέων πελαγέων στροφὴ β'.
διδύμας ἁλὸς
ἀκταὶ Βοσπόριαι,
ἠδ' ὁ Θρῃκῶν Σαλμυδησός,
ἵν' ἀγχίπολις Ἄρης— 970
δισσοῖσι Φινεΐδαις
εἶδεν ἀρατὸν ἕλκος,
τυφλωθὲν ἐξ ἀγρίας δάμαρτος,
ἀλαὸν ἀλαστόροισιν ὀμμάτων κύκλοις
ἀραχθὲν ἐγχέων, ὑφ' αἱματηραῖς 975
χείρεσσι, καὶ κερκίδων ἀκμαῖσι·
κατὰ δὲ τακόμενοι μέλεοι ἀντιστρ. β'.
μελέαν πάθαν
κλαῖον, ματρὸς ἔχον-

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964. *εὔιόν πῦρ*, *tædæ*, sc. quas Bacchæ manibus ferebant. See Œd. T. 214. Eurip. Bacch. 146.

965. The Muses are reckoned by Diodorus Sic. iv. 4. among the companions of Bacchus.

970. *ἀγχίπολις*, *Poetice* for *ἔμπολις*, *indigena*, *incola*. The words *τυφλωθὲν* and *ἀραχθὲν* in vv. 973. 975. are referred by Enallage to ἕλκος.

975. Erfurdt restores ὑφ' before αἱματηραῖς which Brunck has improperly rejected. The metre of the Antistrophe is easily made to correspond by reading θεῶν γε παῖς in v. 986.

979. It appears to us that no convenient

τὲς τ' ἀνύμφευτον γονάν· ἁ 980
δὲ σπέρμα μὲν ἀρχαιογόνων
ἄντασ' Ἐρεχθειδᾶν,
τηλεπόροις δ' ἐν ἄντροις
τράφη θυέλλῃσιν ἐν πατρῴαις
Βορεὰς ἅμιππος ὀρθόποδος ὑπὲρ πάγου 985
θεῶν γε παῖς· ἀλλὰ κἀπ' ἐκείνᾳ
Μοῖραι μακραίωνες ἔσχον, ὦ παῖ.

ΤΕΙΡΕΣΙΑΣ.

Θήβης ἄνακτες, ἥκομεν κοινὴν ὁδὸν
δύ' ἐξ ἑνὸς βλέποντε. τοῖς τυφλοῖσι γὰρ
αὕτη κέλευθος ἐκ προηγητοῦ πέλει. 990
ΚΡ. τί δ' ἔστιν, ὦ γεραιὲ Τειρεσία, νέον;
ΤΕΙ. ἐγὼ διδάξω· καὶ σὺ τῷ μάντει πιθοῦ.
ΚΡ. οὔκουν πάρος γε σῆς ἀπεστάτουν φρενός.

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sense can be derived from reading, ἐχούσας, and referring it with Brunck to ματρός. We have no doubt that the Aldine reading is correct: which, by inserting the copulative particle τ' after ἔχοντες and pointing at ἀνύμφευτον instead of ματρὸς, would refer to the Phineidæ themselves, instead of to Cleopatra, in the manner following: *flebant se ex infausto genitricis matrimonio procreatos.* The story to which the Chorus alludes is related at length in Natal. Comitis Mytholog. vii. 6. See also Diodor. Sic. iv. 44.

982. ἄντασ'. Musgrave completely proves in opposition to Heath, that the verb ἀντάω, like the cognate forms ἀντιάω and ἀντιάζω may be followed by an accusative. Eurip. Iph. A. 150. ἤν γάρ νιν πομπαῖς ἀντήσῃς. Hom. Il. A. 31. ἐμὸν λέχος ἀντιόωσαν. Cf. Herod. iv. 80. 118. 121. The verb is here used in the sense of *participare*, as in the passage from Homer cited above; so that ἄντασε σπέρμα is the same as μετέσχε τοῦ σπέρματος. In Œd. C. 1445. the proper reading is ἀντῆσαι κακῶν.

ΤΕΙ. *τοιγὰρ δι᾽ ὀρθῆς τήνδ᾽ ἐναυκλήρεις πόλιν.*
ΚΡ. *ἔχω πεπονθὼς μαρτυρεῖν ὀνήσιμα.*
ΤΕΙ. *φρόνει βεβὼς αὖ νῦν ἐπὶ ξυροῦ τύχης.*
ΚΡ. *τί δ᾽ ἔστιν; ὡς ἐγὼ τὸ σὸν φρίσσω στόμα.*
ΤΕΙ. *γνώσει, τέχνης σημεῖα τῆς ἐμῆς κλύων.*
εἰς γὰρ παλαιὸν θᾶκον ὀρνιθοσκόπον
ἵζων, ἵν᾽ ἦν μοι παντὸς οἰωνοῦ λιμήν,
ἀγνῶτ᾽ ἀκούω φθόγγον ὀρνίθων, κακῷ
κλάζοντας οἴστρῳ καὶ βεβαρβαρωμένῳ,
καὶ σπῶντας ἐν χηλαῖσιν ἀλλήλους φοναῖς

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994. *δι᾽ ὀρθῆς.* Musgrave compares Herod. iii. 127. *ἐκ μὲν ἰθείης.* iv. 43. *ἐκ ταύτης.* iv. 119. *τὴν ὁμοίην.* v. 106. *ἐξ ὑστέρης.* v. 116. *ἐκ νέης.* Thucyd. III. 92. *ἐκ καίνης.* i. 77. *ἀπὸ πρώτης.* Eurip. Troad. 759. *διὰ κενῆς.* The expression seems to be used adverbially for ὀρθως, either ὁδοῦ or *τρόπου* being understood, since δι᾽ ὀρθῆς and δι᾽ ὀρθοῦ are used indifferently. In the present instance, perhaps, *τύχης* should be supplied from v. 996.

996. *ἐπὶ ξυροῦ τύχης.* A proverbial expression of frequent occurrence. Brunck cites Hom. Il. K. 173. *Νῦν γὰρ δὴ πάντεσσιν ἐπὶ ξυροῦ ἵσταται ἀκμῆς.* Soph. Aj. 786. *Ξυρεῖ γὰρ ἐν χρῷ τοῦτο μὴ χαίρειν τινά.* To these we may add, Theocr. Idyll. XXII. 6. which Erasmus has cited together with this verse of Sophocles under his adage, *In acie novacula.* See also Theog. 557: *Φράζεο· κίνδυνός τοι ἐπὶ ξυροῦ ἵσταται ἀκμῆς.* So Herod. VI. 11. *ἐπὶ ξυροῦ τῆς ἀκμῆς ἔχεται ἡμῖν τὰ πρήγματα.* Hesych. *ἐπὶ ξυροῦ· ἐπὶ κινδύνου.* The following is from Eustathius, p. 796. 57. *ἐλήφθη δὲ ἡ παροιμία ἐκ τῶν τραυμάτων ἃ τομῆς ἤδη δέονται.* The explanation of the Scholiast upon Iliad. K. 173. is different: *ἐπὶ ξυροῦ ἵσταται ἀκμῆς· ἀντὶ τοῦ τὰ πράγματα ἡμῶν τριχὸς ἤρτηται, ὅ ἐστιν, ἐν ἐσχάτῳ κινδύνῳ ἐστί.* In Eurip. Hel. 906. we have *ἐπὶ ἀκμῆς* simply. See Valckenaer. in loco.

999. *θᾶκον ὀρνιθοσκόπον.* Pausanias in Bœoticis, (p. 741.) mentions the *οἰωνοσκόπειον* of Tiresias as still in existence in his time.

1001. *ὀρνίθων—κλάζοντας.* A similar instance of a change of case occurs in the Iliad. B. 459. sqq.—*φθόγγον ὀρνίθων* seems to be put for *ὄρνιθας.* Maltby, however, under the word *ἀνδρόφθορος,* observes that the solecism may be removed by pointing thus: *Ἀγνῶτ᾽ ἀκούω φθόγγον ὀρνίθων· κακῷ Κλάζοντας οἴστρῳ,* κ. τ. λ.

ἔγνων· πτερῶν γὰρ ῥοῖβδος οὐκ ἄσημος ἦν.
εὐθὺς δὲ δείσας, ἐμπύρων ἐγευόμην
βωμοῖσι παμφλέκτοισιν· ἐκ δὲ θυμάτων
Ἥφαιστος οὐκ ἔλαμπεν, ἀλλ' ἐπὶ σποδῷ
μυδῶσα κηκὶς μηρίων ἐτήκετο,
κἄτυφε, κἀνέπτυε· καὶ μετάρσιοι
χολαὶ διεσπείροντο, καὶ καταρρυεῖς
μηροὶ καλυπτῆς ἐξέκειντο πιμελῆς.
τοιαῦτα παιδὸς τοῦδ' ἐμάνθανον πάρα,
φθίνοντ' ἀσήμων ὀργίων μαντεύματα.
ἐμοὶ γὰρ οὗτος ἡγεμών, ἄλλοις δ' ἐγώ.
καὶ ταῦτα τῆς σῆς ἐκ φρενὸς νοσεῖ πόλις.
βωμοὶ γὰρ ἡμῖν ἐσχάραι τε παντελεῖς,
πλήρεις ὑπ' οἰωνῶν τε καὶ κυνῶν βορᾶς
τοῦ δυσμόρου πεπτῶτος Οἰδίπου γόνου.

1004. ῥοῖβδος est vehemens ac turbidus alarum strepitus ideoque infaustus: cum meatus avium faustus soleret esse placidus et lenis. Itaque, v. 1021. verti debet: *Neque solo turbide alis plangens faustas edit voces.* Erfurdt.

1011. καλυπτῆς. See on Œd. C. 1031.

1013. φθίνοντ', *Evanescent.* If any part of the victim was lost or imperfect, the omen was unfavourable. On the various kind of auguries, see Potter's Antiquities of Greece. The word ὄργια, properly applied to the festival of the Dionysia, is here used of sacrifices in general. Hence Blomfield ad Æsch. Theb. derives the word from ὀργή, *vehemens impetus, furor.* Hesych. Ὄργια· τὰ ἱερὰ, οἱ δὲ, τὰ μυστήρια.

1016. παντελεῖς. *Perfecti.* Musgrave would render it *sanctissimi*; and indeed it frequently seems to bear such a signification, as applied to the Gods and their service. Æsch. Theb. 111. πατὲρ παντελές. Ag. 275. Ζεῦ, Ζεῦ, τέλειε. Pausanias (VIII. 18. 4.) mentions an altar at Tegea, dedicated to Ζεὺς Τέλειος.

1017. πλήρεις ὑπ' οἰωνῶν τε καὶ κυνῶν βορᾶς, i. e. *Contaminated by the food which they had torn from the body of Polynices, and devoured upon them.* See infra, v. 1040. 1081.

κᾆτ' οὐ δέχονται θυστάδας λιτὰς ἔτι
θεοὶ παρ' ἡμῶν, οὐδὲ μηρίων φλόγα, 1020
οὐδ' ὄρνις εὐσήμους ἀπορροιβδεῖ βοάς,
ἀνδροφθόρου βεβρῶτες αἵματος λίπος.
ταῦτ' οὖν, τέκνον, φρόνησον. ἀνθρώποισι γὰρ
τοῖς πᾶσι κοινόν ἐστι τοὐξαμαρτάνειν·
ἐπὴν δ' ἁμάρτῃ, κεῖνος οὐκ ἔτ' ἔστ' ἀνὴρ 1025
ἄβουλος οὐδ' ἄνολβος, ὅστις εἰς κακὸν
πεσὼν ἀκεῖται, μηδ' ἀκίνητος πέλει.
αὐθαδία τοι σκαιότητ' ὀφλισκάνει.
ἀλλ' εἶκε τῷ θανόντι, μηδ' ὀλωλότα
κέντει. τίς ἀλκὴ τὸν θανόντ' ἐπικτανεῖν; 1030
εὖ σοι φρονήσας εὖ λέγω· τὸ μανθάνειν δ'
ἥδιστον εὖ λέγοντος, εἰ κέρδος φέρει.
ΚΡ. ὦ πρέσβυ, πάντες, ὥστε τοξόται σκοποῦ,

1019. *θυστάδας λιτάς*; preces inter sacrificia factas. So *θυσθάδος βοῆς*, Æsch. Theb. 255.

1022. *βεβρῶτες* is referred to *ὄρνις* in a collective sense. See Matt. Gr. Gr. § 434. Maltby, however, in his edition of Morell's Thesaurus, under the word *ἀνδρόφθορος*, would refer *βεβρῶτες* to *θεοί*, either by transposing vv. 1021, 1022, or by inclosing the former in a parenthesis.—*ἀνδρόφθορος* is not to be found in Stephens' Thesaurus. It occurs again in the Philoctetes, v. 266, where it must be rendered *Exitiosus homini*. Here *ἀνδρ. αἷμα* seems to signify *humanum sanguinem*; or rather *sanguinem hominis violenta morte perempti*. See Maltby in voce.

1023. Brunck adduces the following parallel from Plutarch, in *Fabio*: *τὸ μὲν ἁμαρτεῖν μηδὲν ἐν πράγμασι μεγάλοις, μεῖζον ἢ κατ' ἄνθρωπόν ἐστι· τὸ δ' ἁμαρτόντα χρήσασθαι τοῖς πταίσμασι διδάγμασι πρὸς τὸ λοιπὸν, ἀνδρὸς ἀγαθοῦ καὶ νοῦν ἔχοντος*. This sentiment will also remind us of Pope's line; *To err is human, to forgive divine.*

1026. *ἄνολβος* occurs in the same sense in the Ajax, v. 1156.

τοξεύετ' ἀνδρὸς τοῦδε, κοὐδὲ μαντικῆς
ἄπρακτος ὑμῖν εἰμὶ, τῶν ὑπαὶ γένους 1035
ἐξημπόλημαι κἀκπεφόρτισμαι πάλαι.
κερδαίνετ', ἐμπολᾶτε τὸν πρὸς Σάρδεων
ἤλεκτρον, εἰ βούλεσθε, καὶ τὸν Ἰνδικὸν
χρυσόν· τάφῳ δ' ἐκεῖνον οὐχὶ κρύψετε.
οὐδ' εἰ θέλουσ' οἱ Ζηνὸς αἰετοὶ βορὰν 1040
φέρειν νιν ἁρπάζοντες εἰς Διὸς θρόνους,
οὐδ' ὣς, μίασμα τοῦτο μὴ τρέσας, ἐγὼ
θάπτειν παρήσω κεῖνον. εὖ γὰρ οἶδ' ὅτι
θεοὺς μιαίνειν οὔτις ἀνθρώπων σθένει.
πίπτουσι δ', ὦ γεραιὲ Τειρεσία, βροτῶν 1045
χ' οἱ πολλὰ δεινοὶ πτώματ' αἴσχρ', ὅταν λόγους
αἰσχροὺς καλῶς λέγωσι τοῦ κέρδους χάριν.

ΤΕΙ. φεῦ·
ἆρ' οἶδεν ἀνθρώπων τις, ἆρα φράζεται—
ΚΡ. τί χρῆμα; ποῖον τοῦτο πάγκοινον λέγεις;
ΤΕΙ. ὅσῳ κράτιστον κτημάτων εὐβουλία; 1050

1034. *μαντικῆς*, sc. *τέχνης*. So Œd. T. 462.

1035. *τῶν* is referred to *μαντέων*, which is understood from *μαντικῆς*. See Porson on Eurip. Hec. 22.

1039. We have adopted Schæfer's punctuation. A comma is usually placed after *κρύψετε*; and the full point after *θρόνους*, v. 1041.

1050. *ηὐβουλία* Brunck. This correction is unnecessary. Schæfer remarks that *μὴ φρονεῖν* occurs in the next line without the article; of which, by the way, the examples are not unfrequent. Œd. Col. 954. *θυμοῦ γὰρ οὐδὲν γῆράς ἐστιν ἄλλο πλὴν θανεῖν*. Aristoph. Nub. 482. *ἔνεστι δῆτά σοι λέγειν ἐν τῇ φύσει*, where *λέγειν* must be rendered by *Eloquence*. The infinitive is rarely used for a noun in Latin. Persius, Sat. I. 26. *usque adeone* Scire tuum *nihil est*, *nisi te scire hoc sciat alter*. Hor. Epist. I. 7. 27.

ΚΡ. ὅσῳπερ, οἶμαι, μὴ φρονεῖν πλείστη βλάβη.
ΤΕΙ. ταύτης σὺ μέντοι τῆς νόσου πλήρης ἔφυς.
ΚΡ. οὐ βούλομαι τὸν μάντιν ἀντειπεῖν κακῶς.
ΤΕΙ. καὶ μὴν λέγεις, ψευδῆ με θεσπίζειν λέγων.
ΚΡ. τὸ μαντικὸν γὰρ πᾶν φιλάργυρον γένος. 1055
ΤΕΙ. τὸ δ' ἐκ τυράννων, αἰσχροκέρδειαν φιλεῖ.
ΚΡ. ἆρ' οἶσθα ταγοὺς ὄντας, ἂν λέγῃς, λέγων;
ΤΕΙ. οἶδ'. ἐξ ἐμοῦ γὰρ τήνδ' ἔχεις σώσας πόλιν.
ΚΡ. σοφὸς σὺ μάντις, ἀλλὰ τἀδικεῖν φιλῶν.
ΤΕΙ. ὄρσεις με τἀκίνητα διὰ φρενῶν φράσαι. 1060
ΚΡ. κίνει, μόνον δὲ μὴ 'πὶ κέρδεσιν λέγων.
ΤΕΙ. οὕτω γὰρ ἤδη καὶ δοκῶ, τὸ σὸν μέρος;
ΚΡ. ὡς μὴ 'μπολήσων ἴσθι τὴν ἐμὴν φρένα.
ΤΕΙ. ἀλλ' εὖ γέ τοι κάτισθι μὴ πολλοὺς ἔτι
τροχοὺς ἀμιλλητῆρας Ἡλίου τελῶν, 1065
ἐν οἷσι τῶν σῶν αὐτὸς ἐκ σπλάγχνων ἕνα
νέκυν νεκρῶν ἀμοιβὸν ἀντιδοὺς ἔσει,
ἀνθ' ὧν ἔχεις μὲν τῶν ἄνω βαλὼν κάτω,

Reddes dulce loqui: *reddes* videre *decorum.* See Blomfield in Gloss. Æsch. Agam. 173.

1060. *τἀκίνητα,* i. e. *τὰ ἄῤῥητα.* See the next line. Soph. Œd. Col. 1526. *κινεῖται λόγῳ.*

1064. *εὖ γέ τοι κάτισθι τελῶν. Sed probe scias te perfecturum esse.* This construction is very common in Sophocles. Electra 298. *ἀλλ' ἴσθι τοι τίσουσά γε.* Ajax 1174. *ἴσθι πημανούμενος.*

1065. *τροχοὺς ἀμιλλ. Ἡλίου.* Erfurdt would read *τρόχους,* for which we see no reason. The passage may properly be rendered, *rotas solis circumactas.* Schaefer understands *πολλοὶ τροχοὶ,* in the same light as *πολλὰ πτερὰ, πολλαὶ χεῖρες,* &c. See Markland, Iph. T. p. 272.

1068. *τῶν ἄνω.* Supply *τινὰ,* i. e. Antigone.

ψυχήν τ' ἀτίμως ἐν τάφῳ κατῴκισας·
ἔχεις δὲ τῶν κάτωθεν ἐνθάδ' αὖ θεῶν
ἄμοιρον, ἀκτέριστον, ἀνόσιον νέκυν.
ὧν οὔτε σοὶ μέτεστιν οὔτε τοῖς ἄνω
θεοῖσιν, ἀλλ' ἐκ σοῦ βιάζονται τάδε.
τούτων σε λωβητῆρες ὑστεροφθόροι
λοχῶσιν Ἅιδου καὶ θεῶν Ἐρινύες,
ἐν τοῖσιν αὐτοῖς τοῖσδε ληφθῆναι κακοῖς.
καὶ ταῦτ' ἄθρησον εἰ κατηργυρωμένος
λέγω. φανεῖ γὰρ οὐ μακροῦ χρόνου τριβὴ
ἀνδρῶν, γυναικῶν, σοῖς δόμοις κωκύματα.
ἐχθραὶ δὲ πᾶσαι ξυνταράσσονται πόλεις,
ὅσων σπαράγματ' ἢ κύνες καθήγισαν,
ἢ θῆρες, ἤ τις πτηνὸς οἰωνός, φέρων
ἀνόσιον ὀσμὴν ἑστιοῦχον εἰς πόλιν.
τοιαῦτά σοι, λυπεῖς γάρ, ὥστε τοξότης,

1069. Perhaps κατοικίσας is the better reading.

1070. The construction is, ἔχεις δὲ ἐνθάδε αὖ νέκυν ἄμοιρον τῶν κάτωθεν θεῶν: *habes autem hic, contra, mortuum Deorum inferorum regimine destitutum.* ἀνόσιον is rightly translated, *justis privatum.* Eustathius, p. 29. 27. ἀνόσιον πάλαι ποτὲ ἔλεγον τὸν ἄταφον.

1079. ἀνδρῶν, γυναικῶν, for ἀνδ. καὶ γυναικῶν. So Aristoph. Ran. 156. Lycophron. Alex. 683.

1081. καθήγισαν. Hesychius refers to Sophocles as using the verb in the sense of μιαίνειν. The verb καθαγνίζω, which Brunck properly rejects, is used twice by Euripides, Orest. 40. Ion. 708. but in both instances it is joined with πυρί. See Maltby in voce.

1083. ἑστιοῦχον. "Non de nihilo est. Foco enim, i. e. ἑστίᾳ, nihil fere apud veteres sanctius." Musgrave. Eurip. Androm. 283. ἑστιοῦχον αὐλάν. In the same sense we find the word ἐφέστιος.

1084. Erfurdt substitutes σοι for σου: we think properly. Eurip. Hipp. 1320. ἀρὰς ἀφῆκας παιδί. In the following verse καρδίας is to be referred to τοξεύματα, and

ἀφῆκα θυμῷ καρδίας τοξεύματα
βέβαια, τῶν σὺ θάλπος οὐχ ὑπεκδραμεῖ.
ὦ παῖ, σὺ δ' ἡμᾶς ἄπαγε πρὸς δόμους, ἵνα
τὸν θυμὸν οὗτος εἰς νεωτέρους ἀφῇ,
καὶ γνῷ τρέφειν τὴν γλῶσσαν ἡσυχαιτέραν,
τὸν νοῦν τ' ἀμείνω τῶν φρενῶν, ἢ νῦν φέρει.
ΧΟ. ἁνήρ, ἄναξ, βέβηκε δεινὰ θεσπίσας·
ἐπιστάμεσθα δ', ἐξ ὅτου λευκὴν ἐγὼ
τήνδ' ἐκ μελαίνης ἀμφιβάλλομαι τρίχα,
μή πώ ποτ' αὐτὸν ψεῦδος εἰς πόλιν λακεῖν.
ΚΡ. ἔγνωκα καὐτὸς, καὶ ταράσσομαι φρένας.
τό τ' εἰκάθειν γὰρ δεινόν· ἀντιστάντα δὲ
ἄτῃ πατάξαι θυμὸν, ἐν δεινῷ πάρα.
ΧΟ. εὐβουλίας δεῖ, παῖ Μενοικέως Κρέον.
ΚΡ. τί δῆτα χρὴ δρᾶν; φράζε· πείσομαι δ' ἐγώ.
ΧΟ. ἐλθὼν, κόρην μὲν ἐκ κατώρυχος στέγης
ἄνες· κτίσον δὲ τῷ προκειμένῳ τάφον.

θυμῷ must be rendered *cum ira, per iram.* In like manner we have βέλη ψυχᾶς, *conscientiae stimulos*, in the Œd. T. 892. So also in the Hecuba of Euripides, 603. τοιαῦτα μὲν δὴ νοῦς ἐτόξευσεν μάτην.

1086. θάλπος. So Trach. 1084. ἔθαλψεν ἄτης σπασμός. Æsch. Prom. 902. μανία θάλπουσ'.

1089. γνῷ. *that he may learn*; in which sense it is always followed by an infinitive. See Matt. Gr. Gr. §. 530. 2. In the end of the line we have restored the form ἡσυχαιτέραν, which is more Attic than ἡσυχωτέραν. Thom. Mag. p. 426. ἡσυχαιτέραν, οὐχ ἡσυχωτέραν. Schaefer compares Æsch. Eum. 218. τὰ δ' ἐμφανῶς πράσσουσαν ἡσυχαιτέραν.

1090. Brunck has edited ὧν νῦν φέρει. We see no reason for departing from the common reading. Erfurdt justly observes that τὸν νοῦν τῶν φρενῶν is a pleonasm similar to the Latin *mens animi*, which frequently occurs in Plautus, Catullus and Lucretius.

ΚΡ. καὶ ταῦτ' ἐπαινεῖς, καὶ δοκεῖς παρεικάθειν;
ΧΟ. ὅσον γ', ἄναξ, τάχιστα. συντέμνουσι γὰρ
θεῶν ποδώκεις τοὺς κακόφρονας βλάβαι.
ΚΡ. οἴμοι. μόλις μὲν, καρδίας δ' ἐξίσταμαι. 1105
τὸ δρᾷν ἀνάγκη. κοὐχὶ δυσμαχητέον.
ΧΟ. δρᾶ νῦν τάδ' ἐλθὼν, μηδ' ἐπ' ἄλλοισι τρέπου.
ΚΡ. ὧδ' ὡς ἔχω στείχοιμ' ἄν· ἴτ' ἴτ', ὀπάονες,
οἵ τ' ὄντες, οἵ τ' ἀπόντες, ἀξίνας χεροῖν
ὁρμᾶσθ' ἑλόντες εἰς ἐπόψιον τόπον. 1110
ἐγὼ δ', ἐπειδὴ δόξα τῇδ' ἐπεστράφη,
αὐτός τ' ἔδησα, καὶ παρὼν ἐκλύσομαι.
δέδοικα γὰρ, μὴ τοὺς καθεστῶτας νόμους
ἄριστον ᾖ σώζοντα τὸν βίον τελεῖν.

ΧΟΡΟΣ.

Πολυώνυμε, Καδμείας *στροφὴ α΄.* 1115
Νύμφας ἄγαλμα, καὶ Διὸς
βαρυβρεμέτα γένος,
κλυτὰν ὃς ἀμφέπεις
Ἰταλίαν, μέδεις δὲ παγ-

1102. Supply δεῖν before παρεικάθειν.

1103. Horat. Od. III. 2. 31. *Raro antecedentem scelestum Deseruit pede Poena claudo.* Compare Juvenal. Sat. XIII. 100.

1106. We should certainly read τὸ δρᾷν ἀνάγκη, i. e. *facto opus est.* See Hermann. ad Viger. p. 564. ed. Oxon. Brunck retains the usual punctuation after δρᾷν, with ἀνάγκῃ in the dative; at the same time approving of the other method, which has the sanction of one MS.

1107. Vulgo τρέπε. We prefer τρέπου, which is found in some MSS. So Œd. C. v. 960. ἀλλ' εἰς τί τρέψω;

1116. ἄγαλμα, *decus.* See Markland ad Eurip. Supp. 367. Rhunken ad Tim. Lex. in voce. See also the note on v. 704.

κοίνοις Ἐλευσινίας
Δηοῦς ἐν κόλποις,
ὦ Βακχεῦ, Βακχᾶν μητρόπολιν Θήβαν
ναίων παρ' ὑγρῶν Ἰσμηνοῦ
ῥεέθρων, ἀγρίου τ'
ἐπὶ σπορᾷ δράκοντος·
σὲ δ' ὑπὲρ διλόφου πέτρας — ἀντιστρ. α'.
στέροψ ὄπωπε λιγνὺς, ἔν-
θα Κωρύκιαι Νύμφαι
στείχουσι Βακχίδες,
Κασταλίας τε νᾶμα, καί
σε Νυσίων ὀρέων
κισσήρεις ὄχθαι,
χλωρά τ' ἀκτὰ πουλυστάφυλος πέμπει,
ἀβρότων ἐπέων εὐαζόν-
των, Θηβαίας
ἐπισκοποῦντ' ἀγυιάς·
τὰν ἐκ πασᾶν — στροφὴ β'.
τιμᾷς ὑπερτάταν πόλεων

1125. ἐπὶ σπορᾷ δράκοντος. Scholiast. παρὰ τὸν τόπον, ἐν ᾧ ἐσπάρησαν οἱ ὀδόντες τοῦ δράκοντος; *in the place where the dragon's teeth were sown.* See Ovid's Met. III. 101.

1126. So Seneca in Œd. 227. *Gemina Parnassi Nivalis arx.* 281. *Parnassus biceps.* On the word πέτρα see on Œd. T. 464. and compare Eurip. Phœn. 233.

1127. Erfurdt considers λιγνὺς στέροψ as put for λιγνὺς στεροπῆς, *fumans flamma sacrificiorum.* λιγνὺς, *Fuligo.* Hesych. ἡ τοῦ λύχνου ἀτμίς, σκάπνος.

1137. τὰν in the singular is referred to Θηβαίας ἀγυιὰς in the plural; the word πόλιν being implied therein.

ματρὶ σὺν κεραυνίᾳ·
καὶ νῦν, ὡς βιαίας
πάνδημος ἔχεται πόλις
ἐπὶ νόσου, μολεῖν ποδὶ
καθαρσίῳ Παρνησίαν
ὑπὲρ κλιτὺν, ἢ
στονόεντα πορθμόν.
ἰὼ πῦρ πνει- ἀντιστρ. β'.
όντων χοράγ' ἄστρων, νυχίων
φθεγμάτων ἐπίσκοπε,
παῖ, Διὸς γένεθλον,
προφάνηθι Ναξίαις
Θυιάσιν ἅμα περιπόλοις,
αἳ πάννυχοί σε μαινόμεναι
χορεύουσι, τὸν
ταμίαν Ἴακχον.

ΑΓΓΕΛΟΣ.

Κάδμου πάροικοι καὶ δόμων Ἀμφίονος,
οὐκ ἔσθ' ὁποῖον στάντ' ἂν ἀνθρώπου βίον

1139. *ματρὶ σὺν κεραυνίᾳ.* Brunck compares Eurip. Bacch. 6. Ὁρῶ δὲ μητρὸς μνῆμα τῆς κεραυνίας.

1142. Of the use of the infinitive instead of the imperative, see on Œd. T. 462.

1147. *ἄστρων.* *Torches.* Eurip. Hel. 1145. δόλιον ἀστέρα λάμψας. Musæus 306. ἀστέρα λέκτρων.

1155. The order is: πάροικοι δόμων Κάδμου καὶ Ἀμφίονος.

1156. *στάντα βίον.* *Superstitem vitam.* Compare Trach. 2. Λόγος μέν ἐστ' ἀρχαῖος ἀνθρώπων φανείς, Ὡς οὐκ ἂν αἰῶν' ἐκμάθοις βροτῶν, πρὶν ἂν θάνοι τις, οὔτ' εἰ χρηστὸς οὔτ' εἰ τῷ κακός. The allusion is to the well-known apothegm of Solon. See the note on Œd. T. 1528.

οὔτ' αἰνέσαιμ' ἂν, οὔτε μεμψαίμην ποτέ.
Τύχη γὰρ ὀρθοῖ καὶ Τύχη καταῤῥέπει
τὸν εὐτυχοῦντα, τόν τε δυστυχοῦντ', ἀεί·
καὶ μάντις οὐδεὶς τῶν καθεστώτων βροτοῖς. 1160
Κρέων γὰρ ἦν ζηλωτὸς, ὡς ἐμοὶ, ποτὲ,
σώσας μὲν ἐχθρῶν τήνδε Καδμείαν χθόνα,
λαβὼν δὲ χώρας παντελῆ μοναρχίαν,
εὔθυνε, θάλλων εὐγενεῖ τέκνων σπορᾷ·
καὶ νῦν ἀφεῖται πάντα. τὰς γὰρ ἡδονὰς 1165
ὅταν προδῶσιν ἄνδρες, οὐ τίθημ' ἐγὼ
ζῆν τοῦτον, ἀλλ' ἔμψυχον ἡγοῦμαι νεκρόν.
πλούτει τε γὰρ κατ' οἶκον, εἰ βούλει, μέγα,
καὶ ζῆ τύραννον σχῆμ' ἔχων· ἐὰν δ' ἀπῇ
τούτων τὸ χαίρειν, τἄλλ' ἐγὼ καπνοῦ σκιᾶς 1170
οὐκ ἂν πριαίμην ἀνδρὶ πρὸς τὴν ἡδονήν.
ΧΟ. τί δ' αὖ τόδ' ἄχθος βασιλέων ἥκεις φέρων;
ΑΓ. τεθνᾶσιν· οἱ δὲ ζῶντες αἴτιοι θανεῖν.

1158. Horat. Od. III. 29. 49. *Fortuna, saevo laeta negotio, et Ludum insolentem ludere pertinax, Transmutat incertos honores, Nunc mihi, nunc alii benigna.* Juvenal Sat. VII. 197. *Si Fortuna volet, fies de Rhetore Consul; Si volet haec eadem, fies de Consule Rhetor.*

1167. τοῦτον. We have a similar change in the Persae of Æschylus, v. 605. κακῶν μὲν ὅστις ἔμπειρος κυρεῖ, Ἐπίσταται, βροτοῖσιν ὡς ὅταν κλύδων Κακῶν ἐπέλθῃ, πάντα δειμαίνειν φιλεῖ. Eurip. Androm. 180. στέργουσιν, ὅστις μὴ κακῶς οἰκεῖν θέλει. Compare also in the New Test. Galat. iv. 6, 7. 1 Cor. iv. 2. And in Latin: Terent. Eunuch. II. i. 19. *Adeone homines immutarier, ut non cognoscas* eundem *esse?* Sallust. B. C. 56. *Interea* servitia *repudiabat*, cujus *initio ad eum magnae copiae concurrebant.* For examples of the opposite change from singular to plural see the note to vv. 707—9. supra.

1171. πρὸς τὴν ἡδονήν. *Si cum voluptate comparetur.* Musgrave.

1173. αἴτιοι θανεῖν. i. e. αἴτιοι τοῦ θανεῖν ἐγένοντο. See Matth. Gr. Gr. §. 541.

ΧΟ. καὶ τίς φονεύει; τίς δ' ὁ κείμενος; λέγε.
ΑΓ. Αἵμων ὄλωλεν, αὐτόχειρ δ' αἱμάσσεται. 1175
ΧΟ. πότερα πατρῴας, ἢ πρὸς οἰκείας χερός;
ΑΓ. αὐτὸς πρὸς αὑτοῦ, πατρὶ μηνίσας φόνου.
ΧΟ. ὦ μάντι, τοὔπος ὡς ἄρ' ὀρθὸν ἤνυσας.
ΑΓ. ὡς ὧδ' ἐχόντων, τἄλλα βουλεύειν πάρα.
ΧΟ. καὶ μὴν ὁρῶ τάλαιναν Εὐρυδίκην ὁμοῦ 1180
δάμαρτα τὴν Κρέοντος· ἐκ δὲ δωμάτων,
ἤτοι κλύουσα παιδὸς, ἢ τύχῃ, περᾷ.

ΕΥΡΥΔΙΚΗ.

ὦ πάντες ἀστοὶ, τοῦ λόγου γ' ἐπῃσθόμην
πρὸς ἔξοδον στείχουσα, Παλλάδος θεᾶς
ὅπως ἱκοίμην εὐγμάτων προσήγορος. 1185
καὶ τυγχάνω γε κλεῖθρ' ἀνασπαστοῦ πύλης
χαλῶσα, καί με φθόγγος οἰκείου κακοῦ
βάλλει δι' ὤτων· ὑπτία δὲ κλίνομαι

1177. ἕνεκα is understood before φόνου.

1182. This line has given offence to the critics, but for what reason we cannot conjecture. Porson properly understands περὶ before παιδὸς: see the Orest. v. 1360. So Œd. Col. 307. κλύων σου δεῦρ' ἀφίξεται ταχύς. Trach. 1124. Τῆς μητρὸς ἥκω τῆς ἐμῆς φράσων, ἐν οἷς Νῦν ἐστιν. Eurip. Hipp. 128. ὅθεν μοι Πρώτα φάτις ἦλθε δεσποίνας.

1184. Παλλάδος εὐγμάτων προσήγορος. *To address my prayers to Pallas.* Many verbal nouns, whose primitives take a dative of the object, are constructed with the genitive. So Eurip. Orest. 123. νερτέρων δωρήματα. See Matt. Gr. Gr. §. 313. The construction of εὐγμάτων προσήγορος is similar to that of πῦρος πρῆσαι, and the like. See Musgrave on the Herc. Fur. 940. Hesych. προσήγορος· προσκυνητής.

1186. On the use of τυγχάνω with a participle, see Matt. Gr. Gr. §. 553, 4. Musgrave understands ἀνασπαστοῦ to mean, *quæ in aperiendo intus trahitur*, i. e. *opening inwards.*

δείσασα πρὸς δμωαῖσι, κἀποπλήσσομαι.
ἀλλ' ὅστις ἦν ὁ μῦθος, αὖθις εἴπατε.
κακῶν γὰρ οὐκ ἄπειρος οὖσ' ἀκούσομαι.
ΑΓ. ἐγὼ, φίλη δέσποινα, καὶ παρὼν ἐρῶ,
κοὐδὲν παρήσω τῆς ἀληθείας ἔπος.
τί γάρ σε μαλθάσσοιμ' ἂν, ὧν εἰς ὕστερον
ψεῦσται φανούμεθ'; ὀρθὸν ἡ 'λήθει' ἀεί.
ἐγὼ δὲ σῷ ποδαγὸς ἑσπόμην πόσει
πεδίον ἐπ' ἄκρον, ἔνθ' ἔκειτο νηλεὲς
κυνοσπάρακτον σῶμα Πολυνείκους ἔτι·
καὶ τὸν μὲν, αἰτήσαντες ἐνοδίαν θεὸν,
Πλούτωνά τ', ὀργὰς εὐμενεῖς κατασχέθειν,
λούσαντες ἁγνὸν λουτρὸν, ἐν νεοσπάσι
θαλλοῖς ὃ δὴ λέλειπτο συγκατήθομεν,
καὶ τύμβον ὀρθόκρανον οἰκείας χθονὸς
χώσαντες, αὖθις πρὸς λιθόστρωτον κόρης
νυμφεῖον Ἅιδου κοῖλον εἰσεβαίνομεν.
φωνῆς δ' ἄπωθεν ὀρθίων κωκυμάτων
κλύει τις ἀκτέριστον ἀμφὶ παστάδα,
καὶ δεσπότῃ Κρέοντι σημαίνει μολών·
τῷ δ' ἀθλίας ἄσημα περιβαίνει βοῆς

1196. Brunck reads ἔγωγε, contrary to all authority, and he is indisputably wrong, as Elmsley has observed on the Heracl. 986. He has blundered in the same manner in the Ajax. 486. 678. Elect. 951. Aristoph. Ach. 509.

1209. ἄσημα βοῆς, i. e. ἄσημος βοή.

1265. ἄνολβα βουλευμάτων. It rarely

ἕρποντι μᾶλλον ἆσσον, οἰμώξας δ', ἔπος
ἵησι δυσθρήνητον· Ὦ τάλας ἐγὼ,
ἆρ' εἰμὶ μάντις; ἆρα δυστυχεστάτην
κέλευθον ἕρπω τῶν παρελθουσῶν ὁδῶν;
παιδός με σαίνει φθόγγος. ἀλλὰ, πρόσπολοι,
ἴτ' ἆσσον ὠκεῖς, καὶ παραστάντες τάφῳ
ἀθρήσαθ', ἁρμὸν χώματος λιθοσπαδῆ
δύντες πρὸς αὐτὸ στόμιον, εἰ τὸν Αἵμονος
φθόγγον ξυνίημ', ἢ θεοῖσι κλέπτομαι.—
τάδ' ἐξ ἀθύμου δεσπότου κελεύσμασιν
ἠθροῦμεν· ἐν δὲ λοισθίῳ τυμβεύματι
τὴν μὲν, κρεμαστὴν αὐχένος, κατείδομεν·

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happens however that the genitive of a masculine or feminine substantive is so used. See Matt. Gr. Gr. §. 442. 4. The construction corresponds with the *Strata viarum* of Virgil. In Œd. T. 261. *κοινῶν τε παίδων κοίν' ἂν, εἰ κείνῳ γένος Μὴ 'δυστύχησεν, ἦν ἂν ἐκπεφυκότα* is for *κοινοὶ παῖδες ἦσαν ἂν ἐκπεφυκότες.* For *περιβαίνει* Schæfer with some probability conjectures *περισαίνει*, comparing v. 1214. Dr. Blomfield has learnedly illustrated the word *σαίνω* in his note on Æsch. Theb. 379. See also Monk on Hippol. v. 866.

1210. *μᾶλλον ἆσσον.* For similar forms of double comparative and superlative see on v. 86. supra, and Œd. C. 743.

1215—1217. The construction of this passage is very confused, and intricate. The version of Brunck seems indeed to give the sense, but it is certainly no translation: *ipsum subeuntes ostium, soluta prius compage saxi objecti.* Maltby conceives some such line as the following to be wanting after v. 1216. to complete the sense: *ἀποσπάσαντες, καὶ λιθόστρωτον στέγην*, which seems probable from the interpretation of the Scholiast. Schæfer would remove the difficulty by pointing after *τάφῳ* and *λιθοσπαδῆ*, referring *ἁρμὸν* to *ἀθρήσαθ'* as an accusative; but we do not see that the sense is at all aided by such a construction.

1219. *ἐξ* does not refer to *ἠθροῦμεν*, as Brunck supposes, but to *δεσπότου*, in the following order: *ἠθροῦμεν τάδε κελεύσμασιν ἐξ ἀθ. δεσπότου.* *ἐκ* is redundant in a similar manner, v. 1056. and in the Elect. 619. Instead of the reading proposed by Dr. Blomfield Æsch. Theb. 747. we should certainly retain the old reading, with a different pointing, *κρατηθεὶς δ' ἐκ φίλων ἀβουλίαις*: in which the construction is similar to the one before us.

βρόχῳ μιτώδει σινδόνος καθημμένην·
τὸν δ', ἀμφὶ μέσσῃ περιπετῆ προσκείμενον,
εὐνῆς ἀποιμώζοντα τῆς κάτω φθορὰν,
καὶ πατρὸς ἔργα, καὶ τὸ δύστηνον λέχος.
ὁ δ' ὡς ὁρᾷ σφε, στυγνὸν οἰμώξας, ἔσω
χωρεῖ πρὸς αὐτὸν, κἀνακωκύσας καλεῖ·
Ὦ τλῆμον, οἷον ἔργον εἴργασαι; τίνα
νοῦν ἔσχες; ἐν τῷ ξυμφορᾶς διεφθάρης;
ἔξελθε, τέκνον· ἱκέσιός σε λίσσομαι.—
τὸν δ' ἀγρίοις ὄσσοισι παπτήνας ὁ παῖς,
πτύσας προσώπῳ, κοὐδὲν ἀντειπὼν, ξίφους
ἕλκει διπλοῦς κνώδοντας· ἐκ δ' ὁρμωμένου
πατρὸς φυγαῖσιν, ἤμπλακ'· εἶθ' ὁ δύσμορος
αὐτῷ χολωθεὶς, ὥσπερ εἶχ', ἐπενταθεὶς
ἤρεισε πλευροῖς μέσσον ἔγχος, εἰς δ' ὑγρὸν
ἀγκῶν' ἔτ' ἔμφρων παρθένον προσπτύσσεται·
καὶ φυσιῶν ὀξεῖαν ἐκβάλλει πνοὴν
λευκῇ παρειᾷ φοινίου σταλάγματος.
κεῖται δὲ νεκρὸς περὶ νεκρῷ, τὰ νυμφικὰ

1223. It is seldom that the Tragic writers use the double σ in such words as μέσσος, τόσσος, and the like, in the Iambic Senarius, though these forms frequently occur in the Choral Odes. See Monk on Alcest. 234. In the present instance however μέσσος is defended by v. 1236. infra, and a fragment of Sophocles, from the Thyestes: εἶτ' ἦμαρ αὔξει μέσσον, ὄμφακος τρόπον. See also v. 1297. infra, in which χείρεσσιν occurs in a Senarius, but with Choric verses intermingled.

1232. See on v. 653.

1236. Vulgo πλευραῖς. Read πλευροῖς. See Porson on Hec. 814. and Orest. 217.

τέλη λαχὼν δείλαιος ἐν γ' Ἅιδου δόμοις,
δείξας ἐν ἀνθρώποισι τὴν ἀβουλίαν,
ὅσῳ μέγιστον ἀνδρὶ πρόσκειται κακόν.
ΧΟ. τί τοῦτ' ἂν εἰκάσειας; ἡ γυνὴ πάλιν
φρούδη, πρὶν εἰπεῖν ἐσθλὸν ἢ κακὸν λόγον.
ΑΓ. καὐτὸς τεθάμβηκ'· ἐλπίσιν δὲ βόσκομαι,
ἄχη τέκνου κλύουσαν, εἰς πόλιν γόους
οὐκ ἀξιώσειν, ἀλλ' ὑπὸ στέγης ἔσω
δμωαῖς προθήσειν πένθος οἰκεῖον στένειν.
γνώμης γὰρ οὐκ ἄπειρος, ὥσθ' ἁμαρτάνειν.
ΧΟ. οὐκ οἶδ'· ἔμοιγ' οὖν ἥ τ' ἄγαν σιγὴ βαρὺ
δοκεῖ προσεῖναι, χ' ἡ μάτην πολλὴ βοή.
ΑΓ. ἀλλ' εἰσόμεσθα, μή τι καὶ κατάσχετον
κρυφῇ καλύπτει καρδίᾳ θυμουμένῃ,
δόμους παραστείχοντες. εὖ γὰρ οὖν λέγεις.
καὶ τῆς ἄγαν γάρ ἐστί που σιγῆς βάρος.
ΧΟ. καὶ μὴν ὅδ' ἄναξ αὐτὸς ἐφήκει
μνῆμ' ἐπίσημον διὰ χειρὸς ἔχων,
εἰ θέμις εἰπεῖν, οὐκ ἀλλοτρίας

1241. Brunck ἐν Ἀΐδου.

1248. The word ἀξιώσειν is never followed by an accusative, and consequently some verb must be supplied from the succeeding sentence to complete the construction. Schæfer, after Dorville, (ad Chariton. p. 633.) considers προτιθέναι to be understood, in the following sense: *non totam civitatem in societatem lamentationis vocaturam esse.* We should rather understand στένειν with Erfurdt and Seidler. εἰς πόλιν is for ἐν πόλει, *publicly*, as it is rightly explained by the Scholiast.

1253. μή, *whether*. See on v. 682.

1259. We altogether agree with Musgrave in reading ἀλλοτρίας ἄτης, without

ἄτης, ἀλλ' αὐτὸς ἁμαρτών.
ΚΡ. ἰὼ φρενῶν δυσφρόνων στροφὴ α'.
ἁμαρτήματα στερεὰ,
θανατόεντ'. ὦ κτανόντας τε καὶ
θανόντας βλέποντες ἐμφυλίους.
ᾤ μοι ἐμῶν ἄνολβα βουλευμάτων.
ἰὼ παῖ, παῖ, νέος νέῳ ξὺν μόρῳ
αἶ, αἶ, αἶ, αἶ,
ἔθανες, ἀπελύθης,
ἐμαῖς, οὐδὲ σαῖσι δυσβουλίαις.
ΧΟ. οἴμ', ὡς ἔοικας ὀψὲ τὴν δίκην ἰδεῖν.
ΚΡ. οἴμοι. στροφὴ β'.
ἔχω μαθὼν δείλαιος· ἐν δ' ἐμῷ κάρᾳ
θεὸς τότ' ἄρα τότε μέγα βάρος ἔχων
ἔπαισεν, ἐν δ' ἔσεισεν ἀγρίαις ὁδοῖς,
οἴμοι, λαξπάτητον ἀντρέπων χαράν.
φεῦ, φεῦ·
ὦ πόνοι βροτῶν δύσπονοι.

ΕΞΑΓΓΕΛΟΣ.

ὦ δέσποθ', ὡς ἔχων τε καὶ κεκτημένος,

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which there is nothing to which *μνῆμα* in the preceding line can refer. Vulgo, *ἀλλοτρίαν ἄτην*.

1274. *ἐν δ' ἔσεισεν ἀγρίαις ὁδοῖς*, i. e. *neque instigavit ad sæva facta*, vel *consilia*, in which sense ὅδος frequently occurs. Pynd. Olymp. vii. Ant. 3. *πραγμάτων ὀρθὰν ὁδόν*. Libanius. p. 805. *ὁρᾷς τὴν ἐμὴν ὁδόν*. See the Lexicon.

τὰ μὲν πρὸ χειρῶν τάδε φέρεις, τὰ δ᾽ ἐν δόμοις
ἔοικας ἥκων καὶ ταχ᾽ ὄψεσθαι κακά.
ΚΡ. τί δ᾽ ἔστιν αὖ κάκιον ἢ κακῶν ἔτι;
ΕΞ. γυνὴ τέθνηκε, τοῦδε παμμήτωρ νεκροῦ,
δύστηνος, ἄρτι νεοτόμοισι πλήγμασιν.
ΚΡ. ἰὼ ἰὼ δυσκάθαρ- ἀντιστρ. α΄.
τος Ἅιδου λιμὴν, τί μ᾽ ἄρα,
τί μ᾽ ὀλέκεις; ὦ κακάγγελτά μοι
προπέμψας ἄχη, τίνα θροεῖς λόγον;
αἶ, αἶ, ὀλωλότ᾽ ἄνδρ᾽ ἐπεξειργάσω.
τί φῂς, ὦ παῖ; τίνα λέγεις νέον λόγον;
αἶ, αἶ, αἶ, αἶ,
σφάγιον ἐπ᾽ ὀλέθρῳ
γυναικεῖον ἀμφικεῖσθαι μόρον;
ΕΞ. ὁρᾷν πάρεστιν. οὐ γὰρ ἐν μυχοῖς ἔτι.
ΚΡ. οἴμοι· ἀντιστρ. β΄.

1279. The vulgar reading is Τὰ μὲν, πρὸ χειρῶν· τὰ δὲ, φέρων· τάδ᾽ ἐν δόμοις Ἔοικας ἥκειν, καὶ τά δ᾽ ὄψεσθαι κακά, which, the punctuation being altered accordingly, Erfurdt is right, perhaps, in retaining; and of which he gives the following interpretation, considering the words τὰ μὲν—δόμοις as an explanation of the foregoing. *O Here, quàm res adversas et habens et nansciscens,—quippe alia hic præsentia ferens, alia quæ intus sunt—venire videris, et mox conspecturus esse mala.*

1281. There is no reason for Canter's emendation, κάκιον ἐκ κακῶν. The particle ἢ is frequently redundant after a comparative. Xenoph. Hell. II. 1. 8. ἡ δὲ κόρη ἐστὶ μακρότερον ἢ χειρός. Thus Virg. Æn. iv. 502. *graviora timet*, quàm *morte Sichæi.* See Matt. Gr. Gr. §. 450. Obs. 2.

1293. μυχοῖς. sc. *Gynæconitidis.* The body of Eurydice is now brought upon the stage. On the signification of the word μύχος there is a learned and useful note of Dr. Blomfield on the Agamemnon. v. 95.

κακὸν τόδ' ἄλλο δεύτερον βλέπω τάλας.
τίς ἄρα, τίς με πότμος ἔτι περιμένει;
ἔχω μὲν ἐν χείρεσσιν ἀρτίως τέκνον,
τάλας, τὸν δ' ἔναντα προσβλέπω νεκρόν.
φεῦ, φεῦ
μᾶτερ ἀθλία, φεῦ τέκνον.
ΕΞ. ἡ δ' ὀξύθηκτος ἥδε βωμία πέριξ
λύει κελαινὰ βλέφαρα, κωκύσασα μὲν
τοῦ πρὶν θανόντος Μεγαρέως κλεινὸν λέχος.
ΚΡ. . . . .
ΕΞ. αὖθις δὲ τοῦδε, λοίσθιον δὲ σοὶ κακὰς
πράξεις ἐφυμνήσασα τῷ παιδοκτόνῳ.
ΚΡ. αἶ, αἶ, αἶ, αἶ, στροφὴ γ'.
ἀνέπταν φόβῳ.
τί μ' οὐκ ἀνταίαν

1302. There is unquestionably a line wanting, but the deficiency is after λέχος, v. 1303., and not as Brunck has marked it, after v. 1301. Erfurdt rightly observes that the same number of verses was assigned to each speaker in the Strophe and the Antistrophe. λύει κελαινὰ βλ. the Scholiast properly explains by ἀπόλλυται; and βωμία is to be rendered, with Brunck, *ad aram provoluta*.

1303. Heath observes that this Megareus, and the Menœceus of Euripides are the same, and he interprets λέχος of the *Dragon's Cave*, in which Menœceus destroyed himself.

1308. *ἀνταίαν*. sc. πλαγὰν, *hostilem plagam*. Hesychius; Ἀνταίας· πολεμίας, ἐχθρᾶς. Elect. 197. *ἀνταία γενύων ὡρμάθη πλαγά*. Æsch. Choeph. 580. *πόντιαί τ' ἀγκάλαι κνωδάλων Ἀνταίων βροτοῖς πλαθοῦσι*. Erfurdt prefers *καιρίαν*, which the Scholiast sanctions, and which may be supported by examples. Æsch. Agam. 1260. *καιρίας πληγῆς τυχεῖν*. 1315. *τίς πληγὴν ἀϋτεῖ καιρίως οὐτασμένος*. Herod. iii. 64. *ὥς οἱ καιρίῃ ἔδοξε τέτυφθαι*. Ælian. V. H. xii. 3. *πετρώδη καιρίαν*. Hesych. Καίρια· *θανάσιμα*. In the same manner *plaga* is sometimes understood in Latin: Terent. Heaut. ii. 4. 22. *Diu etiam duras dabis.*

ἔπαισέ τις ἀμφιθήκτῳ ξίφει;
δείλαιος ἐγώ, φεῦ, φεῦ,
δειλαίᾳ δὲ συγκέκραμαι δύᾳ.
ΕΞ. ὡς αἰτίαν γε τῶνδε κἀκείνων ἔχων
πρὸς τῆς θανούσης τῆσδ' ἐπεσκήπτου μόρων.
ΚΡ. ποίῳ δὲ κἀπελύσατ' ἐν φοναῖς τρόπῳ;
ΕΞ. παίσασ' ὑφ' ἧπαρ αὐτόχειρ αὑτήν, ὅπως
παιδὸς τόδ' ᾔσθετ' ὀξυκώκυτον πάθος.
ΚΡ. ᾧ μοί μοι, τάδ' οὐκ ἐπ' ἄλλον βροτῶν στροφὴ δ'.
ἐμᾶς ἁρμόσει ποτ' ἐξ αἰτίας.
ἐγὼ γάρ σ' ἔγωγ' ἔκανον ὁ μέλεος.
ἐγώ φαμ' ἔτυμον.
ἰὼ πρόσπολοι,
πρόσπολοι,
ἄγετέ μ' ὅτι τάχος,
ἄγετέ μ' ἐκποδών,
τὸν οὐκ ὄντα μᾶλλον ἢ μηδένα.
ΧΟ. κέρδη παραινεῖς, εἴ τι κέρδος ἐν κακοῖς·
βράχιστα γὰρ κράτιστα τἀν ποσὶν κακά.
ΚΡ. ἴτω, ἴτω, ἀντιστρ. γ'.
φανήτω μόρων

1310. See Porson on Phœnis. 1319.

1311. συγκέκραμαι δύᾳ. Aj. 895. οἴκτῳ τῷδε συγκεκραμένην. Aristoph. Plut. 854. πολυφόρῳ συγκέκραμαι δαίμονι. Pind. Olym. x. ὥρᾳ τε κεκραμένον. Musgrave.

1314. ἀπελύσατ' Wakefield properly renders se liberavit.

1327. βράχιστα γὰρ κράτιστα, i. e. ὅσῳ βράχιστα, τοσούτῳ κράτιστα. See Matt. Gr. Gr. 462.

ὁ κάλλιστ' ἐμῶν
ἐμοὶ τερμίαν ἄγων ἡμέραν
ὕπατος· ἴτω, ἴτω,
ὅπως μηκέτ' ἆμαρ ἄλλ' εἰσίδω.
ΕΞ. μέλλοντα ταῦτα. τῶν προκειμένων τι χρὴ
πράσσειν. μέλει γὰρ τῶνδ' ὅτοισι χρὴ μέλειν.
ΚΡ. ἀλλ' ὧν ἐρῶ μὲν, ταῦτα συγκατηυξάμην.
ΕΞ. μὴ νῦν προσεύχου μηδέν· ὡς πεπρωμένης
οὐκ ἔστι θνητοῖς ξυμφορᾶς ἀπαλλαγή.
ΚΡ. ἄγοιτ' ἂν μάταιον ἄνδρ' ἐκποδὼν, ἀντιστρ. δ'.
ὅς, ὦ παῖ, σέ τ' οὐχ ἑκὼν ἔκτανον,
ὃς σέ τ' αὐτάν. ᾤ μοι μέλεος, οὐδ' ἔχω
ὅπα, πρὸς πότερον
ἴδω, πᾷ δὲ θῶ.
πάντα γὰρ
λέχρια, τὰν χεροῖν,
τά τ' ἐπὶ κρατί μοι
πότμος δυσκόμιστος εἰσήλατο.
ΕΞ. . . . .
. . . .
ΧΟ. πολλῷ τὸ φρονεῖν εὐδαιμονίας
πρῶτον ὑπάρχει· χρὴ δὲ τά γ' εἰς θεοὺς

1330. *καλλιστα* for *καλλίστως*. Brunck gives the following order of the passage: *φανήτω μόρων ἐμῶν ὕπατος; ὁ καλλιστα ἄγων ἐμοὶ τερμίαν ἡμέραν.*

1337. Brunck compares Virg. Æn. VI. 376. *Desine fata Deûm flecti sperare precando.*

μηδὲν ἀσεπτεῖν· μεγάλοι δὲ λόγοι
μεγάλας πληγὰς τῶν ὑπεραύχων
ἀποτίσαντες,
γήρᾳ τὸ φρονεῖν ἐδίδαξαν.

ΤΕΛΟΣ ΤΗΣ ΑΝΤΙΓΟΝΗΣ.

ΕΥΡΙΠΙΔΟΥ

ΦΟΙΝΙΣΣΑΙ.

῾ΥΠΟΘΕΣΙΣ ΦΟΙΝΙΣΣΩΝ.

ἘΤΕΟΚΛΗΣ, παραλαβὼν τὴν τῶν Θηβῶν βασιλείαν, ἀποστερεῖ τοῦ μέρους τὸν ἀδελφὸν αὐτοῦ Πολυνείκην· φυγὰς δ' ἐκεῖνος εἰς Ἄργος παραγενόμενος, ἔγημε τὴν θυγατέρα τοῦ βασιλέως Ἀδράστου. κατελθεῖν δὲ εἰς τὴν πατρίδα φιλοτιμούμενος, καὶ πείσας τὸν πενθερὸν, συνήθροισεν ἀξιόχρεων στρατὸν ἐπὶ Θήβας κατὰ τοῦ ἀδελφοῦ. ἡ δὲ μήτηρ αὐτοῦ Ἰοκάστη ἐποίησεν αὐτὸν ὑπόσπονδον ἐλθεῖν εἰς τὴν πόλιν, καὶ διαλεχθῆναι πρότερον τῷ ἀδελφῷ περὶ τῆς ἀρχῆς· δεινοπροσωπήσαντος δὲ ὑπὸ τῆς τυραννίδος τοῦ Ἐτεοκλέους, ἡ μὲν Ἰοκάστη συναγαγεῖν τὰ τέκνα εἰς φιλίαν οὐκ ἐδύνατο· Πολυνείκης δὲ, ὡς πρὸς πολέμιον παραταξάμενος, ἀνεχώρησε τῆς πόλεως· ἔχρησε δὲ ὁ Τειρεσίας νίκην ἔσεσθαι τοῖς Θηβαίοις, ἐὰν ὁ παῖς Κρέοντος Μενοικεὺς σφάγιον Ἄρει γένηται. ὁ μὲν οὖν Κρέων ἠρνήσατο ἐπιδοῦναι τῇ πόλει τὸν παῖδα· ὁ δὲ νεανίσκος ἐβούλετο, καὶ, τοῦ πατρὸς αὐτῷ φυγὴν μετὰ χρημάτων διδόντος, ἑαυτὸν ἀπέσφαξε. Θηβαῖοι δὲ τοὺς ἡγεμόνας τῶν Ἀργείων ἔκτειναν. Ἐτεοκλῆς δὲ καὶ Πολυνείκης μονομαχήσαντες ἀνεῖλον ἀλλήλους· ἡ μὲν οὖν μήτηρ αὐτῶν, εὑροῦσα νεκροὺς τοὺς υἱοὺς, ἀνεῖλεν ἑαυτήν· ὁ δὲ ταύτης ἀδελφὸς Κρέων παρέλαβε τὴν βασιλείαν. οἱ δὲ Ἀργεῖοι νικηθέντες τῇ μάχῃ ἀνεχώρησαν. Κρέων δὲ, δυσχερῶς φέρων, τοὺς μὲν ὑπὸ τῇ Καδμείᾳ τῶν πολεμίων πεσόντας οὐκ ἔδωκεν εἰς ταφήν· Πολυνείκην δὲ ἀκέδευτον ἔῤῥιψεν· Οἰδίπουν δὲ φυγάδα τῆς πατρίδος ἀπέπεμψεν, ἐφ' ὧν μὲν οὐ φυλάξας τὸν ἀνθρώπινον νόμον, ἐφ' ὧν δὲ τὴν ὀργὴν λογοποιήσας, οὐδὲ παρὰ τὴν δυστυχίαν ἐλεήσας.

ΤΑ ΤΟΥ

ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ.

ΙΟΚΑΣΤΗ.
ΠΑΙΔΑΓΩΓΟΣ.
ΑΝΤΙΓΟΝΗ.
ΧΟΡΟΣ *ἐκ Φοινισσῶν Παρθένων.*
ΠΟΛΥΝΕΙΚΗΣ.
ΕΤΕΟΚΛΗΣ.
ΚΡΕΩΝ.
ΜΕΝΟΙΚΕΥΣ.
ΤΕΙΡΕΣΙΑΣ.
ΑΓΓΕΛΟΣ.
ΕΤΕΡΟΣ ΑΓΓΕΛΟΣ.
ΟΙΔΙΠΟΥΣ.

ΕΥΡΙΠΙΔΟΥ

ΦΟΙΝΙΣΣΑΙ.

ΙΟΚΑΣΤΗ.

Ὦ ΤΗΝ ἐν ἄστροις οὐρανοῦ τέμνων ὁδὸν,
καὶ χρυσοκολλήτοισιν ἐμβεβὼς δίφροις,
Ἥλιε, θοαῖς ἵπποισιν εἱλίσσων φλόγα,
ὡς δυστυχῆ Θήβαισι τῇ τόθ' ἡμέρᾳ
ἀκτῖν' ἐφῆκας, Κάδμος ἡνίκ' ἦλθε γῆν
τήνδ', ἐκλιπὼν Φοίνισσαν ἐναλίαν χθόνα·
ὃς, παῖδα γήμας Κύπριδος Ἁρμονίαν ποτὲ,
Πολύδωρον ἐξέφυσε· τοῦ δὲ Λάβδακον
φῦναι λέγουσιν, ἐκ δὲ τοῦδε Λάϊον.

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1. *ἐν ἄστροις.* Musgrave properly explains this of the *signs of the Zodiac.* Suidas, *ἀστὴρ ἄστρου διαφέρει. ὁ μὲν ἀστὴρ ἕν τι ἐστι· τὸ δὲ ἄστρον ἐκ πολλῶν συνέστηκεν, ὃ καὶ ἀστροθέτημα καλεῖται.* The opening of the Phœnissæ has been frequently imitated. Among others Valckenær and Porson compare the following translation of Accius: *Sol qui micantem candido curru atque equis Flammam citatis fervido ardore explicas; Quianam tam adverso augurio et inimico omine Thebis radiatum lumen ostendis tuum?* It is well known too that Milton, when he contemplated a dramatic instead of an epic poem, intended to have opened his PARADISE LOST with Satan's Address to the Sun.

6. *Φοίνισσαν χθόνα.* Tyre.

ἐγὼ δὲ παῖς μὲν κλῄζομαι Μενοικέως,
Κρέων τ' ἀδελφὸς γαστρὸς ἐκ μιᾶς ἔφυ·
καλοῦσι δ' Ἰοκάστην με, τοῦτο γὰρ πατὴρ
ἔθετο, γαμεῖ δὲ Λάϊός μ'· ἐπεὶ δ' ἄπαις
ἦν, χρόνια λέκτρα τἄμ' ἔχων ἐν δώμασιν,
ἐλθὼν ἐρωτᾷ Φοῖβον, ἐξαιτεῖ θ' ἅμα
παίδων ἐς οἴκους ἀρσένων κοινωνίαν.
ὁ δ' εἶπεν, ὦ Θήβαισιν εὐΐπποις ἄναξ,
μὴ σπεῖρε τέκνων ἄλοκα δαιμόνων βίᾳ·

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10. *παῖς μὲν κλῄζομαι.* It frequently happens that the word *παῖς* is omitted in this construction. Pind. Pyth. III, 118. *ἤ τινα Λατοΐδα κεκλημένον ἢ πατέρος*, i. e. *Ζηνὸς παῖδα*. Eurip. Rhes. 294. *Τίς ὁ στράτηγος; καὶ τίνος κεκλημένος;* See Lambert. Bos. Ellips. Gr. on v. *παῖς*. Hermann ad Viger. p. 596. ed. Oxon. The use of the verbs *κλῄζομαι* and *κέκλημαι* instead of *εἰμὶ* is well known. Hec. 484. *Ἐν ξείνᾳ χθονὶ δὴ κέκλημαι δούλα.* 626. *Ὁ δ' ἐν πολίταις τίμιος κεκλημένος.* Compare also Hippol. 2. Iph. A. 464. Elect. 368. 903. Soph. Trach. 736. Æsch. Pers. 246. See on v. 576. infra and Monk on Hippol. in l. c. So also Virg. Æn. II, 677. *Cui parvus Iulus Et pater et conjux quondam tua* dicta *relinquor.*

11. Porson preserves the old reading *μητρὸς ἐκ μ. ἔ.* at the same time observing that *γαστρὸς* which is found in one MS. though placed after *μιᾶς*, is sanctioned by Hom. Il. Ω. 496. *ἰῆς ἐκ νηδύος*. Matthiæ has edited *γαστρός*. The vulgar reading has arisen out of v. 157.

12. *τοῦτο.* Supply *ὄνομα*, which is contained in *καλοῦσι*. Adjectives and demonstrative pronouns are frequently referred to words which are implied in a preceding one from the sense or composition. Hom. Il. I. 383. *Θῆβαι, αἵ θ' ἑκατόμπυλαί εἰσι, διηκόσιοι δ' ἀν' ἑκάστην* (*πύλην* sc.) *Ἀνέρες εἰσοιχνεῦσι.* See Matt. Gr. Gr. §. 435. Porson on Hecub. 22.

16. Musgrave would render *κοινωνίαν consuetudinem*; but the word has a very different signification. Porson translates the passage thus: *ut ipse et ego communes liberos haberemus*, i. e. *ut ipse ex me liberos procrearet.* Bacch. 1277. *Πενθεύς, ἐμῇ τε καὶ πατρὸς κοινωνίᾳ.* Herc. F. 1365. *πρὸς στέρν' ἐρείσας μητρί, δούς τ' ἐς ἀγκάλας Κοινωνίαν δύστηνον.* Dionysius junior ap. Plutarch. T. II. p. 338. B. *Δωρίδος ἐκ μητρὸς Φοίβου κοινώμασι βλαστών.* Compare Eurip. Ion. 409. To these instances collected by Porson we may add Virg. Æn. II, 789. *Jamque vale, et nati serva* communis *amorem.*

17. *Θηβαίσιν ε. ἄναξ*, for *Θηβαίων εὐίππων*. So infra v. 86. *οἴκοις πάτρας*. See Matt. Gr. Gr. §. 392. g. 3.

18. *δαιμόνων βίᾳ.* See on Soph. Œd. C. v. 854.

εἰ γὰρ τεκνώσεις παῖδ', ἀποκτενεῖ σ' ὁ φὺς,
καὶ πᾶς σὸς οἶκος βήσεται δι' αἵματος.
ὁ δ' ἡδονῇ δοὺς, εἴς τε βακχεῖον πεσὼν,
ἔσπειρεν ἡμῖν παῖδα· καὶ σπείρας βρέφος,
γνοὺς τἀμπλάκημα, τοῦ θεοῦ τε τὴν φάτιν,
λειμῶν' ἐς Ἥρας, καὶ Κιθαιρῶνος λέπας
δίδωσι βουκόλοισιν ἐκθεῖναι βρέφος,
σφυρῶν σιδηρᾶ κέντρα διαπείρας μέσον,
ὅθεν νιν Ἑλλὰς ὠνόμαζεν Οἰδίπουν.
Πολύβου δέ νιν λαβόντες ἱπποβουκόλοι
φέρουσ' ἐς οἴκους· εἴς τε δεσποίνης χέρας
ἔθηκαν· ἡ δὲ τὸν ἐμὸν ὠδίνων πόνον

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20. *βήσεται δι' αἵματος.* See on Soph. Œd. T. 773.

21. *ἡδονῇ δούς.* Supply *ἑαυτόν.* *Voluptati se dans.* Thucyd. IV. 108. *εἰωθότες οἱ ἄνθρωποι, οὗ μὲν ἐπιθυμοῦσιν, ἐλπίδι ἀπεριεσκέπτῳ διδόναι.* Scholiast. *διδόναι, ἑαυτοὺς δηλονότι.* Similar instances occur in the New Testament, Mark iv. 29. Act. Apost. xxvii. 15. 1 Pet. ii. 23. See Bos. Ellips. Gr. p. 80. ed. Oxon. In the word *βακχεῖον* also there is an ellipse, in which Bos. (p. 29.) supplies *πάθος.* But wherever this adjective is used, Schæfer properly observes that it is always masculine; so that Kuster also is mistaken, who supplies *ποτοῦ, potionis,* in Eurip. Cycl. 453. *Ὅταν δ' ὑπνώσῃ Βακχίου νικωμένος.* We should therefore supply *πότον,* from *πότος, potatio, actus bibendi.* Eurip. Bacch. 415. *ἡσθεὶς τῷδε Βακχίῳ πότῳ.*

22. Porson adduces similar pleonasms to those contained in this line in Eurip. Ion. 16. *τεκοῦσ' ἐν οἴκοις παῖδ', ἀπήνεγκεν βρέφος.* Iph. T. 239. *Ἀγαμέμνονος παῖ, καὶ Κλυταιμνήστρας τέκος.* To these we may add Soph. Antig. 115. Eurip. Hippol. 10. Alcest. 525. Æsch. Prom. 140. There is a pleonasm yet more unusual in vv. 47. 49.

27. Valckenaer, Brunck, and Beck reject this verse as spurious, and truly much cannot be said of its elegance. It is nevertheless retained by Porson, who observes that Euripides seems to have followed Sophocles in giving the origin of the name of Œdipus. Compare Œd. T. 1036. *ὥστ' ὠνομάσθης ἐκ τύχης ταύτης, ὃς εἶ.* Hence also Seneca, Œdip. 813. *Tumore nactus nomen, et vitio pedum.* The derivation of the name is evident, *οἰδέω, to swell,* and *πούς, a foot.* Some have affirmed that Œdipus was originally named *Jocas;* but there is no authority for such a notion.

30. *τὸν ἐμὸν ὠδίνων πόνον,* for *τὸν ἐμῶν ὠδίνων πόνον;* *The pain which I*

μαστοῖς ὑφεῖτο, καὶ πόσιν πείθει τεκεῖν.
ἤδη δὲ πυρσαῖς γένυσιν ἐξανδρούμενος,
παῖς οὑμὸς, ἢ γνοὺς, ἤ τινος μαθὼν πάρα,
ἔστειχε, τοὺς φύσαντας ἐκμαθεῖν θέλων,
πρὸς δῶμα Φοίβου· Λάϊός θ' οὑμὸς πόσις,
τὸν ἐκτεθέντα παῖδα μαστεύων μαθεῖν,
εἰ μηκέτ' εἴη· καὶ ξυνάπτετον πόδα
εἰς ταυτὸν ἄμφω Φωκίδος σχιστῆς ὁδοῦ·
καί νιν κελεύει Λαΐου τροχηλάτης,
ὦ ξένε, τυράννοις ἐκποδὼν μεθίστασο·
ὁ δ' εἷρπ' ἄναυδος, μέγα φρονῶν· πῶλοι δέ νιν
χηλαῖς τένοντας ἐξεφοίνισσον ποδῶν.
ὅθεν, τί τἀκτὸς τῶν κακῶν με δεῖ λέγειν;
παῖς πατέρα καίνει, καὶ λαβὼν ὀχήματα,
Πολύβῳ τροφεῖ δίδωσιν· ὡς δ' ἐπεζάρει
Σφὶγξ ἁρπαγαῖσι πόλιν, ἐμός τ' οὐκ ἦν πόσις,
Κρέων ἀδελφὸς τἀμὰ κηρύσσει λέχη,

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suffered in delivery. See on Soph. Antig. 793. The sentence contains an *abstractum pro concreto*, signifying *the child*. See Matt. Gr. Gr. §. 446. Obs.

33. τινος μαθὼν πάρα. See Soph. Œd. T. 779. 780.

41. The phrase μέγα φρονεῖν is of frequent occurrence in the Tragic writings. Eurip. Orest. 798. Hipp. 6. 447. Androm. 1009. Iph. T. 503. Herc. F. 475. Elect. 1127. It signifies to be *high-spirited*, *haughty*, *indignant*, and may be rendered by the Latin *superbire*; see Monk on Hipp. 447. Compare also vv. 716. 1144. infra.

45. The Scholiast cites the following passage from Antimachus: Εἶπε δὲ φωνήσας· Πόλυβε, θρεπτήρια τάσδε Ἵππους τοι δώσω δυσμενέων ἐλάσας. Hence Valckenaer for τροφεῖ conjectures τροφεῖα, i. e. θρεπτήρια, *mercedem nutritionis*, which is against the metre, unless we read τροφεῖ' ἔδωκεν. But Porson observes that no change is necessary, and that the vulgar reading is equivalent to Πολύβῳ, ὅτι αὐτὸν ἔθρεψεν.

ὅστις σοφῆς αἴνιγμα παρθένου μάθοι,
τούτῳ ξυνάψειν λέκτρα· τυγχάνει δέ πως
αἴνιγμ' ἐμὸς παῖς Οἰδίπους Σφιγγὸς μαθὼν, 50
καὶ σκῆπτρ' ἔπαθλα τῆσδε λαμβάνει χθονός.
γαμεῖ δὲ τὴν τεκοῦσαν, οὐκ εἰδὼς τάλας,
οὐδ' ἡ τεκοῦσα, παιδὶ συγκοιμωμένη.
τίκτω δὲ παῖδας παιδὶ, δύο μὲν ἄρσενας,
Ἐτεοκλέα, κλεινήν τε Πολυνείκους βίαν, 55
κόρας τε δισσάς· τὴν μὲν Ἰσμήνην πατὴρ
ὠνόμασε, τὴν δὲ πρόσθεν Ἀντιγόνην ἐγώ.
μαθὼν δὲ τἀμὰ λέκτρα μητρῴων γάμων,
εἰς ὄμμαθ' αὐτοῦ δεινὸν ἐμβάλλει φόνον,
χρυσηλάτοις πόρπαισιν αἱμάξας κόρας. 60
ἐπεὶ δὲ τέκνων γένυς ἐμῶν σκιάζεται,
κλείθροις ἔκρυψαν πατέρ', ἵν' ἀμνήμων τύχη
γένοιτο, πολλῶν δεομένη σοφισμάτων.

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55. Πολυνείκους βίαν, i. e. Πολυνείκην. The same pleonasm frequently occurs among the poets; at the same time implying the idea of might, courage. Æsch. Theb. 566. Ἀμφιάρεω βίαν. 568. Τυδέως βίαν. 574. 638. Πολυνείκους βία. 616. Λασθένους βίαν. So Eumen. 27. Ποσειδῶνος κράτος. Hence also in Latin, Horat. Od. I. 3. 36. *Herculeus labor*. III. 21. 11. *Catonis virtus*. Lucret. V. 28. *Vis Geryonai*. Virg. Æn. XI. 376. *violentia Turni*. See Matt. Gr. Gr. §. 430. 6. Monk on Hippol. 794. With the above examples we may compare our own Milton. Par. Lost. VI. 355. *The might of Gabriel*. 371. *The violence of Ramiel*.

56. It seems to have been the custom for the father to name the male children, and the mother the female; though these latter were sometimes named by the father. Compare v. 12. supra.

61. γένυς σκιάζεται. Porson compares Statius Theb. IV. 336. *Dum roseis venit umbra genis*.

63. πολλῶν δεομένη σοφισμάτων, sc. πρὸς τὸ λαθεῖν.

ζῶν δ᾽ ἔστ᾽ ἐν οἴκοις, πρὸς δὲ τῆς τύχης νοσῶν,
ἀρὰς ἀρᾶται παισὶν ἀνοσιωτάτας,
θηκτῷ σιδήρῳ δῶμα διαλαχεῖν τόδε.
τὼ δ᾽ εἰς φόβον πεσόντε, μὴ τελεσφόρους
εὐχὰς θεοὶ κραίνωσιν, οἰκούντων ὁμοῦ,
ξυμβάντ᾽ ἔταξαν, τὸν νεώτερον πάρος
φεύγειν ἑκόντα τήνδε Πολυνείκη χθόνα·
Ἐτεοκλέα δὲ σκῆπτρ᾽ ἔχειν μένοντα γῆς
ἐνιαυτὸν, ἀλλάσσοντ᾽· ἐπεὶ δ᾽ ἐπὶ ζυγοῖς
καθέζετ᾽ ἀρχῆς, οὐ μεθίσταται θρόνων,
φυγάδα δ᾽ ἀπωθεῖ τῆσδε Πολυνείκη χθονός.
ὁ δ᾽ Ἄργος ἐλθὼν κῆδος Ἀδράστου λαβὼν,
πολλὴν ἀθροίσας ἀσπίδ᾽ Ἀργείων ἄγει·
ἐπ᾽ αὐτὰ δ᾽ ἐλθὼν ἑπτάπυλα τείχη τάδε,
πατρῷ᾽ ἀπαιτεῖ σκῆπτρα, καὶ μέρη χθονός.

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64. **πρὸς τῆς τύχης.** *On account of his calamity.* Soph. Antig. 51. *πρὸς αὐτοφώρων ἀμπλακημάτων.* See Matt. Gr. Gr. §. 590. δ. note.

65. *ἀρὰς ἀρᾶται.* See on Soph. Antig. 551. and add to the examples there cited, Soph. Phil. 173. *νοσεῖ νόσον.* Hom. Il. N. 220. *ἀπειλὰς ἀπειλεῖον.*

68. *κραίνωσιν.* See on Soph. Œd. T. 948.

69. *ξυμβάντ᾽ ἔταξαν.* The plural of the verb is here joined with the nominative in the dual. So Hom. Il. E. 275. *τὼ δὲ τάχ᾽ ἐγγύθεν ἦλθον, ἐλαύνοντ᾽ ὠκέας ἵππους.* See Matt. Gr. Gr. §. 300.—Polynices is the *younger* brother according to Euripides, the *elder* according to Sophocles. See the note on Œd. T. 1294.

72. *ἐπὶ ζυγοῖς.* This is a metaphor taken from the management of vessels, which were impelled by three benches of rowers; of which the lower were called *οἱ ἐν θαλάμαις*, or *θαλάμιοι*; the middle *οἱ ἐπὶ ζυγοῖς*, or *ζυγῖται*; and the higher rank, the *οἱ κρατοῦντες* or *θρανῖται.* Compare Æsch. Agam. 1607, 8. where the three orders in the state are respectively represented by the three corresponding seats of rowers. See Blomfield ad locum. In this place however Euripides seems to have considered the *οἱ ἐπὶ ζυγοῖς* as having the whole management of the vessel.

ἐγὼ δ', ἔριν λύουσ', ὑπόσπονδον μολεῖν
ἔπεισα παιδὶ παῖδα, πρὶν ψαῦσαι δορός.
ἥξειν δ' ὁ πεμφθεὶς φησὶν αὐτὸν ἄγγελος.
ἀλλ', ὦ φαεννὰς οὐρανοῦ ναίων πτύχας
Ζεῦ, σῶσον ἡμᾶς, δὸς δὲ σύμβασιν τέκνοις·
χρὴ δ', εἰ σοφὸς πέφυκας, οὐκ ἐᾷν βροτῶν
τὸν αὐτὸν ἀεὶ δυστυχῆ καθεστάναι.

ΠΑΙΔΑΓΩΓΟΣ.

ὦ κλεινὸν οἴκοις, Ἀντιγόνη, θάλος πατρὶ,
ἐπεί σε μήτηρ παρθενῶνας ἐκλιπεῖν
μεθῆκε, μελάθρων εἰς διῆρες ἔσχατον,
στράτευμ' ἰδεῖν Ἀργεῖον ἱκεσίαισι σαῖς,
ἐπίσχες, ὡς ἂν προὐξερευνήσω στίβον,
μή τις πολιτῶν ἐν τρίβῳ φαντάζεται,
κἀμοὶ μὲν ἔλθῃ φαῦλος, ὡς δούλῳ, ψόγος,

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79. λύουσ', i. e. *Endeavouring to dissolve, to put an end to.* So διῆκε, v. 1413. infra κτείνοι. Soph. Œd. C. 993.

86. Statius, Thebaid. IX. in imitation of Euripides, has introduced Phorbas, pointing out and describing to Antigone the different leaders of the Theban army. The idea seems to have been suggested to Euripides by Homer, Il. Τ. 161. where Helen from a battlement shews to Priam the several Grecian chiefs before Troy.

91, 2. φαντάζεται—ἔλθῃ. Different moods are here used, in reference to different times. Sometimes however this happens, when the same time is signified. Porson compares Aristoph. Plut. 329. Δεινὸν γάρ, εἰ τριωβόλου μὲν οὕνεκα Ὠστιζόμεσθ' ἑκάστοτ' ἐν τῇ 'κκλησίᾳ, Αὐτὸν δὲ τὸν Πλοῦτον παρείην τῷ λαβεῖν. Vesp. 282. λέγων ὡς φιλαθήναιος ἦν καὶ τὰν Σάμῳ πρῶτος κατείποι. in the first of which examples the times are different; in the last, they are the same. So also in Latin, Virg. Œn. II. 54. *Si mens non læva fuisset, Impulerat ferro Argolicas fœdare latebras.* Martial. Epig. I. 21. *Si non errasses, fecerat illa minus.*

σοὶ δ', ὡς ἀνάσσῃ· πάντα δ' ἐξειδὼς φράσω,
ἅ τ' εἶδον εἰσήκουσά τ' Ἀργείων πάρα,
σπονδὰς ὅτ' ἦλθον σῷ κασιγνήτῳ φέρων,
ἐνθένδ' ἐκεῖσε, δεῦρό τ' αὖ κείνου πάρα.
ἀλλ' οὔτις ἀστῶν τοῖσδε χρίμπτεται δόμοις·
κέδρου παλαιὰν κλίμακ' ἔκπερα ποδὶ,
σκόπει δὲ πεδία, καὶ παρ' Ἰσμηνοῦ ῥοὰς,
Δίρκης τε νᾶμα, πολεμίων στράτευμ' ὅσον.

ΑΝΤΙΓΟΝΗ.

ὄρεγε νῦν ὄρεγε γεραιὰν
νέᾳ χεῖρ' ἀπὸ κλιμάκων,
ποδὸς ἴχνος ἐπαντέλλων.

ΠΑΙ. ἰδοὺ ξύναψον, παρθέν'· εἰς καιρὸν δ' ἔβης·
κινούμενον γὰρ τυγχάνει Πελασγικὸν
στράτευμα, χωρίζουσι δ' ἀλλήλων λόχους.

ΑΝ. ἰὼ πότνια παῖ Λατοῦς
Ἑκάτα, κατάχαλκον ἅπαν
πεδίον ἀστράπτει.

ΠΑΙ. οὐ γάρ τι φαύλως ἦλθε Πολυνείκης χθόνα
πολλοῖς μὲν ἵπποις, μυρίοις δ' ὅπλοις βρέμων.

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104. *ξύναψον*. Supply *σεαυτόν*. The accusative of a pronoun is frequently understood after this verb. See infra v. 714. where Porson adduces an instance of the full construction from Aristoph. Lysist. 469. *τί τοῖσδε σαυτὸν εἰς λόγους τοῖς θηρίοις ξυνάπτεις*. Compare also v. 1396. infra.

108. *κατάχαλκον ἅπαν π. ἀ.* Porson compares Milton's Par. Reg. III. 326. *The field, all iron, cast a gleaming brown.*

ΑΝ. ἆρα πύλαι κλείθροις,
χαλκόδετά τ' ἔμβολα
λαϊνέοις Ἀμφίονος ὀργάνοις
τείχεος ἥρμοσται;
ΠΑΙ. θάρσει. τά δ' ἔνδον ἀσφαλῶς ἔχει πόλις,
ἀλλ' εἰσόρα τὸν πρῶτον, εἰ βούλει μαθεῖν.
ΑΝ. τίς οὗτος ὁ λευκολόφας,
πρόπαρ ὃς ἀγεῖται στρατοῦ,
πάγχαλκον ἀσπίδ' ἀμφὶ
βραχίονι κουφίζων;
ΠΑΙ. λοχαγὸς, ὦ δέσποινα. ΑΝ. τίς, πόθεν γεγώς;
αὔδασον, ὦ γεραιὲ, τίς ὀνομάζεται;
ΠΑΙ. οὗτος Μυκηναῖος μὲν αὐδᾶται γένος,
Λερναῖα δ' οἰκεῖ νάμαθ', Ἱππομέδων ἄναξ.
ΑΝ. ἒ, ἔ, ὡς γαῦρος, ὡς φοβερὸς
εἰσιδεῖν, γίγαντι
γηγενέτᾳ προσόμοιος,
ἀστερωπὸς ἐν γραφαῖσιν,
οὐχὶ πρόσφορος ἀμερίῳ γέννᾳ.
ΠΑΙ. τὸν δ' ἐξαμείβοντ' οὐχ ὁρᾷς Δίρκης ὕδωρ
λοχαγόν; ΑΝ. ἄλλος ἄλλος ὅδε τευχέων τρόπος.
τίς δ' ἐστὶν οὗτος; ΠΑΙ. παῖς μὲν Οἰνέως ἔφυ

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118. See on Soph. Œd. C. 1313.

124. γένος. Subaud. κατά. So Diod. Sic. Præf. p. 3. ἡμεῖς ἐξ Ἀγυρίου τὸ γένος τῆς Σικελίας ὄντες. Julian. Misop. p. 352. Σκύθης μὲν τὸ γένος. See Lamb. Bos. p. 448. ed. Oxon.

Τυδεὺς, Ἄρην δ' Αἰτωλὸν ἐν στέρνοις ἔχει.
ΑΝ. οὗτος ὁ τᾶς Πολυνείκεος, ὦ γέρον,
αὐτοκασιγνήτας νύμφας
ὁμόγαμος κυρεῖ;
ὡς ἀλλόχρως ὅπλοισι, μιξοβάρβαρος.
ΠΑΙ. σακεσφόροι γὰρ πάντες Αἰτωλοὶ, τέκνον,
λόγχαις τ' ἀκοντιστῆρες εὐστοχώτατοι,
ΑΝ. σὺ δ', ὦ γέρον, πῶς αἰσθάνει σαφῶς τάδε;
ΠΑΙ. σημεῖ' ἰδὼν τότ' ἀσπίδων ἐγνώρισα,
σπονδὰς ὅτ' ἦλθον σῷ κασιγνήτῳ φέρων,
ἃ προσδεδορκὼς, οἶδα τοὺς ὡπλισμένους.
ΑΝ. τίς δ' οὗτος ἀμφὶ μνῆμα τὸ Ζήθου περᾷ,
καταβόστρυχος, ὄμμασι γοργὸς
εἰσιδεῖν, νεανίας;
ΠΑΙ. λοχαγός. ΑΝ. ὡς ὄχλος νιν ὑστέρῳ ποδὶ
πάνοπλος ἀμφέπει.
ΠΑΙ. ὅδ' ἐστὶ Παρθενοπαῖος, Ἀταλάντης γόνος.
ΑΝ. ἀλλά νιν ἁ κατ' ὄρη μετὰ ματέρος
Ἄρτεμις ἱεμένα,
τόξοις δαμάσασ' ὀλέσειεν,
ὃς ἐπ' ἐμὰν πόλιν ἔβα πέρσων.
ΠΑΙ. εἴη τάδ', ὦ παῖ, ξὺν δίκῃ δ' ἥκουσι γῆν.
ὃ καὶ δέδοικα μὴ σκοπῶσ' ὀρθῶς θεοί.

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156. ὃ is not here put for δι' ὃ, as is frequently the case; but it is to be referred to σκοπῶσι as an accusative.

ΑΝ. ποῦ ποῦ δ' ὃς ἐμοὶ
μιᾶς ἐγένετ' ἐκ ματέρος
πολυπόνῳ μοίρᾳ,
ὦ φίλτατ', εἰπὲ ποῦ 'στι Πολυνείκης, γέρον;
ΠΑΙ. ἐκεῖνος ἑπτὰ παρθένων τάφου πέλας
Νιόβης, Ἀδράστῳ πλησίον παραστατεῖ.
ὁρᾷς; ΑΝ. ὁρῶ δῆτ' οὐ σαφῶς, ὁρῶ δέ πως
μορφῆς τύπωμα, στέρνα τ' ἐξῃκασμένα.
ἀνεμώκεος εἴθε δρόμον νεφέλας
ποσὶν ἐξανύσαιμι δι' αἰθέρος
πρὸς ἐμὸν ὁμογενέτορα·
περὶ δ' ὠλένας δέρᾳ φιλτάτᾳ
βάλοιμι χρόνῳ φυγάδα μέλεον.
ὡς ὅπλοισι χρυσέοισιν ἐκπρεπὴς, γέρον,
ἑῴοις ὅμοια φλεγέθων
βολαῖσιν ἀελίου.
ΠΑΙ. ἥξει δόμους τούσδ', ὥστε σ' ἐμπλῆσαι χαρᾶς,
ἔνσπονδος. ΑΝ. οὗτος δ', ὦ γεραιὲ, τίς κυρεῖ,
ὃς ἅρμα λευκὸν ἡνιοστροφεῖ βεβώς;
ΠΑΙ. ὁ μάντις Ἀμφιάραος, ὦ δέσποιν', ὅδε·
σφάγια δ' ἅμ' αὐτῷ, γῆς φιλαιμάτου ῥοαί.
ΑΝ. ὦ λιπαροζώνου θύγατερ
Ἀελίου Σελαναία,

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165. Hence Seneca in Phœniss. 420. *Quis me procellæ turbine insano vehens Volucer per auras ventus ætherias aget?*

χρυσεόκυκλον φέγγος,
ὡς ἀτρεμαῖα κέντρα
καὶ σώφρονα πώλοις
μεταφέρων ἰθύνει.
ποῦ δ᾽ ὃς τὰ δεινὰ τῇδ᾽ ἐφυβρίζει πόλει,
Καπανεύς; ΠΑΙ. ἐκεῖνος προσβάσεις τεκμαίρεται
πύργων, ἄνω τε καὶ κάτω τείχη μετρῶν.
ΑΝ. ἰὼ Νέμεσι καὶ Διὸς
βαρύβρομοι βρονταὶ,
κεραύνιόν τε πῦρ αἰθαλόεν,
σύ τοι μεγαληγορίαν
ὑπεράνορα κοιμίζεις.
ὅδ᾽ ἐστὶν, αἰχμαλωτίδας
ὃς δορὶ Θηβαίας Μυκήναισι
Λερναίᾳ τε δώσει τριαίνᾳ,
Ποσειδανίοις Ἀμυμωνίοις
ὕδασι δουλείαν περιβαλών.
μήποτε, μήποτε τάνδ᾽, ὦ πότνια,

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181. *ἀτρεμαῖα καὶ σώφρονα*, for *ἀτρεμαίως καὶ σωφρονῶς*. See on Soph. Œd. T. 180.

191. *κοιμίζοις*, Porson, after Grotius, King, and others. We read *κοιμίζεις* with the Aldine edition and most of the MSS. and so also Dr. Blomfield, who observes on Æsch. Theb. 220. that the words *σύ τοι* are always joined with the indicative. Comp. Eurip. Orest. 578. Suppl. 378. Herac. 728. Soph. Elect. 624. Æsch. Eum. 725. 727. 752.

194. *Λερναίᾳ τριαίνᾳ*. This, according to the Scholiast, seems to have been a spot near the celebrated fountain of Lernè, in which Neptune fixed his trident, while engaged with Amymome, the daughter of Danaus, King of the Argives. According to the ancient mythology, Amymome herself was afterwards changed into a fountain near the Temple of Neptune, whence we have *Ποσειδανίοις Ἀμυμωνίοις ὕδασι* in the next line.

χρυσεοβόστρυχον ὦ Διὸς ἔρνος,
Ἄρτεμι, δουλοσύναν τλαίην.
ΠΑΙ. ὦ τέκνον, εἴσβα δῶμα, καὶ κατὰ στέγας
ἐν παρθενῶσι μίμνε σοῖς, ἐπεὶ πόθον
εἰς τέρψιν ἦλθες, ὧν ἔχρῃζες εἰσιδεῖν.
ὄχλος γὰρ, ὡς ταραγμὸς εἰσῆλθεν πόλιν,
χωρεῖ γυναικῶν εἰς δόμους τυραννικούς.
φιλόψογον δὲ χρῆμα θηλειῶν ἔφυ,
σμικρὰς δ' ἀφορμὰς ἢν λάβωσι τῶν λόγων,
πλείους ἐπεισφέρουσιν· ἡδονὴ δέ τις
γυναιξὶ, μηδὲν ὑγιὲς ἀλλήλας λέγειν.

ΧΟΡΟΣ.

Τύριον οἶδμα λιποῦσ' ἔβαν, στροφὴ α'.
ἀκροθίνια Λοξίᾳ,
Φοινίσσας ἀπὸ νάσου,
Φοίβῳ δούλα μελάθρων,
ἵν' ὑπὸ δειράσι νιφοβόλοις
Παρνασοῦ κατενάσθην,

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203. *ὄχλος* is to be joined with *γυναικῶν* in v. 204.

205. *θηλειῶν*. Supply *γένος*. There is the same ellipse in the New Test. Matt. xix. 4. *ἄρσεν καὶ θῆλυ ἐποίησεν αὐτούς*. 1 Pet. iii. 7. *τῷ γυναικείῳ ἀπονέμοντες τιμήν*. Thus also we have *τὸ θεῖον* (*γένος* sc.) Act. Apost. xvii. 29. *τὸ μητρῷον* Pausan. VII. 11. *τὸ ἀνθρώπινον* Lucian. T. III. p. 168. and the like.

208. *ἀλλήλαις*. Aldus, and most of the MSS. But Porson has edited *ἀλλήλας*, noticing the difference between *ἀλλήλαις λέγειν* and *ἀλλήλας λέγειν*, of which the first is *dicere inter se*, one *to* another; the other *dicere altera de altera*, one *of* another.

213. *ἵνα κατενάσθην*, *ut habitarem*. The particles *ἵνα*, *ὡς*, *μὴ*, are frequently found with the indicative of a past tense. Eurip. Iph. T. 347. *ἵν' αὐτοὺς ἀντιτιμωρησάμην*. See the note on Soph. Œd. T. 1392.

Ἰόνιον κατὰ πόντον, ἐλάτᾳ 215
πλεύσασα, περιῤῥύτων
ὑπὲρ ἀκαρπίστων πεδίων
Σικελίας Ζεφύρου πνοαῖς
ἱππεύσαντος, ἐν οὐρανῷ
κάλλιστον κελάδημα. 220
πόλεος ἐκπροκριθεῖσ' ἐμᾶς, ἀντιστρ. α'.
καλλιστεύματα Λοξίᾳ,
Καδμείων ἔμολον γᾶν,
κλεινῶν Ἀγηνοριδᾶν,
ὁμογενεῖς ἐπὶ Λαΐου 225
πεμφθεῖσ' ἐνθάδε πύργους.
Ἶσα δ' ἀγάλμασι χρυσοτεύκτοις
Φοίβῳ λάτρις ἐγενόμαν.
ἔτι δὲ Κασταλίας ὕδωρ

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215. Ἰόνιον πόντον. *The Sicilian Sea.* Plin. Nat. H. IV. 11. *Græci et Ionium dividunt in Creticum et Siculum.* It has been frequently asked, how the Phœnician virgins, in passing from *Tyre* to *Thebes*, could possibly have sailed along the coast of Sicily, and that too with the south-west wind blowing directly in their teeth. The truth is, that they had not passed by Sicily. Thebes lay greatly out of the way from Tyre to Delphos, whither the damsels were bound; and therefore in order to account for their presence at Thebes, Euripides affirms that they were driven by contrary winds, blowing from Sicily, to take a longer route through Bœotia and Thebes, where they were now confined by the unexpected arrival of the Argive army.

216. περιῤῥύτων Σικελίας, i. e. ἃ Σικελίαν περιῤῥεῖ, as Musgrave rightly explains this construction, understanding ἀκαρπίστων πεδίων of the *Sea.* Thus Homer: ἀτρυγέτοιο θαλάσσης. Ovid. *Lætarumque jacens* campum *spectabat aquarum.* The construction is similar to Soph. Œd. T. 885. δίκας ἀφοβήτος. 969. ἄψαυστος ἔγχους. Œd. C. 1521. ἄθικτος ἡγητῆρος. Compare also Horat. Od. IV. 4. 43. *Ceu flamma per tædas vel* Eurus *per* Siculas equitavit undas.

227. ἶσα. The neuter plural, used adverbially.

ἐπιμένει με, κόμας ἐμὰς
δεῦσαι παρθένιον χλιδὰν,
Φοιβείαισι λατρείαις.
ὦ λάμπουσα πέτρα πυρὸς ἐπῳδός.
δικόρυφον σέλας ὑπὲρ ἄκρων
Βακχείων Διονύσου,
οἴνα θ', ἃ καθαμέριον
στάζεις τὸν πολύκαρπον οἰ-
νάνθας ἱεῖσα βότρυν·
ζάθεά τ' ἄντρα δράκοντος, οὔ-
ρειαί τε σκοπιαὶ θεῶν,
νιφόβολόν τ' ὄρος ἱερὸν, εἱ-
λίσσων ἀθανάτου θεοῦ
χορὸς γενοίμαν ἄφοβος,
παρὰ μεσόμφαλα γύαλα Φοί-

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230. Porson after Brunck has edited *κόμας ἐμᾶς* in the genitive, to depend upon *παρθένιον χλιδὰν*; but the vulgar reading is much more elegant, the two accusatives being in apposition.

233. *λάμπουσα πέτρα.* Mount Parnassus, at the foot of which the town of Delphi was situated. See on Soph. Œd. T. 472. The mountain had two peaks, one of which was dedicated to Apollo, the other to Bacchus. The fables to which the chorus alludes are well known. *λάμπουσα* is for *λάμπειν ποιοῦσα*, neuter for active. Thus infra v. 247. *Ἄρης αἷμα δάϊον φλέγει τᾷδε πόλει.* Æsch. Theb. 272. *λόγους ἱκέσθαι, καὶ φλέγειν χρείας ὕπο.* 509. *διὰ χερὸς βέλος φλέγων.* Soph. Aj. 196. *ἄταν οὐρανίαν φλέγων.* See Matt. Gr. Gr. §. 496. 2.

239. *ἄντρα δράκοντος.* Compare Eurip. Iph. T. 1242. *τὰν βακχεύουσαν Διονύσῳ Παρνάσιον κορυφὰν, ὅθι ποικιλόνωτος οἰνωπὸς δράκων κ. τ. λ.*

242. *ἀθανάτου θεοῦ.* The vulgar reading is *ἀθανάτας*, but the commentators have not settled what goddess is intended. Porson, in the mean time has edited *ἀθανάτου*, which is found in some MSS. Thus the reference will be to Apollo, which the context seems to require.

244. *μεσόμφαλα γύαλα.* See on Soph. Œd. T. 480.

βου, Δίρκαν προλιποῦσα.
νῦν δ᾽ ἐμοὶ πρὸ τειχέων στροφὴ β΄.
θούριος μολὼν Ἄρης
αἷμα δάϊον φλέγει
τᾷδ᾽, ὃ μὴ τύχοι, πόλει·
κοινὰ γὰρ φίλων ἄχη,
κοινὰ δ᾽, εἴ τι πείσεται
ἑπτάπυργος ἅδε γᾶ,
Φοινίσσᾳ χώρᾳ· φεῦ, φεῦ,
κοινὸν αἷμα, κοινὰ τέκεα
τᾶς κερασφόρου πέφυκεν Ἰοῦς,
ὧν μέτεστί μοι πόνων.
ἀμφὶ δὲ πτόλιν νέφος ἀντιστρ. β΄.
ἀσπίδων πυκνὸν φλέγει,
σχῆμα φοινίου μάχης,
ἂν Ἄρης τάχ᾽ εἴσεται
παισὶν Οἰδίπου φέρων
πημονὰν Ἐριννύων.
Ἄργος ὦ Πελασγικὸν,
δειμαίνω τὰν σὰν ἀλκὰν,
καὶ τὸ θεόθεν· οὐ γὰρ ἄδικον

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248. *αἷμα δάϊον φλέγει.* Scholiast. *πόλεμον ἀκμαῖον διεγείρει.* See on v. 233. supra.

254. *κοινὰ τέκεα.* The genealogy runs thus: Io, Epaphus, Libya, Belus, Agenor, Cadmus, Polydorus, Labdacus, Laius, Œdipus, Eteocles and Polynices. See Apollod. Biblioth. II. 1. 4.

εἰς ἀγῶνα τόνδ᾽ ἔνοπλος ὁρμᾷ,
ὃς μετέρχεται δόμους.

ΠΟΛΥΝΕΙΚΗΣ.

τὰ μὲν πυλωρῶν κλεῖθρά μ᾽ εἰσεδέξατο
δι᾽ εὐπετείας, τειχέων εἴσω μολεῖν·
ὃ καὶ δέδοικα, μή με δικτύων ἔσω
λαβόντες οὐ μεθῶσ᾽ ἀναίμακτον χρόα.
ὧν οὕνεκ᾽ ὄμμα πανταχῇ διοιστέον,
κἀκεῖσε καὶ τὸ δεῦρο, μὴ δόλος τις ᾖ.
ὡπλισμένος δὲ χεῖρα τῷδε φασγάνῳ,
τὰ πίστ᾽ ἐμαυτῷ τοῦ θράσους παρέξομαι.
ὠή, τίς οὗτος; ἢ κτύπον φοβούμεθα;
ἅπαντα καὶ τολμῶσι δεινὰ φαίνεται,

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270. ὃ for δι᾽ ὃ, i. e. διὰ τοῦτο, *wherefore*, Apoll. Rhod. I. 205. ὃ καὶ μεταρίθμιος ἦεν Πᾶσιν ἀριστήεσσιν. Eurip. Hec. 13. Νεώτατος δ᾽ ἦν Πριαμιδῶν· ὃ καί με γῆς Ὑπεξέπεμψεν, where however Porson, less correctly we think, explains ὃ *quæ res*, scilicet, τὸ εἶναι νεώτατον. Wakefield ad Lucret. V. 1116. takes it for καθ᾽ ὃ. The same may be said of τό. Hom. Il. Τ. 176. τὸ καὶ κλαίουσα τέτηκα. And of ὅπερ. Thucyd. VI. 33. ὅπερ καὶ Ἀθηναῖοι ηὐξήθησαν. So also we have ἃ in the plural for δι᾽ ἅ. Soph. Trach. 186. Ἃ καὶ σὲ τὰν ἄνασσαν ἐλπίσιν λέγω Τάδ᾽ αἰὲν ἴσχειν. Similarly the Latins use *hoc* elliptically for *propter hoc*. Plaut. Amphit. I. 1. *Opulento homini* hoc *servitus dura est*. See Matt. Gr. Gr. §. 477. d. Bos. Ellip. Gr. p. 422. ed. Oxon.

275. τὰ πίστα, for ἡ πίστις, *Confidence*. The article is frequently put with adjectives and participles in the neuter gender, whether singular or plural, to which they give the sense of substantives. Thus infra 480. τὰ ἔνδικα for ἡ δίκη, *justice*. See on Soph. Œd. C. 1219.

277. καὶ for καίπερ, *quamvis*, in which sense it is frequently joined with a participle. Soph. Trach. 1201. μενῶ σ᾽ ἐγὼ καὶ νέρθεν ὤν. Hom. Il. Α. 653. τάχα κεν καὶ ἀναίτιον αἰτιόῳτο. Ε. 651. Ἕκτορα καὶ μεμαῶτα μάχης σχήσεσθαι ὀΐω. See

ὅταν δι' ἐχθρᾶς ποὺς ἀμείβηται χθονός.
πέποιθα μέντοι μητρὶ, κοὐ πέποιθ' ἅμα,
ἥτις μ' ἔπεισε δεῦρ' ὑπόσπονδον μολεῖν.
ἀλλ' ἐγγὺς ἀλκή· βώμιοι γὰρ ἐσχάραι
πέλας πάρεισι, κοὐκ ἔρημα δώματα.
φέρ' εἰς σκοτεινὰς περιβολὰς μεθῶ ξίφος,
καὶ τάσδ' ἔρωμαι, τίνες ἐφεστᾶσιν δόμοις.
ξέναι γυναῖκες, εἴπατ', ἐκ ποίας πάτρας
Ἑλληνικοῖσι δώμασιν πελάζετε;
ΧΟ. Φοίνισσα μὲν γῆ πατρὶς, ἡ θρέψασά με·
Ἀγήνορος δὲ παῖδες ἐκ παίδων δορὸς
Φοίβῳ μ' ἔπεμψαν ἐνθάδ' ἀκροθίνιον.
μέλλων δὲ πέμπειν μ' Οἰδίπου κλεινὸς γόνος
μαντεῖα σεμνὰ, Λοξίου τ' ἐπ' ἐσχάρας,
ἐν τῷδ' ἐπεστράτευσαν Ἀργεῖοι πόλιν.
σὺ δ' ἀντάμειψαί μ', ὅστις ὢν ἐλήλυθας
ἑπτάστομον πύργωμα Θηβαίας χθονός.
ΠΟ. πατὴρ μὲν ἡμῖν Οἰδίπους ὁ Λαΐου·

Hermann on Viger. p. 646. Ed. Oxon. Matt. Gr. Gr. §. 566. 3.

290. *μέλλων δὲ πέμπειν.* The nominative absolute. See on Soph. Antig. 261.

291. *μαντεῖα σεμνά.* Before these words ἐπὶ must be supplied from the end of the line. See on Soph. Œd. T. 734.

292. *ἐν τῷδ'*, i. e. *ἐν τούτῳ*, sc. *καιρῷ.* The ellipse of this word is very frequent. Thucyd. III. 72. *ἐν δὲ τούτῳ, τῶν τε Κερκυραίων κ. τ. λ.* Scholiast. *τῷ καιρῷ δηλονότι.* So also in Latin *Tempus* is frequently omitted. Horat. Od. II. 16. 25. *In præsens lætus.* Cicero Ep. Famil. II. 10. *Hæc ad te in præsenti scripsi.* See Lamb. Bos. Ellip. Gr. p. 131. ed. Oxon.

294. *ἑπτάστομον πύργωμα.* Soph. Ant. 119. *ἑπτάπυλον στόμα.*

ἔτικτε δ' Ἰοκάστη με, παῖς Μενοικέως·
καλεῖ δὲ Πολυνείκη με Θηβαῖος λεώς.
ΧΟ. ὦ ξυγγένεια τῶν Ἀγήνορος τέκνων,
ἐμῶν τυράννων, ὧν ἀπεστάλην ὕπο,
γονυπετεῖς ἕδρας προσπιτνῶ σ',
ἄναξ, τὸν οἴκοθεν νόμον σέβουσα.
ἔβας, ἔβας, ὦ χρόνῳ γᾶν πατρῴαν.
ἰὼ πότνια, μόλε πρόδρομος,
ἀναπέτασον πύλας·
κλύεις, ὦ τεκοῦσα τόνδε
μᾶτερ; τί μέλλεις ὑπώροφα μέλαθρα
περᾶν, θίγειν τ' ὠλέναις τέκνου;
ΙΟ. Φοίνισσαν, ὦ νεάνιδες,
βοὰν ἔσω δόμων κλύουσα τῶνδε,
γήρᾳ τρομερὰν
ἕλκω ποδὸς βάσιν.
ἰὼ τέκνον,
χρόνῳ σὸν ὄμμα, μυρίαις ἐν ἀμέραις
προσεῖδον· ἀμφίβαλλε μα-

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311. After ἕλκω Musgrave inserts παιδὶ instead of ποδὶ, which is found in some MSS. since some word seems to be wanting in order to indicate the place to which Jocasta was hastening. In this case the dative would be used for εἰς παῖδα, which is somewhat unusual. In Æsch. Prom. 366. however, we have ἦλθεν αὐτῷ. And so Virg. Æn. II. 457. *Avo puerum Astyanacta trahebat:* i. e. *ad avum.*

313. χρόνῳ, *tandem.* Hence Senec. in Phœniss. 501. *Tenso longo tempore petita votis ora.*

314. μαστόν. Heath explains this word by στῆθος, and refers it to Polynices; and we have no doubt that he is correct. Compare v. 320.

στὸν ὠλέναισι ματέρος,
παρηΐδων τ᾽ ὄρεγμα,
βοστρύχων τε κυανόχρωτα χαίτας
πλόκαμον, σκιάζων δέραν ἐμάν.
ἰὼ, ἰὼ μόλις φανεὶς
ἄελπτα κἀδόκητα ματρὸς ὠλέναις.
τί φῶ σε; πῶς ἅπαντα
καὶ χερσὶ καὶ λόγοισι
πολυέλικτον ἀδονὰν
ἐκεῖσε καὶ τὸ δεῦρο
περιχορεύουσα, τέρψιν
παλαιᾶν λάβω χαρμονᾶν;
ἰὼ τέκος,
ἔρημον πατρῷον ἔλιπες δόμον,
φυγὰς ἀποσταλεὶς ὁμαίμου λώβᾳ·
ἦ ποθεινὸς φίλοις,
ἦ ποθεινὸς Θήβαις.
ὅθεν ἐμάν τε λευκόχροα κείρομαι
δακρυόεσσαν ἱεῖσα πενθήρη κόμαν,
ἄπεπλος φαρέων λευκῶν, τέκνον,

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320. *ἄελπτα κἀδόκητα* for *ἀέλπτως καὶ ἀδοκήτως*.

332. Porson declares this passage to be corrupt, and not without reason. Markland supplies *φωνὴν* after *ἱεῖσα*.

334. *ἄπεπλος φαρέων λευκῶν*. See on Soph. Œd. T. 191. It was the custom of the ancients, Romans as well as Greeks, in their lamentations for death or any other great calamity, to divest themselves of all ornaments, and whatever was rich in their apparel; instead of which they put on mourning garments, which were always black, and made of the coarsest materials.

δυσόρφναια δ᾽ ἀμφὶ τρύχη
τάδε σκότι᾽ ἀμείβομαι.
ὁ δ᾽ ἐν δόμοισι πρέσβυς ὀμματοστερὴς,
ἀπήνας ὁμοπτέρου,
τᾶς ἀποζυγείσας δόμων,
πόθον ἀμφιδάκρυτον ἀεὶ κατέχων
ἀνῇξε μὲν ξίφους
ἐπ᾽ αὐτόχειρά τε σφαγὰν,
ὑπὲρ τέρεμνά τ᾽ ἀγχόνας,
στενάζων ἀρὰς τέκνοις·
σὺν ἀλαλαῖσι δ᾽ αἰαγμάτων
αἰὲν σκοτίᾳ κρύπτεται.
σὲ δ᾽, ὦ τέκνον, καὶ γάμοισι δὴ κλύω
ζυγέντα παιδοποιὸν ἁδονὰν
ξένοισιν ἐν δόμοις ἔχειν,
ξένον τε κῆδος ἀμφέπειν·
ἄλαστα ματρὶ τᾷδε Λα-
ΐῳ τε τῷ παλαιγενεῖ,
γάμων ἐπακτὸν ἄταν.
ἐγὼ δ᾽ οὔτε σοι πυρὸς ἀνῆψα φῶς

Eurip. Alcest. 217. *μέλανα στολμὸν πέπλων Ἀμφιβαλώμεθ᾽ ἤδη*; Compare Troad. 256. Terent Heaut. II. 2. 45. *Mediocriter vestitam veste lugubri.*

343. Valckenær repeats the words *ἀνῇξεν ἐπὶ* from the last sentence, rendering the passage thus: *Tum superascendens tecta ruit in laqueos.*

354. It was the custom for mothers to light torches when their sons or daughters entered the house upon their marriage. Compare Iph. A. 738. So also Seneca

νόμιμον ἐν γάμοις,
ὡς πρέπει ματρὶ μακαρίᾳ·
ἀνυμέναια δ' Ἰσμηνὸς ἐκηδεύθη
λουτροφόρου χλιδᾶς·
ἀνὰ δὲ Θηβαίαν πόλιν
ἐσιγάθη σᾶς ἔσοδος νύμφας.
ὄλοιτο τάδ', εἴτε σίδαρος,
εἴτ' ἔρις, εἴτε πατὴρ ὁ σὸς αἴτιος,
εἴτε τὸ δαιμόνιον κατεκώμασε
δώμασιν Οἰδιπόδα·
πρὸς ἐμὲ γὰρ κακῶν ἔμολε τῶνδ' ἄχη.
ΧΟ. δεινὸν γυναιξὶν αἱ δι' ὠδίνων γοναί,
καὶ φιλότεκνόν πως πᾶν γυναικεῖον γένος.
ΠΟ. μῆτερ, φρονῶν εὖ, κοὐ φρονῶν ἀφικόμην
ἐχθροὺς ἐς ἄνδρας· ἀλλ' ἀναγκαίως ἔχει
πατρίδος ἐρᾷν ἅπαντας· ὃς δ' ἄλλως λέγει
λόγοισι χαίρει, τὸν δὲ νοῦν ἐκεῖσ' ἔχει.
οὕτω δὲ τάρβος εἰς φόβον τ' ἀφικόμην,
μή τις δόλος με πρὸς κασιγνήτου κτάνῃ,

Phœniss. 805. *non te duxit in thalamos parens Comitata primos, nec sua festas manu Ornavit ædes, nec sua lætas faces Vitta revinxit.*

366. Iph. A. 916. Δεινὸν τὸ τίκτειν, καὶ φέρει φίλτρον μέγα Πᾶσίν τε κοινὸν, ὥσθ' ὑπερκάμνειν τέκνων. Soph. Elect. 770. Δεινὸν τὸ τίκτειν ἐστίν· οὐδὲ καὶ κακῶς Πάσχοντι μῖσος ὧν τέκῃ προσγίγνεται.

372. οὕτω δὲ τάρβους Vulgo, which for εἰς τοῦτο τάρβους, as Porson observes, is a very unusual form of expression; and therefore, though he retains the common reading, he suggests οὕτω δ' ἐτάρβουν. We should rather read with Grotius τάρβος, in a similar construction with that noticed in v. 291. infra. Valckenær properly distinguishes between τάρβος, *terror*, and φόβος, *metus*.

ὥστε ξιφήρη χεῖρ' ἔχων, δι' ἄστεως
κυκλῶν πρόσωπον ἦλθον· ἓν δέ μ' ὠφελεῖ,
σπονδαί τε καὶ σὴ πίστις, ἥ μ' εἰσήγαγες
τείχη πατρῷα· πολύδακρυς δ' ἀφικόμην
χρόνιος ἰδὼν μέλαθρα, καὶ βωμοὺς θεῶν,
γυμνάσιά θ', οἷσιν ἐνετράφην, Δίρκης θ' ὕδωρ,
ὧν οὐ δικαίως ἀπελαθεὶς, ξένην πόλιν
ναίω, δι' ὄσσων νᾶμ' ἔχων δακρυῤῥοοῦν.
ἀλλ', ἐκ γὰρ ἄλγους ἄλγος αὖ, σὲ δέρκομαι
κάρα ξυρηκὲς καὶ πέπλους μελαγχίμους
ἔχουσαν· οἴμοι τῶν ἐμῶν ἐγὼ κακῶν.
ὡς δεινὸν ἔχθρα, μῆτερ, οἰκείων φίλων,
καὶ δυσλύτους ἔχουσα τὰς διαλλαγάς.
τί γὰρ πατήρ μοι πρέσβυς ἐν δόμοισι δρᾷ,
σκότον δεδορκώς; τί δὲ κασίγνηται δύο;
ἦπου στένουσι τλήμονας φυγὰς ἐμάς;
IO. κακῶς θεῶν τις Οἰδίπου φθείρει γένος·
οὕτω γὰρ ἤρξατ', ἄνομα μὲν τεκεῖν ἐμὲ,
κακῶς τε γῆμαι πατέρα σὸν, φῦναί τε σέ.
ἀτὰρ τί ταῦτα; δεῖ φέρειν τὰ τῶν θεῶν.

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381. δι' ὄσσων ὄμμ' is the reading of Aldus and of all the MSS. But Porson has properly replaced νᾶμ' after Musgrave who compares Eurip. Herc. F. 98. ἀλλ' ἡσύχαζε καὶ δακρυῤῥόους τέκνων Πηγὰς ἀφαίρει. 920. καὶ νάματ' ὄσσων μηκέτ' ἐξανίετε. To these Porson adds Soph. Antig. 803. πηγὰς δακρύων. Trach. 854. παγὰ δακρύων. 921. καὶ δακρύων ῥήξασα θερμὰ νάματα. Eurip. Herc. F. 448. δακρύων ὡς οὐ δύναμαι κατέχειν Γραίας ὄσσων ἔτι πηγάς. Alcest. 1086. ἐκ δ' ὀμμάτων Πηγαὶ κατεῤῥώγασιν.

388. σκότον δεδορκώς. See on Soph. Œd. T. 419.

391. ἄνομα for ἀνόμως.

ὅπως δ' ἔρωμαι, μή τι σὴν δάκω φρένα,
δέδοιχ', ἃ χρῄζω· διὰ πόθον δ' ἐλήλυθα.
ΠΟ. ἀλλ' ἐξερώτα, μηδὲν ἐνδεὲς λίπῃς.
ἃ γὰρ σὺ βούλει, ταῦτ' ἐμοὶ, μῆτερ, φίλα.
ΙΟ. καὶ δή σ' ἐρωτῶ πρῶτον, ὧν χρῄζω τυχεῖν.
τί τὸ στέρεσθαι πατρίδος, ἦ κακὸν μέγα;
ΠΟ. μέγιστον· ἔργῳ δ' ἐστὶ μεῖζον ἢ λόγῳ.
ΙΟ. τίς ὁ τρόπος αὐτοῦ; τί φυγάσιν τὸ δυσχερές;
ΠΟ. ἓν μὲν μέγιστον, οὐκ ἔχειν παῤῥησίαν.
ΙΟ. δούλου τόδ' εἶπας, μὴ λέγειν ἅ τις φρονεῖ.
ΠΟ. τὰς τῶν κρατούντων ἀμαθίας φέρειν χρεών.
ΙΟ. καὶ τοῦτο λυπρὸν, ξυνασοφεῖν τοῖς μὴ σοφοῖς.
ΠΟ. ἀλλ' εἰς τὸ κέρδος παρὰ φύσιν δουλευτέον.
ΙΟ. αἱ δ' ἐλπίδες βόσκουσι φυγάδας, ὡς λόγος.
ΠΟ. καλοῖς βλέπουσί γ' ὄμμασιν, μέλλουσι δέ.

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395. *διὰ πόθον δ' ἐλήλυθα.* See on Soph. Œd. T. 773. and v. 489. infra.

400. Compare Eurip. Med. 649. *μόχθων δ' Οὐκ ἄλλος ὕπερθεν Ἢ γᾶς πατρίας στέρεσθαι.* Elect. 1323. *Καὶ τίνες ἄλλαι στοναχαὶ μείζους, Ἢ γῆς πατρίας ὅρον ἐκλείπειν;* hence Seneca in Consolat. Helv. *Carere patria intolerabile est.* Compare also v. 417.

404. Cicero quotes this observation in his Letters to Atticus, II. 25. *Sed nos tenemus præceptum illud; τὰς τῶν κρατοῦντων.*

405. *ξυνασοφεῖν.* The formation of this verb is inconsistent with the analogy of the language. From substantives of two syllables, such as λόγος, *νόμος*, &c. are properly derived the verbs *ἀλογεῖν, ἀνομεῖν*, &c.; but there is no similar formation of verbs from such adjectives as *σοφὸς, κακὸς*, and the like. Valckenær therefore would substitute *ξυμψοφεῖν*, Pierson *ξυννοσεῖν*. But Porson thinks it not improbable that the rule may have been disregarded for the sake of strengthening the antithesis.

407. Compare Æsch. Agam. 1648. *Οἶδ' ἐγὼ φεύγοντας ἄνδρας ἐλπίδας σιτουμένους.* See also in the Proverbs of Erasmus: *Spes alunt exules.* We have similar expressions in Soph. Antig. 1262. *ἐλπίσιν δὲ βόσκομαι.* Eurip. Bacch. 573. *ἐλπίσιν δ' ἐβόσκετο.*

ΙΟ. *οὐδ᾽ ὁ χρόνος αὐτὰς διεσάφησ᾽ οὔσας κενάς;*
ΠΟ. *ἔχουσιν Ἀφροδίτην τιν᾽ ἡδεῖαν κακῶν.*
ΙΟ. *πόθεν δ᾽ ἐβόσκου, πρὶν γάμοις εὑρεῖν βίον;*
ΠΟ. *ποτὲ μὲν ἐπ᾽ ἦμαρ εἶχον, εἶτ᾽ οὐκ εἶχον ἄν.*
ΙΟ. *φίλοι δὲ πατρὸς καὶ ξένοι σ᾽ οὐκ ὠφέλουν;*
ΠΟ. *εὖ πρᾶσσε· τὰ φίλων δ᾽ οὐδὲν, ἤν τις δυστυχῇ.*
ΙΟ. *οὐδ᾽ ηὑγένειά σ᾽ ἦρεν εἰς ὕψος μέγα;*
ΠΟ. *κακὸν τὸ μὴ ᾽χειν· τὸ γένος οὐκ ἔβοσκέ με.*
ΙΟ. *ἡ πατρὶς, ὡς ἔοικε, φίλτατον βροτοῖς.*
ΠΟ. *οὐδ᾽ ὀνομάσαι δύναι᾽ ἂν, ὡς ἐστὶν φίλον.*
ΙΟ. *πῶς δ᾽ ἦλθες Ἄργος; τίν᾽ ἐπίνοιαν ἔσχεθες;*
ΠΟ. *ἔχρησ᾽ Ἀδράστῳ Λοξίας χρησμόν τινα.*
ΙΟ. *ποῖόν τι τοῦτ᾽ ἔλεξας; οὐκ ἔχω μαθεῖν.*
ΠΟ. *κάπρῳ λέοντί θ᾽ ἁρμόσαι παίδων γάμους.*
ΙΟ. *καὶ σοὶ τί θηρῶν ὀνόματος μετῆν, τέκνον;*
ΠΟ. *οὐκ οἶδ᾽. ὁ δαίμων μ᾽ ἐκάλεσεν πρὸς τὴν τύχην.*
ΙΟ. *σοφὸς γὰρ ὁ θεός· τίνι τρόπῳ δ᾽ ἔσχες λέχος;*
ΠΟ. *νὺξ ἦν· Ἀδράστου δ᾽ ἦλθον εἰς παραστάδας.*
ΙΟ. *κοίτας ματεύων, ἦ φυγὰς πλανώμενος;*
ΠΟ. *ἦν ταῦτα· κᾆτά γ᾽ ἦλθεν ἄλλος αὖ φυγάς.*
ΙΟ. *τίς οὗτος; ὡς ἄρ᾽ ἄθλιος κἀκεῖνος ἦν.*

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414. *τὰ φίλων δ᾽ οὐδὲν, ἤν τις δυστυχῇ.* *The assistance of friends amounts to nothing, if one is unfortunate.* See on Soph. Œd. C. 649. The sentiment is the same in Pindar, Nem. X. 149. *παῦροι δ᾽ ἐν πόνῳ πιστοὶ βροτῶν,* Καμάτου μεταλαμβάνειν. Ovid. Trist. I. 8. 5. *Donec eris felix multos numerabis amicos: Tempora si fuerint nubila, solus eris.*

427. ἦ for ὡς; *utpote.*

ΠΟ. Τυδεὺς, ὃν Οἰνέως φασὶν ἐκφῦναι πατρός. 430
ΙΟ. τί θηρσὶν ὑμᾶς δῆτ' Ἄδραστος εἴκασε;
ΠΟ. στρωμνῆς ἐς ἀλκὴν οὕνεκ' ἤλθομεν πέρι.
ΙΟ. ἐνταῦθα Ταλαοῦ παῖς ξυνῆκε θέσφατα;
ΠΟ. κἄδωκεν ἡμῖν δύο δυοῖν νεάνιδας.
ΙΟ. ἆρ' εὐτυχεῖς οὖν τοῖς γάμοις, ἢ δυστυχεῖς; 435
ΠΟ. οὐ μεμπτὸς ἡμῖν ὁ γάμος εἰς τόδ' ἡμέρας.
ΙΟ. πῶς δ' ἐξέπεισας δεῦρό σοι σπέσθαι στρατόν;
ΠΟ. δισσοῖς Ἄδραστος ὤμοσεν γαμβροῖς τόδε,
ἄμφω κατάξειν εἰς πάτραν, πρόσθεν δ' ἐμέ.
πολλοὶ δὲ Δαναῶν καὶ Μυκηναίων ἄκροι 440
πάρεισι, λυπρὰν χάριν, ἀναγκαίαν δ' ἐμοὶ
διδόντες· ἐπὶ γὰρ τὴν ἐμὴν στρατεύομαι
πόλιν· θεοὺς δ' ἐπώμοσ', ὡς ἀκουσίως
τοῖς φιλτάτοις τοκεῦσιν ἠράμην δόρυ.
ἀλλ' εἰς σὲ τείνει τῶνδε διάλυσις κακῶν, 445
μῆτερ, διαλλάξασαν ὁμογενεῖς φίλους,
παῦσαι πόνων με, καὶ σὲ, καὶ πᾶσαν πόλιν.
πάλαι μὲν οὖν ὑμνηθὲν, ἀλλ' ὅμως ἐρῶ·
τὰ χρήματ' ἀνθρώποισι τιμιώτατα,

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434. Compare Statius, Theb. I. 483. Apollod. Bibl. III. 6. 1.

436. εἰς τόδ' ἡμέρας. See on Soph. Œd. C. 1138.

439. Statius Theb. II. 200. *Et patriis spondet reduces inducere terris.*

449. Virgil Æn. III. 56. *Quid non mortalia pectora cogis, Auri sacra fames?* The author of the saying was Theognis, v. 722. See Erasmus in Adag. *Pecuniæ obediunt omnia.*

δύναμίν τε πλείστην τῶν ἐν ἀνθρώποις ἔχει.
ἁγὼ μεθήκω, δεῦρο μυρίαν ἄγων
λόγχην. πένης γὰρ οὐδὲν εὐγενὴς ἀνήρ.
ΧΟ. καὶ μὴν Ἐτεοκλῆς εἰς διαλλαγὰς ὅδε
χωρεῖ. σὸν ἔργον, μῆτερ Ἰοκάστη, λέγειν
τοιούσδε μύθους, οἷς διαλλάξεις τέκνα.

ΕΤΕΟΚΛΗΣ.

μῆτερ, πάρειμι· τὴν χάριν δὲ σοὶ διδοὺς
ἦλθον· τί χρὴ δρᾷν; ἀρχέτω δέ τις λόγου.
ὡς ἀμφὶ τείχη καὶ ξυνωρίδας λόχων
τάσσων ἐπέσχον πόλιν, ὅπως κλύοιμί σου
κοινὰς βραβείας, αἷς ὑπόσπονδον μολεῖν
τόνδ᾽ εἰσεδέξω τειχέων, πείσασά με.
ΙΟ. ἐπίσχες· οὔτοι τὸ ταχὺ τὴν δίκην ἔχει·
βραδεῖς δὲ μῦθοι πλεῖστον ἀνύτουσιν σοφόν.
σχάσον δὲ δεινὸν ὄμμα καὶ θυμοῦ πνοάς·
οὐ γὰρ τὸ λαιμότμητον εἰσορᾷς κάρα
Γοργοῦς, ἀδελφὸν δ᾽ εἰσορᾷς ἥκοντα σόν.
σύ τ᾽ αὖ πρόσωπον πρὸς κασίγνητον στρέφε,
Πολύνεικες· εἰς γὰρ ταὐτὸν ὄμμασι βλέπων,

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459. *τάσσων ἐπέσχον* is equivalent to *χάσσων ἐπαυόμην*, which Porson cites from Stobæus XX. p. 103. Compare also *ἄπαγε αὐδῶν*, infra v. 1747.

461. *εἰσεδέξω τειχέων* for *ἐδέξω εἴσω τειχέων*. See on Soph. Œd. T. 238.

466. Statius Theb. VII. 508. *Tecta vide, fratremque,—quid aufers lumina?—fratrem Alloquere.*

λέξεις τ' ἀμείνον', τοῦδέ τ' ἐνδέξει λόγους.
παραινέσαι δὲ σφῷν τι βούλομαι σοφόν.
ὅταν φίλος τις ἀνδρὶ θυμωθεὶς φίλῳ,
εἰς ἓν ξυνελθὼν, ὄμματ' ὄμμασιν διδῷ,
ἐφ' οἷσιν ἥκει, ταῦτα χρὴ μόνον σκοπεῖν,
κακῶν δὲ τῶν πρὶν μηδενὸς μνείαν ἔχειν.
λόγος μὲν οὖν σὸς πρόσθε, Πολύνεικες τέκνον·
σὺ γὰρ στράτευμα Δαναϊδῶν ἥκεις ἄγων,
ἄδικα πεπονθὼς, ὡς σὺ φής· κριτὴς δέ τις
θεῶν γένοιτο καὶ διαλλακτὴς κακῶν.
ΠΟ. ἁπλοῦς ὁ μῦθος τῆς ἀληθείας ἔφυ,
κοὐ ποικίλων δεῖ τἄνδιχ' ἑρμηνευμάτων·
ἔχει γὰρ αὐτὰ καιρόν· ὁ δ' ἄδικος λόγος,
νοσῶν ἐν αὑτῷ, φαρμάκων δεῖται σοφῶν.
ἐγὼ δὲ πατρὸς δωμάτων προὐσκεψάμην,
τοὐμόν τε καὶ τοῦδ', ἐκφυγεῖν χρῄζων ἀρὰς,
ἃς Οἰδίπους ἐφθέγξατ' εἰς ἡμᾶς ποτε,
ἐξῆλθον ἔξω τῆσδ' ἑκὼν αὐτὸς χθονὸς,

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470. The word σοφὸν seems to have been a particular favourite with Euripides; and the frequent recurrence of it in his writings elicited the ridicule of the comic poet Strattis, in a fragment preserved by Athenæus, IV. p. 160. B. παραινέσαι δὲ σφῷν τι βούλομαι σοφόν, Ὅταν φακῆν ἕψητε, μὴ 'πιχεῖν μύρον. See the Scholiast on Med. 668.

479. See Erasm. Adag. I. 3. 88. *Veritatis simplex oratio.*

480. δεῖ τἄνδιχ' ἑρμηνευμάτων. On this construction of δεῖ with a genitive see Porson on Orest. 659. Matt. Gr. Gr. § 332.

483. In this passage Euripides has united two constructions, προσκέπτομαί τινος and προσκέπτομαί τό τινος, without any variation in the sense; each of which, as Musgrave justly observes, is equally good Greek. The sense is: *I consulted the welfare of my father's house, and that of myself and Eteocles.*

δοὺς τῷδ' ἀνάσσειν πατρίδος ἐνιαυτοῦ κύκλον,
ὥστ' αὐτὸς ἄρχειν αὖθις ἀνὰ μέρος λαβὼν,
καὶ μὴ δι' ἔχθρας τῷδε καὶ φόνου μολὼν,
κακόν τι δρᾶσαι, καὶ παθεῖν ἃ γίγνεται. 490
ὁ δ' αἰνέσας ταῦθ', ὁρκίους τε δοὺς θεοὺς,
ἔδρασεν οὐδὲν ὧν ὑπέσχετ', ἀλλ' ἔχει
τυραννίδ' αὐτὸς, καὶ δόμων ἐμὸν μέρος.
καὶ νῦν ἕτοιμός εἰμι, τἀμαυτοῦ λαβὼν,
στρατὸν μὲν ἔξω τῆσδ' ἀποστεῖλαι χθονὸς, 495
οἰκεῖν δὲ τὸν ἐμὸν οἶκον ἀνὰ μέρος λαβὼν,
καὶ τῷδ' ἀφεῖναι τὸν ἴσον αὖθις αὖ χρόνον,
καὶ μήτε πορθεῖν πατρίδα, μήτε προσφέρειν
πύργοισι πηκτῶν κλιμάκων προσαμβάσεις.
ἃ, μὴ κυρήσας τῆς δίκης, πειράσομαι 500
δρᾶν· μάρτυρας δὲ τῶνδε δαίμονας καλῶ,
ὡς πάντα πράσσων ξὺν δίκῃ, δίκης ἄτερ

488. λαβών. The more usual construction would be λαβόντα, since the infinitive is generally accompanied by its subject in the accusative. But when the same is the subject of the preceding finite word, it frequently remains in the same case as before. Il. A. 397. ἐφῆσθα κελαινεφέϊ Κρονίωνι Οἴη ἐν ἀθανάτοισι ἀεικέα λοίγον ἀμῦναι, *You said that you alone*, &c. Porson observes that κεχαρμένη in Orest. 1120. would be equally correct with κεχαρμένην; but this does not seem to be the case, as the subject of the foregoing verb is different. See Matt. Gr. Gr. §. 535. In the present instance the participle is redundant as in Soph. Œd. T. 607.

489. δι' ἔχθρας καὶ φόνου μολών. This mode of expression is very common in the Tragic writers. v. 20. supra. βήσεται δι' αἵματος. 395. διὰ πόθου δ' ἐλήλυθα. To the instances cited in the note on Soph. Œd. T. 773. add Androm. 175. διὰ φόνου δ' οἱ φίλτατοι χωροῦσι. 417. Καὶ πατρὶ τῷ σῷ διὰ φιλημάτων ἰών. Most of these are adduced by Valckenær.

ἀποστεροῦμαι πατρίδος ἀνοσιώτατα.
ταῦτ' αὔθ' ἕκαστα, μῆτερ, οὐχὶ περιπλοκὰς
λόγων ἀθροίσας, εἶπον, ἀλλὰ καὶ σοφοῖς,
καὶ τοῖσι φαύλοις ἔνδιχ', ὡς ἐμοὶ δοκεῖ.
ΧΟ. ἐμοὶ μὲν, εἰ καὶ μὴ καθ' Ἑλλήνων χθόνα
τεθράμμεθ', ἀλλ' οὖν ξυνετά μοι δοκεῖς λέγειν.
ΕΤ. εἰ πᾶσι ταυτὸ καλὸν ἔφυ, σοφόν θ' ἅμα,
οὐκ ἦν ἂν ἀμφίλεκτος ἀνθρώποις ἔρις.
νῦν δ' οὔθ' ὅμοιον οὐδὲν, οὔτ' ἴσον βροτοῖς,
πλὴν ὀνόμασιν· τὸ δ' ἔργον οὐκ ἔστιν τόδε.
ἐγὼ γὰρ οὐδὲν, μῆτερ, ἀποκρύψας ἐρῶ·
ἄστρων ἂν ἔλθοιμ' αἰθέρος πρὸς ἀντολὰς,
καὶ γῆς ἔνερθε, δυνατὸς ὢν δρᾶσαι τάδε,

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504. *αὔθ' ἕκαστα.* Dr. Blomfield in his Glossary on Æsch. Prom. 986. renders this phrase by *omnia sigillatim*, observing that its proper import is *ipsa quæque*. Thus we have *αὐτὸς ἕκαστος* in the singular in Herod. VII. 19. VIII. 193.

507. Compare Soph. Antig. 681.

511. See Erasm. Adag. *Quot homines, tot sententiæ.* In the following verse Porson has edited *ὀνόμασιν* instead of *ὀνομάσαι*, which is the reading of all the MSS. and editions. In defence of the alteration he adduces the following instances, in which *ὄνομα* and *ἔργον*, and *λόγος* and *ἔργον* are opposed to each other in the Tragic writers; frequently too, as in the present instance, in different numbers, and with or without the article as the case may be. Eurip. Orest. 448. *ὄνομα γὰρ, ἔργον δ' οὐκ ἔχουσιν οἱ φίλοι.* Iph. A. 1121. *τοῖς ὀνόμασιν μὲν εὖ λέγεις, τὰ δ' ἔργα σου Οὐκ οἶδ' ὅπως χρή μ' ὀνομάσασαν εὖ λέγειν.* Soph. Elect. 59. *τί γάρ με λυπεῖ τοῦθ', ὅταν λόγῳ θανὼν Ἔργοισι σωθῶ;* Œd. C. 1187. *τά τοι καλῶς Εὑρημέν' ἔργα, τῷ λόγῳ μηνύεται.* 782. *λόγῳ μὲν ἐσθλὰ, τοῖσι δ' ἔργοισιν κακά.* Eurip. Androm. 264. *τοιόνδ' ἔχω σου δέλεαρ· ἀλλὰ γὰρ λόγους Κρύψω, τὸ δ' ἔργον αὐτὸ σημανεῖ τάχα.* Troad. 1241. *τλήμων ἰατρὸς, ὄνομ' ἔχουσα, τἄργα δ' οὔ.* Ovid. Amor. I. 12. 27. *Ergo ego vos* rebus *duplices pro* nomine *sensi.* Other examples will frequently suggest themselves.

514. The order is *πρὸς ἀντολὰς ἄστρων αἰθέρος. αἰθὴρ* is frequently used by Euripides to signify *the firmament:* and *ἀντολὰς ἄστρων* occurs again in the same sense in Æsch. Prom. 466. *ἀντολὰς ἐγὼ Ἄστρων ἔδειξα, τάς τε δυσκρίτους δύσεις.*

τὴν θεῶν μεγίστην ὥστ᾽ ἔχειν τυραννίδα.
τοῦτ᾽ οὖν τὸ χρηστὸν, μῆτερ, οὐχὶ βούλομαι
ἄλλῳ παρεῖναι μᾶλλον, ἢ σώζειν ἐμοί.
ἀνανδρία γὰρ, τὸ πλέον ὅστις ἀπολέσας,
τοὔλασσον ἔλαβε· πρὸς δὲ τοῖσδ᾽ αἰσχύνομαι,
ἐλθόντα σὺν ὅπλοις τόνδε, καὶ πορθοῦντα γῆν,
τυχεῖν ἃ χρῄζει· ταῖς γὰρ ἂν Θήβαις τόδε
γένοιτ᾽ ὄνειδος, εἰ Μυκηναίου δορὸς
φόβῳ παρείην σκῆπτρα τἀμὰ τῷδ᾽ ἔχειν.
χρῆν δ᾽ αὐτὸν οὐχ ὅπλοισι τὰς διαλλαγὰς,
μῆτερ, ποιεῖσθαι· πᾶν γὰρ ἐξαίρει λόγος,
ὃ καὶ σίδηρος πολεμίων δράσειεν ἄν.
ἀλλ᾽ εἰ μὲν ἄλλως τήνδε γῆν οἰκεῖν θέλει,
ἔξεστ᾽· ἐκείνου δ᾽ οὐχ ἑκὼν μεθήσομαι.
ἄρχειν παρόν μοι, τῷδε δουλεῦσαι ποτέ;
πρὸς ταῦτ᾽ ἴτω μὲν πῦρ, ἴτω δὲ φάσγανα,
ζεύγνυσθε δ᾽ ἵππους, πεδία πίμπλαθ᾽ ἁρμάτων,
ὡς οὐ παρήσω τῷδ᾽ ἐμὴν τυραννίδα.
εἴπερ γὰρ ἀδικεῖν χρὴ, τυραννίδος πέρι

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519. *ἀνανδρία γὰρ, ὅστις.* ὅστις is here put in the sense of *εἴ τις*. See Matt. Gr. Gr. §. 481. Obs. 2. Or perhaps we should understand an ellipse of the word *τούτῳ*.

526. Valckenær conjectures *ἐξανύει*: but Musgrave well defends the vulgar reading by the following from Isocrates: λόγοις *ἐξαίρειν ἐπειρῶντο τὰς διαφοράς*.

530. *δουλεῦσαι.* The infinitive is here expressive of the speaker's indignation. *Shall I then submit to him, while I have the government in my own hands?* Compare infra v. 1538.

531. *πρὸς ταῦτα.* See on Œd. C. 456.

534. Suetonius in his Life of Julius Cæsar informs us that these words were constantly in the mouth of the Emperor. Cicero

κάλλιστον ἀδικεῖν· τἄλλα δ' εὐσεβεῖν χρεών. 535
ΧΟ. οὐκ εὖ λέγειν χρὴ μὴ 'πὶ τοῖς ἔργοις καλοῖς·
οὐ γὰρ καλὸν τόδ', ἀλλὰ τῇ δίκῃ πικρόν.
ΙΟ. ὦ τέκνον, οὐχ ἅπαντα τῷ γήρᾳ κακὰ,
Ἐτεόκλεες, πρόσεστιν, ἀλλ' ἡμπειρία
ἔχει τι δεῖξαι τῶν νέων σοφώτερον. 540
τί τῆς κακίστης δαιμόνων ἐφίεσαι
φιλοτιμίας, παῖ; μὴ σύγ'· ἄδικος ἡ θεός.
πολλοὺς δ' ἐς οἴκους καὶ πόλεις εὐδαίμονας
εἰσῆλθε κἀξῆλθ', ἐπ' ὀλέθρῳ τῶν χρωμένων.
ἐφ' ᾗ σὺ μαίνει· κεῖνο κάλλιον, τέκνον, 545
ἰσότητα τιμᾶν, ἣ φίλους ἀεὶ φίλοις,
πόλεις τε πόλεσι, συμμάχους τε συμμάχοις
ξυνδεῖ· τὸ γὰρ ἴσον νόμιμον ἀνθρώποις ἔφυ·
τῷ πλέονι δ' ἀεὶ πολέμιον καθίσταται
τοὔλασσον, ἐχθρᾶς θ' ἡμέρας κατάρχεται. 550

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in his Offices, III. 21. gives the following version of them: *Nam si violandum est jus, regnandi gratia violandum est: aliis rebus pietatem cole;* and then proceeds, *Capitalis Eteocles, vel potius Euripides, qui id unum, quod sceleratissimum fuerit, exceperit.* Seneca also has miserably imitated this passage in Phœniss. 662. *Pro regno velim patriam, penates, conjugem flammis dare: Imperia pretio quovis constant bene.*

538. Ovid. Met. VI. 28. *non omnia grandior ætas, Quæ fugiamus, habet; seris venit usus ab annis.* To the fragment of the Scyriis of Sophocles, πάντ' ἐμπέφυκε τῷ μακρῷ γήρᾳ κακὰ, Porson adds Aristoph. Vesp. 439. εἶτα δῆτ' οὐ πόλλ' ἔνεστι δεινὰ τῷ γήρᾳ κακά.

542. μὴ σύγ'. See on Soph. Œd. C. 1441. The same sentiment is thus beautifully expressed by our own inimitable Shakspeare, *King Henry* VIII. Act III. Sc. 2. *Cromwell, I charge thee, fling away Ambition: by that sin fell the angels; how can man then, the image of his Maker, hope to win by't?*

550. ἐχθρᾶς ἡμέρας. Musgrave properly understands ἡμέρας in the sense of *βίου*, as in Soph. Trach. 654. ἐξέλυσ' ἐπίπονον ἡμέραν.

καὶ γὰρ μέτρ' ἀνθρώποισι καὶ μέρη σταθμῶν
ἰσότης ἔταξε, κἀριθμὸν διώρισε.
νυκτός τ' ἀφεγγὲς βλέφαρον, ἡλίου τε φῶς
ἴσον βαδίζει τὸν ἐνιαύσιον κύκλον,
κοὐδέτερον αὐτοῖν φθόνον ἔχει νικώμενον. 555
εἶθ' ἥλιος μὲν νύξ τε δουλεύει βροτοῖς,
σὺ δ' οὐκ ἀνέξει δωμάτων ἔχων ἴσον,
καὶ τῷδ' ἀπονεμεῖς; κᾆτα ποῦ 'στιν ἡ δίκη;
τί τὴν τυραννίδ', ἀδικίαν εὐδαίμονα,
τιμᾷς ὑπέρφευ, καὶ μέγ' ἥγησαι; τὸ δὲ 560
περιβλέπεσθαι τίμιον; κενὸν μὲν οὖν.
ἢ πολλὰ μοχθεῖν, πόλλ' ἔχων ἐν δώμασι,
βούλει· τί δ' ἔστι τὸ πλέον; ὄνομ' ἔχει μόνον·
ἐπεὶ τά γ' ἀρκοῦνθ' ἱκανὰ τοῖσι σώφροσιν.
οὔτοι τὰ χρήματ' ἴδια κέκτηνται βροτοί, 565
τὰ τῶν θεῶν δ' ἔχοντες ἐπιμελούμεθα.
ὅταν δὲ χρῄζωσ', αὔτ' ἀφαιροῦνται πάλιν.
ἄγ', ἤν σ' ἔρωμαι, δύο λόγω προθεῖσ' ἅμα,
πότερα τυραννεῖν, ἢ πόλιν σῶσαι, θέλεις;
ἐρεῖς τυραννεῖν; ἢν δὲ νικήσῃ σ' ὅδε, 570
Ἀργεῖά τ' ἔγχη δόρυ τὸ Καδμείων ἕλῃ,
ὄψει δαμασθὲν ἄστυ Θηβαίων τόδε,
ὄψει δὲ πολλὰς αἰχμαλωτίδας κόρας

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553. νυκτὸς βλέφαρον. See on Soph. Antig. 104.

563. τὸ πλέον. *Superfluity.* See on v. 275 supra, and Soph. Œd. C. 1219.

βίᾳ πρὸς ἀνδρῶν πολεμίων πορθουμένας.
ὀδυνηρὸς ἄρ' ὁ πλοῦτος, ὃν ζητεῖς ἔχειν,
γενήσεται Θήβαισι, φιλότιμος δὲ σύ.
σοὶ μὲν τάδ' αὐδῶ· σοὶ δὲ, Πολύνεικες, λέγω·
ἀμαθεῖς Ἄδραστος χάριτας εἰς σ' ἀνήψατο·
ἀσύνετα δ' ἦλθες καὶ σὺ πορθήσων πόλιν.
φέρ', ἢν ἕλῃς γῆν τήνδ', ὃ μὴ τύχοι ποτὲ,
πρὸς θεῶν, τρόπαια πῶς ἄρα στήσεις δορός;
πῶς δ' αὖ κατάρξει θυμάτων ἑλὼν πάτραν,
κεἰς σκῦλα γράψεις πῶς ἐπ' Ἰνάχου ῥοαῖς,
ΘΗΒΑΣ ΠΥΡΩΣΑΣ ΤΑΣΔΕ ΠΟΛΥΝΕΙΚΗΣ ΘΕΟΙΣ
ΑΣΠΙΔΑΣ ΕΘΗΚΕ; μήποτ', ὦ τέκνον, κλέος
τοιόνδε σοὶ γένοιθ' ὑφ' Ἑλλήνων λαβεῖν.
ἢν δ' αὖ κρατηθῇς, καὶ τὰ τοῦδ' ὑπερδράμῃ,
πῶς Ἄργος ἥξεις μυρίους λιπὼν νεκρούς;
ἐρεῖ δὲ δή τις, Ὦ κακὰ μνηστεύματα,
Ἄδραστε, προσθεὶς, διὰ μιᾶς νύμφης γάμον
ἀπωλόμεσθα.—δύο κακὼ σπεύδεις, τέκνον,

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576. Valckenaer considers this verse spurious, and it is certainly very tame and ineffective. Since, however, the sense would be very abrupt without it, Porson retains it, proposing to read *κεκλήσεται* instead of *γενήσεται*. See on v. 10. supra.

584. It was usual to set up trophies, adorned with the various arms taken from the enemy, on the spot where any signal victory had been obtained. To these were affixed the names of the conqueror and of the conquered; and sometimes that of the god to whom they were dedicated. Compare Virgil, Æn. III. 288. *Æneas hæc de Danais victoribus arma.*

κείνων στέρεσθαι, τῶνδέ τ' ἐν μέσῳ πεσεῖν.
μέθετον τὸ λίαν, μέθετον· ἀμαθίαι δυοῖν,
εἰς ταὔθ' ὅταν μόλητον, αἴσχιστον κακόν.
ΧΟ. ὦ θεοί, γένοισθε τῶνδ' ἀπότροποι κακῶν,
καὶ ξύμβασίν τιν' Οἰδίπου τέκνοις δότε.
ΕΤ. μῆτερ, οὐ λόγων ἀγὼν ἔστ', ἀλλ' ἀνάλωται χρόνος
οὑν μέσῳ μάτην· περαίνει δ' οὐδὲν ἡ προθυμία·
οὐ γὰρ ἂν ξυμβαῖμεν ἄλλως, ἢ 'πὶ τοῖς εἰρημένοις,
ὥστ' ἐμὲ, σκήπτρων κρατοῦντα, τῆσδ' ἄνακτ' εἶναι χθονός.
τῶν μακρῶν δ' ἀπαλλαγεῖσα νουθετημάτων μ' ἔα·
καὶ σὺ τῶνδ' ἔξω κομίζου τειχέων, ἢ κατθανεῖ.
ΠΟ. πρὸς τίνος; τίς ὧδ' ἄτρωτος, ὅστις εἰς ἡμᾶς ξίφος
φόνιον ἐμβαλὼν, τὸν αὐτὸν οὐκ ἀποίσεται μόρον;
ΕΤ. ἐγγὺς, οὐ πρόσω βεβηκώς· εἰς χέρας λεύσσεις ἐμάς;
ΠΟ. εἰσορῶ· δειλὸν δ' ὁ πλοῦτος, καὶ φιλόψυχον κακόν.
ΕΤ. κᾆτα σὺν πολλοῖσιν ἦλθες πρὸς τὸν οὐδὲν εἰς μάχην;

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592. ἐν μέσῳ. *Interea.* The phrase occurs again in v. 498. Eurip. Med. 815. Hel. 630. 944. Herac. 173. Ion. 1138. 1392. So also Virg. Æn. IX. 395. *Nec longum in medio tempus.*

593. τὸ λίαν. The adverb λίαν with the article prefixed is frequently used in the sense of ὑπερβολή, *excess.* Eurip. Hippol. 264. οὕτω τὸ λίαν ἧσσον ἐπαινῶ Τοῦ μηδὲν ἄγαν, where Dr. Monk adduces, besides the present passage, Eurip. Hec. 595. τὸ δ' αὖ λίαν παρεῖλες, ἀγγελθεῖσά μοι Γενναῖος. Orest. 696. τῷ λίαν χρῆσθαι καλῶς.

605. ἐγγὺς, οὐ πρόσω β. See on Soph. Œd. T. 58.

ΠΟ. ἀσφαλὴς γάρ ἐστ' ἀμείνων, ἢ θρασὺς στρατηλάτης.
ΕΤ. κομπὸς εἶ, σπονδαῖς πεποιθὼς, αἵ σε σώζουσιν θανεῖν.
ΠΟ. καὶ σὲ δεύτερόν γ' ἀπαιτῶ σκῆπτρα καὶ μέρη 'χθονός. 610
ΕΤ. οὐκ ἀπαιτούμεσθ', ἐγὼ γὰρ τὸν ἐμὸν οἰκήσω δόμον.
ΠΟ. τοῦ μέρους ἔχων τὰ πλεῖον; ΕΤ. φήμ'· ἀπαλλάσσου δὲ γῆς.
ΠΟ. ὦ θεῶν βωμοὶ πατρῴων—ΕΤ. οὓς σὺ πορθήσων πάρει.
ΠΟ. κλύετέ μου; ΕΤ. τίς δ' ἂν κλύοι σου πατρίδ' ἐπεστρατευμένου;
ΠΟ. καὶ θεῶν τῶν λευκοπώλων δώμαθ'. ΕΤ. οἳ στυγοῦσί σε. 615

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608. Suetonius informs us in his life of Augustus, Chap. xxv. that this line was adduced by the Emperor in support of his favourite maxim: σπεῦδε βραδέως, *festina lente.*

609. κομπὸς εἶ. A noun or pronoun substantive is sometimes followed by another substantive instead of an adjective. Hesiod. Op. D. 101. μᾶλλον δὲ κακῶν ῥεκτῆρα καὶ ὕβριν ἀνέρα τιμήσουσιν. Thus Herod. IV. 78. Ἑλλάδα γλῶσσαν for Ἑλληνικήν. Compare IV. 103. Lucian in Gallo: τῷ λήρῳ ἐκείνῳ γέροντι. Plato also frequently uses λῆρος, *a trifle*, instead of *a trifler*; and similarly we meet with ἀνὴρ ὄλεθρος in Demosthenes. See Matt. Gr. Gr. §. 429. 4. and compare Soph. Œd. T. 80.

Ib. σώζουσιν θανεῖν. The omission of the particles ὥστε μὴ in this construction with the infinitive, after the verbs *to deliver, to prevent, to forbid,* &c. is very unusual. Eurip. Alcest. 11. ὃν θανεῖν ἐρρυσάμην. See Hermann on Viger. p. 629. ed. Oxon. The construction is complete in Eurip. Elect. 1256. εἴρξει γάρ νιν ἐπτοημένας δειναῖς δράκουσιν, ὥστε μὴ ψαύειν σέθεν. So also Thucyd. I. 49. τὸ μὲν πρῶτον ἀπεχόμενοι, ὥστε μὴ ἐμβάλλειν τινί.

615. θεῶν τῶν λευκοπώλων. Zethus and Amphion, the original founders of

ΠΟ. ἐξελαυνόμεσθα πατρίδος. ΕΤ. καὶ γὰρ ἦλθες ἐξελῶν.
ΠΟ. ἀδικίᾳ γ', ὦ θεοί. ΕΤ. Μυκήναις, μὴ 'νθάδ', ἀνακάλει θεούς.
ΠΟ. ἀνόσιος πέφυκας. ΕΤ. ἀλλ' οὐ πατρίδος, ὡς σύ, πολέμιος.
ΠΟ. ὅς μ' ἄμοιρον ἐξελαύνεις. ΕΤ. καὶ κατακτενῶ γε πρός.
ΠΟ. ὦ πάτερ, κλύεις ἃ πάσχω; ΕΤ. καὶ γὰρ οἷα δρᾷς κλύει. 620
ΠΟ. καὶ σύ, μῆτερ; ΕΤ. οὐ θέμις σοι μητρὸς ὀνομάζειν κάρα.
ΠΟ. ὦ πόλις. ΕΤ. μολὼν ἐς Ἄργος, ἀνακάλει Λέρνης ὕδωρ.
ΠΟ. εἶμι, μὴ πόνει· σὲ δ' αἰνῶ, μῆτερ. ΕΤ. ἔξιθι χθονός.
ΠΟ. ἔξιμεν· πατέρα δέ μοι δὸς εἰσιδεῖν. ΕΤ. οὐκ ἂν τύχοις.
ΠΟ. ἀλλὰ παρθένους ἀδελφάς. ΕΤ. οὐδὲ τάσδ' ὄψει ποτέ. 625

Thebes. Eurip. Herc. F. 29. Τὼ λευκοπώλω πρὶν τυραννῆσαι χθονὸς Ἀμφίον' ἠδὲ Ζῆθον, ἐκγόνω Διός.

616. ἐξελῶν for ἐξελάσων. See on Soph. Œd. T. 136.

619. κατακτενῶ γε πρός. See on Soph. Œd. C. 813. and to the examples there cited, add v. 891. infra. Orest. 615. Herac. 642. Helen. 956. Hippol. 899.

625. ἀλλά, *certe, saltem*, at least. In this sense however ἀλλά γε is more usual. Hom. Il. A. 82. Εἴπερ γάρ τε χόλον γε καὶ αὐτῆμαρ καταπέψῃ, Ἀλλά γε καὶ μετόπισθεν ἔχει χόλον. The latter particle however is not unfrequently omitted. Eurip. Iph. A. 1368. ἴδ' ἀλλὰ τοῦτο κατθανοῦσ' ἔχω σέθεν Μνημεῖον. Thus also we meet with *At* in Latin: Cicero, *Orat. pro Cluent. Non timuisse, si minus vim deorum, at illam ipsam noctem.*

ΠΟ. ὦ κασίγνηται. ΕΤ. τί ταύτας ἀνακαλεῖς, ἔχθιστος ὤν;
ΠΟ. μῆτερ, ἀλλά μοι σὺ χαῖρε. ΙΟ. χαρτὰ γοῦν πάσχω, τέκνον;
ΠΟ. οὐκέτ' εἰμὶ παῖς σός. ΙΟ. εἰς πόλλ' ἀθλία πέφυκ' ἐγώ.
ΠΟ. ὅδε γὰρ εἰς ἡμᾶς ὑβρίζει. ΕΤ. καὶ γὰρ ἀνθυβρίζομαι.
ΠΟ. ποῦ ποτε στήσει πρὸ πύργων; ΕΤ. ὡς τί μ' ἱστορεῖς τόδε;
ΠΟ. ἀντιτάξομαι κτενῶν σε. ΕΤ. κἀμὲ τοῦδ' ἔρως ἔχει.
ΙΟ. ὦ τάλαιν' ἐγώ, τί δράσετ', ὦ τέκν'; ΠΟ. αὐτὸ σημανεῖ.
ΙΟ. πατρὸς οὐ φεύξεσθ' Ἐριννῦς; ΕΤ. ἐῤῥέτω πρόπας δόμος.
ΠΟ. ὡς τάχ' οὐκέθ' αἱματηρὸν τοὐμὸν ἀργήσει ξίφος.
τὴν δὲ θρέψασάν με γαῖαν, καὶ θεοὺς μαρτύρομαι,

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629. εἰς ἡμᾶς ὑβρίζει. The Greeks also used the form ὑβρίζειν τινὰ, between which and the one before us the grammarians have instituted this difference: viz. that the formula without the preposition relates to any maltreatment of one's self: and that the preposition refers the injury to any one connected with one. Lucian. Solæc. T. IX. p. 232. τὸ μὲν σε ὑβρίζειν, τὸ σῶμά ἐστι τὸ σὸν, ἤτοι πληγαῖς, ἢ δεσμοῖς, ἢ καὶ ἄλλῳ τρόπῳ· τὸ δὲ εἰς σὲ, ὅταν εἴς τι τῶν σῶν γίγνηται ἡ ὕβρις· καὶ γὰρ ὅστις γυναῖκα ὑβρίζει τὴν σὴν, εἰς σὲ ὑβρίζει. But this distinction is not always observed, which is the case here. See Kuster on Aristoph. Plut. 900. Matt. Gr. Gr. §. 406. 2.

632. αὐτὸ σημανεῖ. *The event will show.* In this expression ἔργον is frequently added. Eurip. Androm. 265. τὸ δ' ἔργον αὐτὸ σημανεῖ τάχα.

634. Porson compares Heliodor. Æthiop. IV. p. 170. οὐχ οὕτως ἤδε ἡ χεὶρ καὶ ξίφος τοὐμὸν ἀργήσει.

ὡς ἄτιμος, οἰκτρὰ πάσχων, ἐξελαύνομαι χθονὸς,
δοῦλος ὣς, ἀλλ' οὐχὶ ταὐτοῦ πατρὸς Οἰδίπου γεγώς.
κἄν τι σοὶ, πόλις, γένηται, μὴ 'μὲ, τόνδε δ' αἰτιῶ·
οὐχ ἑκὼν γὰρ ἦλθον, ἄκων δ' ἐξελαύνομαι χθονός.
καὶ σὺ, Φοῖβ' ἄναξ 'Αγυιεῦ, καὶ μέλαθρα χαίρετε,
ἥλικές θ' οἱ 'μοι, θεῶν τε δεξίμηλ' ἀγάλματα·
οὐ γάρ οἶδ' εἴ μοι προσειπεῖν αὖθις ἔσθ' ὑμᾶς ποτέ.
ἐλπίδες δ' οὔπω καθεύδουσ', αἷς πέποιθα σὺν θεοῖς,
τόνδ' ἀποκτείνας, κρατήσειν τῆσδε Θηβαίας χθονός.
ΕΤ. ἔξιθ' ἐκ χώρας· ἀληθῶς δ' ὄνομα Πολυνείκη πατὴρ
ἔθετό σοι θείᾳ προνοίᾳ, νεικέων ἐπώνυμον.

ΧΟΡΟΣ.

Κάδμος ἔμολε τάνδε γᾶν *στροφή.*

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646. *νεικέων ἐπώνυμον.* The tragic writers have in several instances given the derivation of the names of their heroes. The etymology of *Polynices* is curiously hinted at in Æsch. Theb. 575: Πολυνείκους βίαν, *Δὶς ἐν τελευτῇ τοὔνομ' ἐνδατούμενος*, Καλεῖ. Scholiast: *εἰς δύο διαιρῶν τὸ ὄνομα τοῦ Πολυνείκους, τὸ πολὺ καὶ τὸ νεῖκος.* In the same play, v. 655. we have *ἐπωνύμῳ* Πολυνείκει. Compare also v. 829. Valckenær, Diatrib. p. 138. produces from a fragment of Euripides a similar play upon the name of Meleager: Μελέαγρε, *μελέαν γάρ ποτ' ἀγρεύεις ἄγραν.* The pitiful pun, which Ajax makes upon his own name in Sophocles, is ludicrous in the extreme, and altogether unworthy of the greatest of the Greek Tragedians. Our own Shakspeare also has condescended to a witticism, equally puerile, in his Julius Cæsar, Act. I. sc. 2. *Now it is* Rome *indeed, and* room *enough, where there is in it but one only man.* Upon the present passage we have the following judgment of Quinctilian, Inst. Orat. V. 10. *Et illud apud Euripidem frigidum sane, quod nomen Polynicis, ut argumentum morum, frater incessit.*

647. Cadmus, after his fruitless search

Τύριος, ᾧ τετρασκελὴς
μόσχος ἀδάματον πέσημα
δίκε, τελεσφόρον διδοῦσα
χρησμὸν, οὗ κατοικίσαι
πεδία μιν τὸ θέσφατον
χρῆσε, πυροφόρ' Ἀόνων
καλλιπόταμος ὕδατος ἵνα γε
νοτὶς ἐπέρχεται γύας
Δίρκας χλοηφόρους
καὶ βαθυσπόρους.
Βρόμιον ἔνθα τέκετο
μάτηρ, Διὸς γάμοις,
κισσὸς ὃν περιστεφὴς
ἑλικτὸς εὐθὺς ἔτι βρέφος
χλοηφόροισιν ἔρνεσιν
κατασκίοισιν ὀλβίσας ἐνώτισε,

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for his sister Europa, who had been carried off by Jupiter, was directed by the oracle of Apollo, to build a city wherever a young heifer (*nullum servitii signum cervice gerens*, Ovid. hence *ἀδάματον πέσημα*, v. 649.) should lie down in the grass; and to call the country *Bœotia*. To this fable the chorus alludes. See Ovid. Met. lib. III. in initio.

660. *κισσὸς ὃν περιστεφὴς, κ. τ. λ.* The Scholiast preserves a tradition of Mnaseas, an historian of Patara, in Achaia, to which the chorus seems to allude. The received mythology of the preservation of Bacchus, at his birth, is well known. The tradition alluded to states, that the ivy, twined round the pillars of the house, overshadowed him, (*Κισσὸς περὶ τοὺς κίονας φυεὶς ἐκάλυψεν.*) during the interval between his falling from the womb of the dying Semelè, and his inclosure in the thigh of Jupiter. Hence most properly the origin of the epithet *περικιόνιος*, by which he is designated in the Orphic Hymns, 46. Valckenaer refers the origin of the fable to the traditions of the Egyptians respecting the preservation of Osiris; who is generally considered to have been the same with the Theban Bacchus.

Βάκχιον χόρευμα
παρθένοισι Θηβαίαισι
καὶ γυναιξὶν Εὐΐαις.
ἔνθα φόνιος ἦν δράκων ἀντιστροφή.
Ἄρεος, ὠμόφρων φύλαξ,
νάματ' ἔνυδρα καὶ ῥέεθρα
χλοερὰ δεργμάτων κόραισι
πολυπλάνοις ἐπισκοπῶν·
ὃν ἐπὶ χέρνιβας μολὼν
Κάδμος ὤλεσε μαρμάρῳ,
κρᾶτα φόνιον ὀλεσίθηρος
ὠλένας δικὼν βολαῖς,
Δίας ἀμάτορος
Παλλάδος φραδαῖς
γαπετεῖς δικὼν ὀδόντας
εἰς βαθυσπόρους γύας.
ἔνθεν ἐξανῆκε γᾶ
πάνοπλον ὄψιν ὑπὲρ ἄκρων
ὅρων χθονός· φόνος δέ νιν
σιδαρόφρων ξυνῆψε γᾷ φίλᾳ πάλιν·

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667. There were two prodigies in ancient mythology perfectly alike, to which are assigned the origin of two different countries. Cadmus sowed the teeth of a dragon in Bœotia, and Jason did the same in Colchis two centuries before. These teeth instantly sprung up, and were transformed into armed men; who destroyed each other, with the exception of five in the former instance, who assisted Cadmus in the building of Thebes. Hence Seneca, Herc. F. 250. *Ferax deorum terra — E cujus arvis atque fœcundo sinu Stricto juventus orta cum ferro stetit.* This dragon was said to have been produced from Mars: so that we must join δράκων Ἄρεος, not Ἄρεος φύλαξ.

αἵματος δ' ἔδευσε
γαῖαν, ἅ νιν εὐείλοισι 685
δεῖξεν αἰθέρος πνοαῖς.
καὶ σὲ, τὸν προμάτορος ἐπῳδός.
Ἰοῦς ποτ' ἔκγονον
Ἔπαφον, ὦ Διὸς γένεθλον,
ἐκάλεσ' ἐκάλεσα βαρβάρῳ βοᾷ, 690
ἰὼ βαρβάροις λιταῖς,
βᾶθι, βᾶθι τάνδε γᾶν,
σοί νιν ἔκγονοι κτίσαν,
ἃ διώνυμοι θεαὶ
Περσέφασσα καὶ φίλα 695
Δαμάτηρ θεὰ,
πάντων ἄνασσα,
πάντων δὲ γᾶ τροφὸς,
κτήσαντο· πέμπε πυρφόρους
θεὰς ἀμῦναι τᾷδε γᾷ· 700
πάντα δ' εὐπετῆ θεοῖς.

ΕΤ. χώρει σὺ, καὶ κόμιζε τὸν Μενοικέως
Κρέοντ', ἀδελφὸν μητρὸς Ἰοκάστης ἐμῆς,

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688. Ἰοῦς ποτ' ἔκγονον Ἔπαφον. See on v. 254. supra. To account for the chorus imploring the aid of Ceres and her daughter Proserpine, through the mediation of Epaphus, it may be remarked that *Io*, or the Isis of the Egyptians, who was the mother of Epaphus, is believed to have been identical with the Ceres of the Greeks. Clemens Alex. p. 322. τὴν Ἶσιν ὑπὸ Ἑλλήνων Δήμητρα καλεῖσθαι φησιν.

697. πάντων ἄνασσα refers to Proserpine, πάντων γᾶ τροφὸς to Ceres.

λέγων τάδ᾽, ὡς οἰκεῖα καὶ κοινὰ χθονὸς
θέλω πρὸς αὐτὸν ξυμβαλεῖν βουλεύματα,
πρὶν εἰς μάχην τε καὶ δορὸς τάξιν μολεῖν.
καί τοι ποδῶν σῶν μόχθον ἐκλύει παρών·
ὁρῶ γὰρ αὐτὸν πρὸς δόμους στείχοντ᾽ ἐμούς.

ΚΡΕΩΝ.

ἦ πόλλ᾽ ἐπῆλθον, εἰσιδεῖν χρῄζων σ᾽, ἄναξ
Ἐτεόκλεες, πέριξ δὲ Καδμείων πύλας
φύλακάς τ᾽ ἐπῆλθον, σὸν δέμας θηρώμενος.
ΕΤ. καὶ μὴν ἐγώ σ᾽ ἔχρῃζον εἰσιδεῖν, Κρέον·
πολλῷ γὰρ εὗρον ἐνδεεῖς διαλλαγάς,
ὡς εἰς λόγους ξυνῆψα Πολυνείκει μολών.
ΚΡ. ἤκουσα μεῖζον αὐτὸν ἢ Θήβας φρονεῖν,
κήδει τ᾽ Ἀδράστου καὶ στρατῷ πεποιθότα.
ἀλλ᾽ εἰς θεοὺς χρὴ ταῦτ᾽ ἀναρτήσαντ᾽ ἔχειν.
ἃ δ᾽ ἐμποδὼν μάλιστα, ταῦθ᾽ ἥκω φράσων.
ΕΤ. τὰ ποῖα ταῦτα; τὸν λόγον γὰρ ἀγνοῶ.
ΚΡ. ἥκει τις αἰχμάλωτος Ἀργείων πάρα.
ΕΤ. λέγει δὲ δή τι τῶν ἐκεῖ νεώτερον;
ΚΡ. μέλλειν πέριξ πυκνοῖσι Καδμείων πόλιν
ὅπλοις ἑλίξειν αὐτίκ᾽ Ἀργείων στρατόν.

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711. σὸν δέμας, i. e. σέ. So infra v. 1522. Σφιγγὸς σῶμα. See on Soph. Œd. T. 643.

714. See on v. 104. supra.

719. Soph. Trach. 78. τὰ ποῖα, μῆτερ; τὸν λόγον γὰρ ἀγνοῶ.

ΕΤ. ἐξοιστέον γ' ἄρ' ὅπλα Καδμείων πόλει.
ΚΡ. ποῖ; μῶν νεάζων οὐχ ὁρᾷς ἃ χρή σ' ὁρᾶν; 725
ΕΤ. ἐκτὸς τάφρων τῶνδ', ὡς μαχουμένους τάχα.
ΚΡ. σμικρὸν τὸ πλῆθος τῆσδε γῆς· οἱ δ' ἄφθονοι.
ΕΤ. ἐγᾦδα κείνους τοῖς λόγοις ὄντας θρασεῖς.
ΚΡ. ἔχει τιν' ὄγκον τἄργος Ἑλλήνων πάρα.
ΕΤ. θάρσει· τάχ' αὐτῶν πεδίον ἐμπλήσω φόνου. 730
ΚΡ. θέλοιμ' ἄν· ἀλλὰ τοῦθ' ὁρῶ πολλοῦ πόνου.
ΕΤ. ὡς οὐ καθέξω τειχέων ἔσω στρατόν.
ΚΡ. καὶ μὴν τὸ νικᾶν ἐστι πᾶν εὐβουλία.
ΕΤ. βούλει τράπωμαι δῆθ' ὁδοὺς ἄλλας τινάς;

724. ἐξοιστέον γ' ἄρ' ὅπλα Κ. πόλει. *Thebes then must instantly take up arms.* This construction is precisely the same as that of the Latin Gerund. On the use of these verbs see particularly Matt. Gr. Gr. §. 447.

729. τἄργος, i. e. τὸ Ἄργος.

730. Eurip. Herc. F. 572. νεκρῶν ἅπαντ' Ἰσμηνὸν ἐμπλήσω φόνου.

731. τοῦθ' ὁρῶ πολλοῦ πόνου. *I see that this is a matter of great labour*, the participle ὂν being understood. See Matt. Gr. Gr. §. 372. Valckenaer, with the Scholiast, supplies δεόμενον.

732. ὡς οὐ καθέξω. Burton understands ἴσθι, or γίνωσκε, for which there seems to be no necessity. Eteocles resumes his speech, which was interrupted by Creon's last reply.

733. Heath understands πᾶν for πᾶσα in reference to εὐβουλία; nor is it by any means uncommon to meet with an adjective in the neuter singular, with a substantive in the masculine or feminine, when the noun indicates a thing in general, i. e. contains an *abstractum pro concreto.* See Matt. Gr. Gr. §. 307. b. But upon consideration this does not seem to apply here; nor is Heath's explanation of the sense correct: *Modo vincas, quacunque ratione vincas, prudenter feceris.* We should rather supply κατὰ before τὸ νικᾶν in the accusative, so that the sense will be: *And yet in regard to victory caution is every thing.* Valckenaer remarks the tact and nicety which Euripides has displayed throughout the whole of this dialogue; pourtraying in the character of Creon the experience and steadiness of the General, and in Eteocles the rashness and impetuosity of the soldier.

734. βούλει τράπωμαι. There is an ellipse of the particle ἵνα, which is frequently omitted before the subjunctive. Anacreon. Od. XII. 4. θέλεις, λαβὼν ψαλίσω; so in the New Test. Matt. xx. 32. τί θέλεις ποιήσω ὑμῖν. To these instances

ΚΡ. *πάσας γε, πρὶν κίνδυνον εἰς ἅπαξ μολεῖν.*
ΕΤ. *εἰ νυκτὸς αὐτοῖς προσβάλοιμεν ἐκ λόχου;*
ΚΡ. *εἴπερ σφαλείς γε δεῦρο σωθήσει πάλιν.*
ΕΤ. *ἴσον φέρει νύξ· τοῖς δὲ τολμῶσιν πλέον.*
ΚΡ. *ἐνδυστυχῆσαι δεινὸν εὐφρόνης κνέφας.*
ΕΤ. *ἀλλ' ἀμφὶ δεῖπνον οὖσι προσβάλω δόρυ;*
ΚΡ. *ἔκπληξις ἂν γένοιτο· νικῆσαι δὲ δεῖ.*
ΕΤ. *βαθύς γέ τοι Διρκαῖος ἀναχωρεῖν πόρος.*
ΚΡ. *ἅπαν κάκιον τοῦ φυλάσσεσθαι καλῶς.*
ΕΤ. *τί δ', εἰ καθιππεύσαιμεν Ἀργείων στρατόν;*
ΚΡ. *κἀκεῖ πέφρακται λαὸς ἅρμασιν πέριξ.*
ΕΤ. *τί δῆτα δράσω; πολεμίοισι δῶ πόλιν;*
ΚΡ. *μὴ δῆτα· βουλεύου δ' ἐπείπερ εἶ σόφος.*

produced by Burton, we may add, Matt. vii. 4. viii. 4. ix. 30. xiii. 28. xxvii. 17. Mark xv. 9. Luke xxii. 9. Hebr. viii. 5. So also in Latin, particularly after the verbs of asking, wishing, and the like. Horat. Od. I, 38. 5. *Simplici myrto nihil allabores Sedulus curo.* Cicer. Epist. III. 15. *Velim ita fortuna tulisset.* See Bos. Ellips. Gr. p. 477. ed. Oxon.

739. ἐνδυστυχῆσαι. The force of the preposition in this and similar compounds is peculiar, and may be well expressed by a familiar idiom of our own. Thus we should say in the present instance, *The darkness of the night is a dreadful season to be unsuccessful in.* Eurip. Bacch. 508. ἐνδυστυχῆσαι τοὔνομ' ἐπιτήδειος εἶ; where Porson among other instances has adduced the following, Herod. IX. 7. ἐπειδὴ γὰρ ἡμάρτομεν τῆς Βοιωτίας, τῆς γε ἡμετέρας ἐπιτηδεώτατόν ἐστι ἐμμαχέσασθαι τὸ Θριάσιον πεδίον. See Wesseling. Arist. Pac. 1227. ἐναποπατεῖν γάρ ἐστ' ἐπιτήδειος πάνυ. Herod. VI. 102. ἦν γὰρ ὁ Μαραθὼν ἐπιτηδεώτατον χωρίον ἐνιππεῦσαι.

740. προσβάλω. The readings of the MSS. vary; some reading προσβάλλω, and some προσβαλῶ in the future; to none of which Porson objects, though, *cæteris paribus*, he prefers the aorist. In fact, however, the aorist alone is correct. In questions of indecision or doubt, when a person asks himself or another what he should do, the subjunctive mood is usually employed. Eurip. Ion. 758. εἴπωμεν ἢ σιγῶμεν; ἢ τί δράσομεν; compare infra v. 746. See Matt. Gr. Gr. §. 515. 2. Valckenaer understands βούλει. Compare v. 734. supra.

ΕΤ. *τίς οὖν πρόνοιά γίγνεται σοφωτέρα;*
ΚΡ. *ἕπτ' ἄνδρας αὐτοῖς φασὶν, ὡς ἤκουσ' ἐγώ.*
ΕΤ. *τί προστετάχθαι δρᾶν; τὸ γὰρ σθένος βραχύ.*
ΚΡ. *λόχων ἄνακτας, ἑπτὰ προσκεῖσθαι πύλαις.*
ΕΤ. *τί δῆτα δρῶμεν; ἀπορίαν γὰρ οὐ μενῶ.*
ΚΡ. *ἕπτ' ἄνδρας αὐτὸς καὶ σὺ πρὸς πύλαις ἑλοῦ.*
ΕΤ. *λόχων ἀνάσσειν, ἢ μονοστόλου δορός;*
ΚΡ. *λόχων, προκρίνας οἵπερ ἀλκιμώτατοι.*
ΕΤ. *ξυνῆκ'· ἀμύνειν τειχέων προσαμβάσεις.*
ΚΡ. *καὶ ξυστρατήγους· εἷς δ' ἀνὴρ οὐ πάνθ' ὁρᾷ.*
ΕΤ. *θάρσει προκρίνας, ἢ φρενῶν εὐβουλίᾳ;*
ΚΡ. *ἀμφότερον· ἀπολειφθὲν γὰρ οὐδὲν θάτερον.*
ΕΤ. *ἔσται τάδ'· ἑπτάπυργον εἰς κύκλον μολὼν,*
τάξω λοχαγοὺς πρὸς πύλαισιν, ὡς λέγεις,
ἴσους ἴσοισι πολεμίοισιν ἀντιθείς.
ὄνομα δ' ἑκάστου διατριβὴ πολλὴ λέγειν,
ἐχθρῶν ὑπ' αὐτοῖς τείχεσιν καθημένων.
ἀλλ' εἶμ', ὅπως ἂν μὴ καταργῶμεν χέρα.
καί μοι γένοιτ' ἀδελφὸν ἀντήρη λαβεῖν,
καὶ ξυσταθέντα διὰ μάχης ἑλεῖν δορὶ,

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751. Vulgo *λόχων ἀνάσσειν*. We read *ἄνακτας*, which Matthiæ also has adopted. The vulgar reading evidently originated in v. 754.

760. Æsch. Theb. 268. *ἐγὼ δέ γ' ἄνδρας ἕξ, ἐμοὶ ξὺν ἑβδόμῳ, ἀντηρέτας ἐχθροῖσι τὸν μέγαν τρόπον, εἰς ἑπταπυλεῖς ἐξόδους τάξω μολών.*

762. Compare Soph. Antig. 141.

763. In this observation Brumoy observes that Euripides has taken the opportunity of an indirect sneer at Æschylus. Compare Sept. Theb. 373. sqq.

κτανεῖν θ', ὃς ἦλθε πατρίδα πορθήσων ἐμήν.
γάμους δ' ἀδελφῆς Ἀντιγόνης, παιδός τε σοῦ
Αἵμονος, ἐάν τι τῆς τύχης ἐγὼ σφαλῶ, 770
σοὶ χρὴ μέλεσθαι· τὴν δόσιν δ' ἐχέγγυον
τὴν πρόσθε, ποιῶ νῦν ἐπ' ἐξόδοις ἐμαῖς.
μητρὸς δ' ἀδελφὸς εἶ· τί δεῖ μακρηγορεῖν;
τρέφ' ἀξίως νιν, σοῦ τε, τήν τ' ἐμὴν χάριν.
πατὴρ δ' ἐς αὐτὸν ἀμαθίαν ὀφλισκάνει, 775
ὄψιν τυφλώσας· οὐκ ἄγαν σφ' ἐπήνεσα·
ἡμᾶς τ' ἀραῖσιν, ἢν τύχῃ, κατακτενεῖ.
ἓν δ' ἐστὶν ἡμῖν ἀργὸν, εἴ τι θέσφατον
οἰωνόμαντις Τειρεσίας ἔχει φράσαι,
τοῦδ' ἐκπυθέσθαι ταῦτ'· ἐγὼ δὲ παῖδα σὸν 780
Μενοικέα, σοῦ πατρὸς αὐτεπώνυμον,
ἄξοντα πέμψω δεῦρο Τειρεσίαν, Κρέον.
σοὶ μὲν γὰρ ἡδὺς εἰς λόγους ἀφίξεται·
ἐγὼ δὲ τέχνην μαντικὴν ἐμεμψάμην
ἤδη πρὸς αὐτὸν, ὥστε μοι μομφὰς ἔχειν. 785
πόλει δὲ καὶ σοὶ ταῦτ' ἐπισκήπτω, Κρέον·
ἤνπερ κρατήσῃ τἀμὰ, Πολυνείκους νέκυν
μήποτε ταφῆναι τῇδε Θηβαίᾳ χθονί·
θνήσκειν δὲ τὸν θάψαντα, κἂν φίλων τις ᾖ.

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768. This verse recurs infra v. 1391. Valckenaer considers both as spurious; Brunck expunges it in this place, but retains it in the other. Porson retains both.

786. This injunction of Eteocles respecting the non-interment of Polynices was strictly adhered to by Creon. See the opening of the Antigone of Sophocles.

σοὶ μὲν τάδ' εἶπον· προσπόλοις δ' ἐμοῖς λέγω, 790
ἐκφέρετε τεύχη, πάνοπλά τ' ἀμφιβλήματα,
ὡς εἰς ἀγῶνα τὸν προκείμενον δορὸς
ὁρμῶμεν ἤδη ξὺν δίκῃ νικηφόρῳ.
τῇ δ' εὐλαβείᾳ, χρησιμωτάτῃ θεῶν,
προσευξόμεσθα τήνδε διασῶσαι πόλιν. 795

ΧΟΡΟΣ.

ὦ πολύμοχθος Ἄρης, τί ποθ' αἵματι στροφή.
καὶ θανάτῳ κατέχει, Βρομίου παράμουσος ἑορταῖς;
οὐκ ἐπὶ καλλιχόροις στεφάνοισι νεάνιδος ὥρας,
βόστρυχον ἀμπετάσας, λωτοῦ κατὰ πνεύματα μέλπει
μοῦσαν, ἐν ᾇ χάριτες χοροποιοί. 800
ἀλλὰ σὺν ὁπλοφόροις, στρατὸν Ἀργείων ἐπιπνεύσας
αἵματι Θήβας, κῶμον ἀναυλότατον προχορεύεις,
οὐ πόδα θυρσομανῆ νεβρίδων μέτα δινεύεις, ἀλλ'

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791. Æsch. Theb. 672. φέρ' ὡς τάχος Κνημῖδας, αἰχμῆς καὶ πετρῶν προβλήματα.

796. ὦ πολύμ. Ἄρης. The nominative instead of the vocative. Hom. Il. Γ. 277. Ἠέλιός θ', ὃς πάντ' ἐφορᾷς. Cf. Soph. Trach. 1321. 1422. See Matt. Gr. Gr. § 312. 1.

798. We understand νεάνιδος ὥρας of the season of youth, νεᾶνις being here used as an adjective, to exemplify which Musgrave adduces Eurip. Ion. 480. νεάνιδες ἧβαι. Helen. 1562. νεανίαις ὤμοισι. Also στεφάνοισι may properly be rendered, after Heath, *a company*, *an assembly*, in which sense we have in like manner, *Vulgi Corona*, in Ovid Met. XIII. 1. Compare Hom. Il. Σ. 736. Hence, by an easy transition, the sense of the passage will be, according to Musgrave, *nec in pulchros choros ducentibus circulis juventutis*, &c.

800. χοροποιοί—εἰσι is understood.

801. στρατὸν Ἀργ. κ. τ. λ. Musgrave: *Argivos incitans in Thebarum sobolem*, as in v. 807.

ἅρμασι καὶ ψαλίοις τετραβάμοσι μώνυχα πῶλον·
Ἰσμηνοῦ τ' ἐπὶ χεύμασι βαίνων, 805
ἱππείαισι θοάζεις,
Ἀργείους ἐπιπνεύσας
γέννᾳ Σπαρτῶν,
ἀσπιδοφέρμονα θίασον ἔνοπλον,
ἀντίπαλον κατὰ λάϊνα τείχεα· 810
ἦ δεινά τις Ἔρις θεὸς, ἃ τάδε
μήσατο πήματα γᾶς βασιλεῦσι,
Λαβδακίδαισιν πολυμόχθοις.
ὦ ζαθέων πετάλων πολυθηρότα- ἀντιστροφή. 814
τον νάπος, Ἀρτέμιδος χιονότροφον ὄμμα Κιθαιρὼν,
μήποτε τὸν θανάτῳ προτεθέντα, λόχευμ' Ἰοκάστας,
ὤφελες Οἰδιπόδαν θρέψαι βρέφος ἔκβολον οἴκων,
χρυσοδέτοις περόναις ἐπίσαμον.
μηδὲ τὸ παρθένιον πτερὸν οὔρειον τέρας ἐλθεῖν,
πένθεα γαίας, Σφιγγὸς, ἀμουσοτάταισι σὺν ᾠδαῖς·
ἅ ποτε Καδμογενῆ, τετραβάμοσιν ἐν χηλαῖσι 821
τείχεσι χριμπτομένα, φέρεν αἰθέρος εἰς ἄβατον φῶς
γένναν, τὰν ὁ κατὰ χθονὸς Ἅιδας

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814. πετάλων νάπος, i. e. *full of leaves.* Substantives usually take the genitive after them in this sense. Thus Hom. Od. I. 106. δέπας δὲ οἴνου. See Matt. Gr. Gr. § 333. c.

815. χιονότροφον ὄμμα Κιθαιρών. So Catullus also of Cithæron, (31, 2.) *Peninsularum insularumque ocellus.*

818 περόναις. Valckenaer understands those with which Œdipus had deprived himself of light, not those with which Laius had pierced his ancles. It does not appear to be very material, but we should rather incline to the other signification.

Καδμείοις ἐπιπέμπει·
δυσδαίμων δ' ἔρις ἄλλα 825
θάλλει παίδων
Οἰδιπόδα κατὰ δώματα καὶ πόλιν.
οὐ γὰρ ὃ μὴ καλὸν, οὔποτ' ἔφυ καλὸν,
οὐδ' οἱ μὴ νόμιμόν τοι παῖδες
ματρὶ λόχευμα, μίασμά τε πατρός. 830
ἡ δὲ σύναιμον λέχος ἦλθεν.
ἔτεκες, ὦ γᾶ, ἔτεκές ποτε, ἐπῳδός.
βάρβαρον ὡς ἀκοὰν ἐδάην, ἐδάην ποτ' ἐν οἴκοις,
τὰν ἀπὸ θηροτρόφου φοινικολόφοιο δράκοντος
γένναν ὀδοντοφυῆ, Θήβαις κάλλιστον ὄνειδος. 835
Ἁρμονίας δέ ποτ' εἰς ὑμεναίους
ἤλυθον οὐρανίδαι, φόρμιγγί τε τείχεα Θήβας,
τᾶς Ἀμφιονίας τε λύρας ὕπο πύργος ἀνέστα
διδύμων ποταμῶν, πόρον ἀμφὶ μέσον
Δίρκας, χλοεροτρόφον ἃ πεδίον 840
πρόπαρ Ἰσμηνοῦ καταδεύει.
Ἰώ θ', ἁ κερόεσσα προμάτωρ,

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825. ἔρις ἄλλα. In distinction to v. 811. supra.

828. Instead of the latter καλὸν Valckenaer would read φίλον, in reference to the verse of Theognis, Ὅττι καλὸν, φίλον ἐστὶ, τὸ δ' οὐ καλὸν, οὐ φίλον ἐστὶ, which the gods are said to have sung, when, together with the Graces and Muses, they honoured the nuptials of Cadmus and Harmonia with their presence. To this the Chorus immediately alludes, v. 836. The same is also related of the marriage of Peleus and Thetis. Eur. Iph. A. 697. ἐνταῦθ' ἐδαισαν Πηλέως γάμους θεοί. The construction of the following sentence is this: οὐδὲ οἱ παῖδες, ματρὶ μὴ νόμιμον λόχευμα, μίασμά τε πατρὸς, (scil. οὔποτ' ἔφυσαν καλόν.)

Καδμείων βασιλῆας ἐγείνατο.
μυριάδας δ' ἀγαθῶν
ἑτέρας ἑτέραις μεταμειβομένα
πόλις ἅδ' ἐπ' ἄκροις
ἕστακ' Ἄρεος στεφάνοισιν.

ΤΕΙΡΕΣΙΑΣ.

ἡγοῦ πάροιθε, θύγατερ, ὡς τυφλῷ ποδὶ
ὀφθαλμὸς εἶ σὺ, ναυτίλοισιν ἄστρον ὥς·
δεῦρ' εἰς τὸ λευρὸν πέδον ἴχνος τιθεῖσ' ἐμὸν,
πρόβαινε, μὴ σφαλῶμεν· ἀσθενὴς πατήρ·
κλήρους τ' ἐμοὶ φύλασσε παρθένῳ χερὶ,
οὓς ἔλαβον, οἰωνίσματ' ὀρνίθων μαθὼν,
θάκοισιν ἐν ἱεροῖσιν, οὗ μαντεύομαι.
τέκνον Μενοικεῦ, παῖ Κρέοντος, εἰπέ μοι,
πόση τις ἡ 'πίλοιπος ἄστεως ὁδὸς
πρὸς πατέρα τὸν σόν; ὡς ἐμὸν κάμνει γόνυ,
πυκνὴν δὲ βαίνων ἤλυσιν μόλις περῶ.
ΚΡ. θάρσει· πέλας γὰρ, Τειρεσία, φίλοισι σοῖς
ἐξώρμισαι σὸν πόδα· λαβοῦ δ' αὐτοῦ, τέκνον.
ὡς πᾶσ' ἀπήνη, πούς τε πρεσβύτου φιλεῖ

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848. *θύγατερ.* The Tragedians, Greek and Latin, represent Tiresias as conducted by his daughter Manto; by others he is said to have guided himself by means of a staff, with which he had been presented from the gods.

854. *θάκοισιν ἐν ἱεροῖσιν.* See on Soph. Ant. 999.

861. *ὡς πᾶσ' ἀπήνη.* This passage has grievously perplexed the commentators, and if the word *ἀπήνη* be taken in its proper acceptation, nothing intelligible can

χειρὸς θυραίας ἀναμένειν κουφίσματα.
ΤΕΙ. εἶεν· πάρεσμεν· τί μ' ἐκάλεις σπουδῇ, Κρέον;
ΚΡ. οὔπω λελήσμεθ'· ἀλλὰ σύλλεξαι σθένος,
καὶ πνεῦμ' ἄθροισον, ἆπος ἐκβαλὼν ὁδοῦ.
ΤΕΙ. κόπῳ παρεῖμαι γοῦν', Ἐρεχθειδῶν ἄπο
δεῦρ' ἐκκομισθεὶς τῆς πάροιθεν ἡμέρας.
κἀκεῖ γὰρ ἦν τις πόλεμος Εὐμόλπου δορὸς,

be elicited from it The conjectures are various, and for the most part unquestionably ingenious. Pierson: ὡς παῖς τιθήνης (κουφίσματα sc.). Jacobs: ὡς παῖς ἄνηβος. Musgrave: ὡς πᾶσ' ἄκανθα, which derives some support from the passage which he cites from Eurip. Elect. 492. Ὡς πρόσβασιν τῶνδ' ὀρθίαν οἴκων ἔχει, Ῥυσῷ γέροντι τῷδε προσθῆναι ποδί. Ὅμως δὲ πρός γε τοὺς φίλους ἐξελκτέον Διπλῆν ἄκανθαν καὶ παλίῤῥοπον γόνυ. Brunck leaves the passage as he found it; and Porson, though he evidently thinks it corrupt, leaves the student to make choice for himself among the emendations already proposed. Dr. Maltby, however, in Morell's Lexicon, v. πρεσβύτης, looks upon the passage as incorrupt, and only requiring explanation. The ἀπήνη, it is well known, was a vehicle appropriated to females; whence he supposes that it may be transferred by an easy metaphor, to signify *the female* who used it; and that too by a transition less harsh than in v. 338. supra, where the expression ἀπήνη ὁμόπτερος is used to designate the *par nobile fratrum* Eteocles and Polynices. Hence the learned Doctor would affix a sense to the passage, similar to that which would be afforded by the conjectural emendation of Valckenaer, ἐκβᾶσ' ἀπήνης (ἡ γυνὴ sc.) though Porson deservedly rejects the emendation itself as decidedly inferior to the others he has noticed. The following is his translation: *Quoniam omnis rheda feminam vehens, sicuti etiam pes senilis, alienæ manus adminiculum expectare solet.* If the passage really be not corrupt, we think this explanation indisputably correct; and certainly it is as intelligible as any which could be produced from any of the proposed emendations, except that of Musgrave. But it would be difficult to discover what the word ἀπήνη thus interpreted has to do with the rest of the passage; and what connection it can have with the old age and infirmity of Tiresias.

866. For γοῦν', which is Porson's emendation, Aldus, and the greater part of the MSS. read γοῦν, without the mark of elision: by this alteration the sense is easy, *Labore defatigor genua*, and not a letter is changed. The word γοῦνα however, contracted from γόνατα, occurs nowhere else in the Tragic writers, though Porson himself has adopted γούνων for γονάτων in Med. 325.

868. Εὐμόλπου. Euripides is here guilty of an Anachronism. The war between Eumolpus and Erectheus was 120 years before the Thebaid.

οὗ καλλινίκους Κεκροπίδας ἔθηκ' ἐγὼ,
καὶ τόνδε χρυσοῦν στέφανον, ὡς ὁρᾷς, ἔχω, 870
λαβὼν ἀπαρχὰς πολεμίων σκυλευμάτων.
ΚΡ. *οἰωνὸν ἐθέμην καλλίνικα σὰ στέφη·*
ἐν γὰρ κλύδωνι κείμεθ', ὥσπερ οἶσθα σὺ,
δορὸς Δαναϊδῶν, καὶ μέγας Θήβαις ἀγών.
βασιλεὺς μὲν οὖν βέβηκε κοσμηθεὶς ὅπλοις 875
ἤδη πρὸς ἀλκὴν Ἐτεοκλῆς Μυκηνίδα.
ἐμοὶ δ' ἐπέσταλκ' ἐκμαθεῖν σέθεν πάρα,
τί δρῶντες ἂν μάλιστα σώσαιμεν πόλιν.
ΤΕΙ. *Ἐτεοκλέους μὲν οὕνεκ' ἂν κλῄσας στόμα,*
χρησμοὺς ἐπέσχον· σοὶ δ', ἐπεὶ χρῄζεις μαθεῖν, 880
λέξω· νοσεῖ γὰρ ἥδε γῆ πάλαι, Κρέον,
ἐξ οὗ 'τεκνώθη Λάϊος, βίᾳ θεῶν,
πόσιν τ' ἔφυσε μητρὶ μέλεον Οἰδίπουν.
αἵ θ' αἱματωποὶ δεργμάτων διαφθοραὶ,
θεῶν σόφισμα, κἀπίδειξις Ἑλλάδι. 885
ἃ συγκαλύψαι παῖδες Οἰδίπου χρόνῳ
χρῄζοντες, ὡς δὴ θεοὺς ὑπεκδραμούμενοι,
ἥμαρτον ἀμαθῶς· οὔτε γὰρ γέρα πατρὶ,
οὔτ' ἔξοδον διδόντες, ἄνδρα δυστυχῆ
ἐξηγρίωσαν· ἐκ δ' ἔπνευσ' αὐτοῖς ἀρὰς 890

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884. The following explanation of this and the following verse is given by Musgrave: *Cruenta oculorum Œdipi effossio callidum Deorum consilium erat, ad potentiam suam Græcis demonstrandam.*

δεινάς, νοσῶν τε καὶ πρὸς ἠτιμασμένος.
κἀγὼ τίν' οὐ δρῶν, ποῖα δ' οὐ λέγων ἔπη,
εἰς ἔχθος ἦλθον παισὶ τοῖσιν Οἰδίπου;
ἐγγὺς δὲ θάνατος αὐτόχειρ αὐτοῖς, Κρέον.
πολλοὶ δὲ νεκροὶ περὶ νεκροῖς πεπτωκότες,
Ἀργεῖα καὶ Καδμεῖα μίξαντες βέλη,
πικροὺς γόους δώσουσι Θηβαίᾳ χθονί.
σύ τ' ὦ τάλαινα συγκατασκάπτει πόλις,
εἰ μὴ λόγοις τις τοῖς ἐμοῖσι πείσεται.
ἐκεῖνο μὲν γὰρ πρῶτον ἦν, τῶν Οἰδίπου
μηδένα πολίτην, μηδ' ἄνακτ' εἶναι χθονός,
ὡς δαιμονῶντας κἀνατρέψοντας πόλιν.
ἐπεὶ δὲ κρεῖσσον τὸ κακὸν ἐστὶ τἀγαθοῦ,
μί' ἔστιν ἄλλη μηχανὴ σωτηρίας.
ἀλλ' (οὐ γὰρ εἰπεῖν οὐδ' ἐμοὶ τόδ' ἀσφαλές,
πικρόν τε τοῖσι τὴν τύχην κεκτημένοις
πόλει παρασχεῖν φάρμακον σωτηρίας)
ἄπειμι, χαίρεθ'· εἷς γὰρ ὤν, πολλῶν μέτα,
τὸ μέλλον, εἰ χρή, πείσομαι· τί γὰρ πάθω;
ΚΡ. ἐπίσχες αὐτοῦ, πρέσβυ. ΤΕΙ. μὴ 'πιλαμβάνου.

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891. *καὶ πρὸς ἠτιμασμένος*. See on Soph. Œd. C. 813.

903. Hom. Il. A. 576. ἐπεὶ τὰ χερείονα νικᾷ.

908. Æsch. Theb. 249. Σιγῶ· ξὺν ἄλλοις πείσομαι τὸ μόρσιμον.

909. *τί πάθω*. *What can I do?* This formula, expressive of inevitable necessity, occurs in Eurip. Hec. 618. Suppl. 259. Æsch. Theb. 1060. Aristoph. Plut. 603. et alibi passim.

ΚΡ. *μεῖνον· τί φεύγεις μ'; ΤΕΙ. ἡ τύχη σ', ἀλλ' οὐκ ἐγώ.*
ΚΡ. *φράσον πολίταις καὶ πόλει σωτηρίαν.*
ΤΕΙ. *βούλει σὺ μέντοι, κοὐχὶ βουλήσει τάχα.*
ΚΡ. *καὶ πῶς πατρῴαν γαῖαν οὐ σῶσαι θέλω;*
ΤΕΙ. *θέλεις ἀκοῦσαι δῆτα, καὶ σπουδὴν ἔχεις;*
ΚΡ. *εἰς γὰρ τί μᾶλλον δεῖ προθυμίαν ἔχειν;*
ΤΕΙ. *κλύοις ἂν ἤδη τῶν ἐμῶν θεσπισμάτων.*
πρῶτον δ' ἐκεῖνο βούλομαι σαφῶς μαθεῖν,
ποῦ 'στὶν Μενοικεὺς, *ὅς με δεῦρ' ἐπήγαγεν;*
ΚΡ. *ὅδ' οὐ μακρὰν ἄπεστι, πλησίον δέ σου.*
ΤΕΙ. *ἀπελθέτω νυν θεσφάτων ἐμῶν ἑκάς.*
ΚΡ. *ἐμὸς πεφυκὼς παῖς, ἃ δεῖ, σιγήσεται.*
ΤΕΙ. *βούλει παρόντος δῆτά σοι τούτου φράσω;*
ΚΡ. *κλύων γὰρ ἂν τέρποιτο τῆς σωτηρίας.*
ΤΕΙ. *ἄκουε δή νυν θεσφάτων ἐμῶν ὁδὸν,*
ἃ δρῶντες ἂν σώσαιτε Καδμείων *πόλιν.*
σφάξαι Μενοικέα *τόνδε δεῖ σ' ὑπὲρ πάτρας*
σὸν παῖδ', ἐπειδὴ τὴν τύχην αὐτὸς καλεῖς.
ΚΡ. *τί φῄς; τίν' εἶπας τόνδε μῦθον, ὦ γέρον;*
ΤΕΙ. *ἅπερ πέφυκε, ταῦτα κἀνάγκη σε δρᾶν.*
ΚΡ. *ὦ πολλὰ λέξας ἐν βραχεῖ χρόνῳ κακά.*

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911. *τύχη* must here be interpreted of *evil fortune*, which would leave Creon only with Tiresias, whose predictions, if he remained, would be to him the cause of sorrow and misfortune. In the same sense the word must be taken in v. 906. supra.

923. Soph. Œd. T. 91. *Εἰ τῶνδε χρῄζεις πλησιαζόντων κλύειν, Ἕτοιμος εἰπεῖν.*

930. *ἅπερ πέφυκε.* See on Soph. Ant. 688.

ΤΕΙ. σοί γ', ἀλλὰ πατρίδι μεγάλα καὶ σωτήρια.
ΚΡ. οὐκ ἔκλυον, οὐκ ἤκουσα· χαιρέτω πόλις.
ΤΕΙ. ἀνὴρ ὅδ' οὐκέθ' αὑτός· ἐκνεύει πάλιν.
ΚΡ. χαίρων ἴθ'· οὐ γὰρ σῶν με δεῖ μαντευμάτων.
ΤΕΙ. ἀπόλωλεν 'ἀλήθει', ἐπεὶ σὺ δυστυχεῖς;
ΚΡ. ὦ πρός σε γονάτων, καὶ γερασμίου τριχός.
ΤΕΙ. τί προσπιτνεῖς με; δυσφύλακτ' ἀρκεῖς κακά.
ΚΡ. σίγα· πόλει δὲ τούσδε μὴ λέξῃς λόγους.
ΤΕΙ. ἀδικεῖν κελεύεις μ'; οὐ σιωπήσαιμεν ἄν.
ΚΡ. τί δή με δράσεις; παῖδά μου κατακτενεῖς;
ΤΕΙ. ἄλλοις μελήσει ταῦτ'· ἐμοὶ δ' εἰρήσεται.
ΚΡ. ἐκ τοῦ δ' ἐμοὶ τόδ' ἦλθε καὶ τέκνῳ κακόν;
ΤΕΙ. ὀρθῶς μ' ἐρωτᾷς, κεἰς ἀγῶν' ἔρχει λόγων.
δεῖ τόνδε θαλάμαις, οὗ δράκων ὁ γηγενὴς
ἐγένετο Δίρκης ναμάτων ἐπίσκοπος,
σφαγέντα, φόνιον αἷμα γῇ δοῦναι χοὰς,
Κάδμῳ παλαιῶν Ἄρεος ἐκ μηνιμάτων,

937. Thus Statius, speaking of Creon, Thebaid. X. 619. *Nunc humilis genua amplectens, nunc ora canentis, Nequicquam reticere rogat.*

938. δυσφύλακτ' αἰτεῖ κακὰ, which is the reading of almost all the MSS. and Editions, is nonsense. The emendation which we have received, is proposed by Porson in his note, though he has not altered the text. As instances of ἀρκέω, in the sense of the Latin, *arceo*, *to repel*, he has produced Eurip. Elect. 1301. οὐκ ἠρκέσατον κῆρας μελάθροις; and a fragment from some Tragedian, cited by Wetstein in his Prolegomena on the N. Test. vol. II. p. 6. σφαγὰς οἰκτρὰς ἀρκέσαι. So also ἐπαρκέω, in Hom. Il. B. 873. οὐδέ τι οἱ τόγ' ἐπήρκεσε λυγρὸν ὄλεθρον.

948. Κάδμῳ παλαιῶν Ἄρεος ἐκ μηνιμάτων. *On account of the ancient anger of Mars against Cadmus.* The vulgar reading is Κάδμου, but Valckenaer has properly restored the dative, which is frequently put after substantives derived from verbs, which

ὃς γηγενεῖ δράκοντι τιμωρεῖ φόνον.
καὶ ταῦτα δρῶντες ξύμμαχον κτήσεσθ' Ἄρην. 950
χθὼν δ' ἀντὶ καρποῦ καρπὸν, ἀντί θ' αἵματος
αἷμ' ἢν λάβῃ βρότειον, ἕξετ' εὐμενῆ
γῆν, ἥ ποθ' ὑμῖν χρυσοπήληκα στάχυν
Σπαρτῶν ἀνῆκεν· ἐκ γένους δὲ δεῖ θανεῖν
τοῦδ', ὃς δράκοντος γένυος ἐκπέφυκε παῖς. 955
σὺ δ' ἐνθάδ' ἡμῖν λοιπὸς εἶ σπαρτῶν γένους,
ἀκέραιος, ἔκ τε μητρὸς, ἀρσένων τ' ἄπο,
οἱ σοί τε παῖδες· Αἵμονος μὲν οὖν γάμοι
σφαγὰς ἀπείργουσ', οὐ γάρ ἐστιν ἤθεος·
κεἰ μὴ γὰρ εὐνῆς ἥψατ', ἀλλ' ἔχει λέχος. 960
οὗτος δὲ πῶλος τῇδ' ἀνειμένος πόλει,

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govern the dative. Thus, in the present instance, we have Κάδμῳ μηνιμάτων, from μηνίειν τινι. Thus Eurip. Iph. 388. Ἡρακλεῖ δωρημάτων. Soph. Trach. 668. θεοῖσιν ἑστιάματα; and an instance precisely similar to the present, Hom. Od. Λ. 553. ἐμοὶ χόλου. These are cited by Porson; and other examples will be found in Matt. Gr. Gr. §. 896.

958. Οἱ σοί τε παῖδες. We must supply from the preceding sentence σπαρτῶν γένους εἰσιν, ἀκέραιοι. The most noble families in Thebes were those supposed to have descended from the armed men, who were produced by the dragon's teeth sown by Cadmus. Accius in Phœniss. apud Nonium: *Ab dracontis stirpe armata exortus, genere antiquior.* Compare Statius Theb. X. 607. *Martius inferias et sæva efflagitat Anguis* Sacra; *cadat generis quicunque novissimus extat Viperei; datur hoc tantum victoria pacto.*

960. Valckenær labours hard to prove that this verse is spurious, but his reasonings are inconclusive. The expression ἔχειν λέχος, to which he objects in the sense of *desponsatum esse,* may at least be rendered with Musgrave, *conjugem habere,* for Antigone had already been given to Hæmon by Eteocles, supra v. 771. As to the expression εὐνῆς ἅψασθαι, we see no reason why it should be less correct than εὐνῆς θιγεῖν, or εὐνῆς ψαύειν, which according to his own shewing, frequently occur in the Attic writers. Eurip. Hipp. 14. 889. Elect. 255. At all events, the expression itself occurs in Eur. Hipp. 1030. ὄμνυμι τῶν σῶν μήποθ' ἅψασθαι γάμων.

θανὼν πατρῴαν γαῖαν ἐκσώσειεν ἄν.
πικρὸν δ' Ἀδράστῳ νόστον Ἀργείοισί τε
θήσει, μέλαιναν κῆρ' ἐπ' ὄμμασιν βαλών,
κλεινάς τε Θήβας· τοῖνδ' ἑλοῦ δυοῖν πότμοιν
τὸν ἕτερον· ἢ γὰρ παῖδα σῶσον, ἢ πόλιν.
τὰ μὲν παρ' ἡμῶν πάντ' ἔχεις· ἡγοῦ, τέκνον,
πρὸς οἶκον· ὅστις δ' ἐμπύρῳ χρῆται τέχνῃ,
μάταιος· ἢν μὲν ἐχθρὰ σημήνας τύχῃ,
πικρὸς καθέστηχ', οἷς ἂν οἰωνοσκοπῇ·
ψευδῆ δ' ὑπ' οἴκτου τοῖσι χρωμένοις λέγων,
ἀδικεῖ τὰ τῶν θεῶν· Φοῖβον ἀνθρώποις μόνον
χρῆν θεσπιῳδεῖν, ὃς δέδοικεν οὐδένα.
ΧΟ. Κρέον, τί σιγᾷς, γῆρυν ἄφθογγον σχάσας;
κἀμοὶ γὰρ οὐδὲν ἧσσον ἔκπληξις πάρα.
ΚΡ. τί δ' ἄν τις εἴποι; δῆλον οἵγ' ἐμοὶ λόγοι.
ἐγὼ γὰρ οὔποτ' εἰς τόδ' εἶμι συμφορᾶς,
ὥστε σφαγέντα παῖδα προσθεῖναι πόλει.
πᾶσιν γὰρ ἀνθρώποισι φιλότεκνος βίος,
οὐδ' ἂν τὸν αὑτοῦ παῖδά τις δοίη κτανεῖν.
μή μ' εὐλογείτω τἀμά τις κτείνων τέκνα.
αὐτὸς δ', ἐν ὡραίῳ γὰρ ἵσταμαι βίῳ,
θνήσκειν ἕτοιμος, πατρίδος ἐκλυτήριον.

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968. *ἐμπύρῳ τέχνῃ.* *The art of divination.* Hesych. *ἐμπύρια· μαντεῖα, παρὰ* Βοιωτοῖς.

976. *δῆλον.* Supply *εἰσί.* *My words are manifest,* i. e. *It is clear what I shall say.*

ἀλλ' εἶα, τέκνον, πρὶν μαθεῖν πᾶσαν πόλιν,
ἀκόλαστ' ἐάσας μάντεων θεσπίσματα,
φεῦγ' ὡς τάχιστα τῆσδ' ἀπαλλαχθεὶς χθονός.
λέξει γὰρ ἀρχαῖς καὶ στρατηλάταις τάδε,
πύλας ἐφ' ἑπτὰ καὶ λοχαγέτας μολών·
κἂν μὲν φθάσωμεν, ἔστι σοι σωτηρία·
ἢν δ' ὑστερήσῃς, οἰχόμεσθα, κατθανεῖ.

ΜΕΝΟΙΚΕΥΣ.

ποῖ δῆτα φεύγω; τίνα πόλιν, τίνα ξένων;
ΚΡ. ὅπου χθονὸς τῆσδ' ἐκποδὼν μάλιστ' ἔσει.
ΜΕ. οὐκοῦν σὲ φράζειν εἰκὸς, ἐκπονεῖν δ' ἐμέ.
ΚΡ. Δελφοὺς περάσας — ΜΕ. ποῖ με χρὴ, πάτερ, μολεῖν;
ΚΡ. Αἰτωλίδ' εἰς γῆν. ΜΕ. ἐκ δὲ τῆσδε ποῖ περῶ;
ΚΡ. Θεσπρωτὸν οὖδας. ΜΕ. σεμνὰ Δωδώνης βάθρα;
ΚΡ. ἔγνως. ΜΕ. τί δῆτα ῥῦμά μοι γενήσεται;
ΚΡ. πόμπιμος ὁ δαίμων. ΜΕ. χρημάτων δὲ τίς πόρος;
ΚΡ. ἐγὼ πορεύσω χρυσόν. ΜΕ. εὖ λέγεις, πάτερ.
χώρει νυν, ὡς σὴν πρὸς κασιγνήτην μολὼν,
ἧς πρῶτα μαστὸν εἵλκυσ', Ἰοκάστην λέγω,

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985. Vulgo *μαντέως*. Porson has edited *μαντέων*, after Valckenaer, who adduces in its support the imitation of the passage by Statius, Theb. X. 717. *Non me ulli monitus, nec* vatum *exorsa furentum Sollicitant, manesque movent; sibi callidus ista Tiresias, natoque canat.* In expressions of contempt, too, the plural is generally used.

1001. *λέγω, I mean.* Soph. Ant. 198. Æsch. Theb. 485. Eurip. Hec. 730.

μητρὸς στερηθεὶς, ὀρφανός τ᾽ ἀποζυγεὶς,
προσηγορήσων εἶμι, καὶ σώσω βίον.
ἀλλ᾽ εἶα, χώρει, μὴ τὸ σὸν κωλυέτω.
γυναῖκες, ὡς εὖ πατρὸς ἐξεῖλον φόβον,
κλέψας λόγοισιν, ὥσθ᾽ ἃ βούλομαι τυχεῖν.
ὅς μ᾽ ἐκκομίζει, πόλιν ἀποστερῶν τύχης,
καὶ δειλίᾳ δίδωσι· καὶ ξυγγνωστὰ μὲν
γέροντι, τοὐμὸν δ᾽ οὐχὶ συγγνώμην ἔχει,
προδότην γενέσθαι πατρίδος, ἥ μ᾽ ἐγείνατο.
ὡς οὖν ἂν εἰδῆτ᾽, εἶμι, καὶ σώσω πόλιν,
ψυχὴν δὲ δώσω τῆσδ᾽ ὑπερθανεῖν χθονός.
αἰσχρὸν γὰρ, οἱ μὲν θεσφάτων ἐλεύθεροι,
κοὐκ εἰς ἀνάγκην δαιμόνων ἀφιγμένοι,
στάντες παρ᾽ ἀσπίδ᾽ οὐκ ὀκνήσουσιν θανεῖν,
πύργων πάροιθε μαχόμενοι πάτρας ὕπερ·
ἐγὼ δὲ, πατέρα καὶ κασίγνητον προδοὺς,
πόλιν τ᾽ ἐμαυτοῦ, δειλὸς ὡς, ἔξω χθονὸς
ἄπειμ᾽· ὅπου δ᾽ ἂν ζῶ, κακὸς φανήσομαι.
μὰ τὸν μετ᾽ ἄστρων Ζῆν᾽, Ἄρην τε φοίνιον,
ὃς τοὺς ὑπερτείλαντας ἐκ γαίας ποτὲ
σπαρτοὺς ἄνακτας τῆσδε γῆς ἱδρύσατο—

1005. Statius Theb. X. 715. *Fraude patrem tacita subit avertitque timorem.*

1008. ξυγγνωστά. Suband ἐστι. See on Soph. Antig. 576.

1013. οἱ μέν. So Aldus and most MSS. Some read εἰ μέν. But the omission of the particle more strongly expresses the earnestness of the speaker.

1022. The sentence is incomplete, which must also be attributed to the ardour of Menœceus. Heath supplies οὐ κακὸς φανήσομαι, from v. 1019.

ἀλλ' εἶμι, καὶ στὰς ἐξ ἐπάλξεων ἄκρων
σφάξας ἐμαυτὸν σηκὸν εἰς μελαμβαθῆ
δράκοντος, ἔνθ' ὁ μάντις ἐξηγήσατο,
ἐλευθερώσω γαῖαν. εἴρηται λόγος.
στείχω δὲ, θανάτῳ δῶρον οὐκ αἰσχρὸν πόλει
δώσων, νόσου δὲ τήνδ' ἀπαλλάξω χθόνα.
εἰ γὰρ λαβὼν ἕκαστος ὅ, τι δύναιτό τις
χρηστὸν, διέλθοι τοῦτο, κεἰς κοινὸν φέροι
πατρίδι, κακῶν ἂν αἱ πόλεις ἐλασσόνων
πειρώμεναι, τὸ λοιπὸν εὐτυχοῖεν ἄν.

ΧΟΡΟΣ.

ἔβας, ἔβας, ὦ πτεροῦσσα, γᾶς λόχευμα, στροφή.
νερτέρου τ' ἐχίδνας,
Καδμειᾶν ἁρπαγὰ,
πολύφθορος, πολύστονος,
μιξοπάρθενος, δάϊον τέρας,
φοιτάσι πτεροῖς,
χαλαῖσί τ' ὠμοσίτοις·
Διρκαίων ἅ ποτ' ἐκ
τόπων νέους πεδαίρουσ'
ἄλυρον ἀμφὶ μοῦσαν,
ὀλομέναν τ' Ἐρινὺν,
ἔφερες, ἔφερες ἄχεα πατρίδι

φόνια· φόνιος ἐκ θεῶν,
ὃς τάδ' ἦν ὁ πράξας.
ἰάλεμοι δὲ ματέρων,
ἰάλεμοι δὲ παρθένων
ἐστέναζον οἴκοις·
ἰήϊον βοὰν, βοὰν,
ἰήϊον μέλος, μέλος,
ἄλλος ἄλλ' ἐπωτότυζε
διαδοχαῖς ἀνὰ πτόλιν.
βροντᾷ δὲ στεναγμὸς,
ἰαχά τ' ἦν ὅμοιος,
ὁπότε πόλεος ἀφανίσει'
ἁ πτεροῦσσα παρθένος τιν' ἀνδρῶν.
χρόνῳ δ' ἔβα Πυθίαις ἀποστολαῖσιν ἀντιστροφή.
Οἰδίπους ὁ τλάμων
Θηβαίαν τάνδε γᾶν,
τότ' ἀσμένοις, πάλιν δ' ἄχη.

1061. *τοτ' ἀσμένοις.* After the verbs of motion to a place, when a reference to some one, with respect to the feeling, is implied, the person is put in the dative, with a participle or adjective expressive of the feeling. Porson and Musgrave compare Arist. Pac. 582. *ἀσμένοισιν ἡμῖν ἦλθες.* Soph. Trach. 18. *ἀσμένῃ δέ μοι Ὁ κλεινὸς ἦλθε.* Æsch. Prom. 23. *ἀσμένῳ δέ σοι Ἡ ποικιλείμων νὺξ ἀποκρύψει φάος.* So also Soph. Œd. C. 1205. *ποθοῦντι προὐφάνης.* The same construction is also used after the verbs *εἶναι, γίγνεσθαι.* See on Soph. Œd. T. 1356. Blomfield in Æsch. loc. c. notices the same form as particularly frequent in Herodotus: VIII. 10. *ὅσοισι δὲ καὶ ἡδομένοισι ἦν τὸ γενόμενον.* 14. *ὥς σφι ἀσμένοισι ἡμέρη ἐπέλαμψε.* So also in Latin: Tacitus Agric. 18. *Quibus bellum volentibus erat.* Sallust Bell. Jug. 84. *Neque plebi militia volenti videbatur.* 100. *uti militibus exæquatus cum imperatore labor volentibus esset.* See Matt. Gr. Gr. §. 391. d. e. Hence Barnes has impro-

ματρὶ γὰρ γάμους δυσγάμους τάλας,
καλλίνικος ὢν
αἰνιγμάτων, ξυνάπτει,
μιαίνει δὲ πτόλιν.
δι᾽ αἱμάτων δ᾽ ἀμείβει
μυσαρὸν εἰς ἀγῶνα
καταβαλὼν ἀραῖσι
τέκεα μέλεος· ἀγάμεθ᾽, ἀγάμεθ᾽,
ὃς ἐπὶ θάνατον οἴχεται
γᾶς ὑπὲρ πατρῴας,
Κρέοντι μὲν λιπὼν γόους,
τὰ δ᾽ ἑπτάπυργα κλεῖθρα γᾶς
καλλίνικα θήσων.
γενοίμεθ᾽ ὧδε ματέρες,
γενοίμεθ᾽ εὔτεκνοι, φίλα
Παλλὰς, ἃ δράκοντος αἷμα
λιθόβολον κατειργάσω,
Καδμείαν μέριμναν
ὁρμήσασ᾽ ἐπ᾽ ἔργον,

---

perly edited *ἅσμενος* with the Scholiast. *ἀσμένοις* is the participle perfect from *ἅδω*, *to please.*

1062. *γάμους δυσγάμους*. See on Soph. Œd. T. 1214.

1069. Juvenal alludes to the patriotism of Menœceus, Sat. XIV. 237. *quarum amor in te est, Quantus erat patriæ Deciorum in pectore, quantum Dilexit Thebas, si Græcia vera, Menœceus.*

1079. Καδμείαν μέριμναν, *Cadmi curam*, i. e. *ipsum Cadmum.* Thus we have in Ovid. Fast. I. 37. *Cura Quirini.* See on v. 55. supra.

ὅθεν ἐπέσυτο τάνδε γᾶν
ἁρπαγαῖσι δαιμόνων τις ἄτα.

ΑΓΓΕΛΟΣ.

ὠὴ, τίς ἐν πύλαισι δωμάτων κυρεῖ;
ἀνοίγετ', ἐκπορεύετ' Ἰοκάστην δόμων.
ὠὴ μάλ' αὖθις· διὰ μακροῦ μὲν, ἀλλ' ὅμως
ἔξελθ', ἄκουσον, Οἰδίπου κλεινὴ δάμαρ,
λήξασ' ὀδυρμῶν πενθίμων τε δακρύων.
ΙΟ. ὦ φίλτατ', ἦ που ξυμφορὰν ἥκεις φέρων,
Ἐτεοκλέους θανόντος, οὗ παρ' ἀσπίδα
βέβηκας ἀεὶ, πολεμίων εἴργων βέλη.
τί μοί ποθ' ἥκεις καινὸν ἀγγελῶν ἔπος;
τέθνηκεν, ἢ ζῇ παῖς ἐμός; σήμαινέ μοι.
ΑΓ. ζῇ· μὴ τρέσῃς τόδ', ὥς σ' ἀπαλλάξω φόβου.
ΙΟ. τί δ', ἑπτάπυργοι πῶς ἔχουσι περιβολαί;
ΑΓ. ἑστᾶσ' ἄθραυστοι, κοὐκ ἀνήρπασται πόλις.
ΙΟ. ἦλθον δὲ πρὸς κίνδυνον Ἀργείου δορός;
ΑΓ. ἀκμήν γ' ἐπ' αὐτήν· ἀλλ' ὁ Καδμείων Ἄρης
κρείσσων κατέστη τοῦ Μυκηναίου δορός.
ΙΟ. ἓν εἰπὲ πρὸς θεῶν, εἴ τι Πολυνείκους πέρι
οἶσθ', ὡς μέλον μοι καὶ τόδ', εἰ λεύσσει φάος.

1100. λεύσσει φάος, *Lucem videt*, i. e. *vivit*. Infra v: 1568. Πάτερ, οὐκέτι τοι τέκνα λεύσσει Φάος. Eurip. Elect. 349. τί φασιν; ἀνήρ ἐστι, καὶ λεύσσει φάος. Iph. T. 717. ἐπεί σ' ἐγὼ θανόντα μᾶλλον, ἢ βλέπονθ', ἕξω φίλον. Æsch. Pers. 304. Ξέρξης μὲν αὐτὸς ζῇ τε καὶ φάος βλέπει. So Soph. Œd. C. 1437. οὐ γάρ

ΑΓ. ζῇ σοι ξυνωρὶς εἰς τόδ' ἡμέρας τέκνων.
ΙΟ. εὐδαιμονοίης· πῶς γὰρ Ἀργείων δόρυ
πυλῶν ἀπεστήσασθε πυργηρούμενοι;
λέξον, γέροντα τυφλὸν ὡς κατὰ στέγας
ἐλθοῦσα τέρψω, τῆσδε γῆς σεσωσμένης.
ΑΓ. ἐπεὶ Κρέοντος παῖς ὁ γῆς ὑπερθανὼν,
πύργων ἐπ' ἄκρων στὰς, μελάνδετον ξίφος
λαιμῶν διῆκε, τῇδε γῇ σωτήριον,
λόχους ἔνειμεν ἑπτὰ καὶ λοχαγέτας
πύλας ἐφ' ἑπτὰ, φύλακας Ἀργείου δορὸς,
σὸς παῖς, ἐφέδρους θ' ἱππότας μὲν ἱππόταις
ἔταξ', ὁπλίτας δ' ἀσπιδηφόροις ἔπι,
ὡς τῷ νοσοῦντι τειχέων εἴη δορὸς
ἀλκὴ δι' ὀλίγου· περγάμων δ' ἀπ' ὀρθίων
λεύκασπιν εἰσορῶμεν Ἀργείων στρατὸν
Τευμησὸν ἐκλιπόντα· καὶ τάφρον πέλας
δρόμῳ ξυνῆψεν ἄστυ Καδμείας χθονός.
παιὰν δὲ καὶ σάλπιγγες ἐκελάδουν ὁμοῦ
ἐκεῖθεν, ἔκ τε τειχέων ἡμῶν πάρα.

μ' ἔτι βλέποντ' ἐσόψεσθ' αὖθις. And in Latin, Terent. Eun. I. 1. 28. *Vivus, vidensque.* Lucret. I. 4. *genus omne animantum Concipitur, visitque exortum lumina Solis.*

1113. τῷ νοσοῦντι, scil. μέρει. *To the weak part of the wall.*

1114. δι' ὀλίγου, sc. χρόνου, paulisper: *in a short time, speedily.* The preposition also is sometimes omitted, as in Aristoph. Lysist. 74. ἐπαναμείνωμεν ὀλίγου, where Biset notes: ὀλίγου, τὸ πλῆρες, χρόνου.

1116. Teumesus was a town of Bœotia, situated at the foot of a mountain of the same name; whence Statius, Theb. VI. *Non alias tacita juvenis Teumesius iras Mente acuit.* Some copies improperly read Τελμησόν.

καὶ πρῶτα μὲν προσῆγε Νηΐταις πύλαις
λόχον πυκναῖσιν ἀσπίσιν πεφρικότα
ὁ τῆς κυναγοῦ Παρθενοπαῖος ἔκγονος,
ἐπίσημ' ἔχων οἰκεῖον ἐν μέσῳ σάκει,
ἑκηβόλοις τόξοισιν 'Αταλάντην κάπρον
χειρουμένην Αἰτωλόν· εἰς δὲ Προιτίδας
πύλας ἐχώρει, σφάγι' ἔχων ἐφ' ἅρμασιν,
ὁ μάντις 'Αμφιάραος, οὐ σημεῖ' ἔχων
ὑβρισμέν', ἀλλὰ σωφρόνως ἄσημ' ὅπλα.
'Ωγύγια δ' εἰς πυλώμαθ' 'Ιππομέδων ἄναξ
ἔστειχ', ἔχων σημεῖον ἐν μέσῳ σάκει,
στικτοῖς πανόπτην ὄμμασιν δεδορκότα·
τὰ μὲν ξὺν ἄστρων ἐπιτολαῖσιν ὄμματα
βλέποντα, τὰ δὲ κρύπτοντα δυνόντων μέτα,
ὡς ὕστερον θανόντος εἰσορᾷν παρῆν.
'Ομολωΐσιν δὲ τάξιν εἶχε πρὸς πύλαις
Τυδεὺς, λέοντος δέρος ἔχων ἐπ' ἀσπίδι
χαίτῃ πεφρικός· δεξιᾷ δὲ λαμπάδα

1124. **Κάπρον.** In allusion to the well-known fable of the Calydonian Boar. See Ovid. Met. VIII. 272.

1125. **Προιτίδας.** Æschylus places Tydeus at this gate: Sept. Theb. 373.

1127. *οὐ σημεῖ' ἔχων.* So Æsch. Theb. 588. *σῆμα δ' οὐκ ἐπῆν κυκλῷ.* In the devices of the rest of the seven Chieftains Æschylus and Euripides differ.

1131. *πανόπτην.* Argus: for an account of whom see Ovid. Met. I. 625.

1132. This and the following verse are suspected by Valckenær, who rejects v. 1134. as decidedly spurious. Porson retains them, and we think justly: though perhaps by a slight transposition of v. 1134. after v. 1131. the sense would be more perspicuous. *κρύπτοντα* is used as a neuter verb. See Matt. Gr. Gr. §. 496. 1.

1134. *θανόντος*, i. e. *'Ιππομέδοντος.*

1137. Compare Æsch. Theb. 429. *φλέγει δὲ Χαμπὰς διὰ χερῶν ὡπλισμένη·*

Τιτὰν Προμηθεὺς ἔφερεν ὥς, πρήσων πόλιν.
ὁ σὸς δὲ Κρηναίαισι Πολυνείκης πύλαις
Ἄρην προσῆγε· Ποτνιάδες δ' ἐπ' ἀσπίδι
ἐπίσημα πῶλοι δρομάδες ἐσκίρτων φόβῳ,
εὖ πως στρόφιγξιν ἔνδοθεν κυκλούμεναι
πόρπαχ' ὑπ' αὐτὸν, ὥστε μαίνεσθαι δοκεῖν.
ὁ δ' οὐκ ἔλασσον Ἄρεος εἰς μάχην φρονῶν,
Καπανεὺς προσῆγε λόχον ἐπ' Ἠλέκτραις πύλαις.
σιδηρονώτοις δ' ἀσπίδος τύποις ἐπῆν
γίγας ἐπ' ὤμοις γηγενὴς ὅλην πόλιν
φέρων, μοχλοῖσιν ἐξαναστάσας βίᾳ,
ὑπόνοιαν ἡμῖν οἷα πείσεται πόλις.
ταῖς δ' ἑβδόμαις Ἄδραστος ἐν πύλαισιν ἦν,
ἑκατὸν ἐχίδναις ἀσπίδ' ἐκπληρῶν, γραφὴν

χρυσοῖς δὲ φωνεῖ γράμμασιν, ΠΡΗΣΩ ΠΟΛΙΝ.—In Æschylus, however, the reference is to Capaneus.

1143. *ὥστε μαίνεσθαι δοκεῖν.*—Statius, Theb. X. 653. *Ipsa insanire videtur Sphinx Galeæ custos.*

1144. *οὐκ ἔλασσον φρονῶν.* See on v. 41. supra.

1150. *ταῖς δ' ἑβδόμαις.* To six of the gates of Thebes their respective name are affixed by Æschylus and Euripides, both of whom mention the *ἕβδομαι πύλαι,* which some have thought to be a proper designation, and not simply *the seventh gate.* But there is no reason for this; as a particular name is assigned to each gate by other authors, though with some little variation. Porson has arranged them in the following order: 1. *Prætidæ.* 2. *Electræ.* 3. *Neitæ.* 4. *Oncææ,* or *Ogygiæ.* 5. *Boreæ,* or *Bœotiæ,* called also Ὕψισται, or *the Highest.* 6. *Homoloidæ.* 7. *Crenææ,* or *Dircææ.* In five of these Æschylus and Euripides agree; Apollodorus distinguishes between the *Oncæan* and *Ogygian,* which seem to be identified by other writers: but his authority is the more questionable as the *Neïtæ,* which he in consequence omits, is mentioned by all beside.

1151. *ἑκατὸν ἐχίδναις.* Virgil, Æn. VII. 657. *Clypeoque insigne paternum, Centum angues, centumque gerit serpentibus Hydram.*

ὕδρας ἔχων λαιοῖσιν ἐν βραχίοσιν,
Ἀργεῖον αὔχημ'· ἐκ δὲ τειχέων μέσων
δράκοντες ἔφερον τέκνα Καδμείων γνάθοις.
παρῆν δ' ἑκάστου τῶνδ' ἐμοὶ θεάματα,
ξύνθημα παραφέροντι ποιμέσιν λόχων.
καὶ πρῶτα μὲν τόξοισι καὶ μεσαγκύλοις
ἐμαρνάμεσθα, σφενδόναις θ' ἑκηβόλοις,
πέτρων τ' ἀραγμοῖς· ὡς δ' ἐνικῶμεν μάχῃ,
ἔκλαγξε Τυδεύς, καὶ σὸς ἐξαίφνης γόνος·
ὦ τέκνα Δαναῶν, πρὶν κατεξάνθαι βολαῖς,
τί μέλλετ' ἄρδην πάντες ἐμπίπτειν πύλαις,
γυμνῆτες, ἱππεῖς, ἁρμάτων τ' ἐπιστάται;
ἠχῆς δ' ὅπως ἤκουσαν, οὔτις ἀργὸς ἦν,
πολλοὶ δ' ἔπιπτον κρᾶτας αἱματούμενοι·
ἡμῶν τ' ἐς οὖδας εἶδες ἂν πρὸ τειχέων
πυκνοὺς κυβιστητῆρας ἐκνενευκότας·
ξηρὰν δ' ἔδευον γαῖαν αἵματος ῥοαῖς.
ὁ δ' Ἀρκὰς, οὐκ Ἀργεῖος, Ἀταλάντης γόνος,
Τυφὼς πύλαισιν ὥς τις ἐμπεσὼν, βοᾷ
πῦρ καὶ δικέλλας, ὡς κατασκάψων πόλιν.
ἀλλ' ἔσχε μαργῶντ' αὐτὸν ἐναλίου θεοῦ

1166. ἐς οὖδας πυκ. κυβιστητῆρας, i. e. *Many who had fallen upon the ground.* Κυβιστὴρ is properly *a tumbler*. Hom. Il. Σ. 604. The metaphor is also used by Homer, Il. Β. 742. and interpreted in v. 749. Ὣς νῦν ἐν πεδίῳ ἐξ ἵππων ῥεῖα κυβιστᾷ· Ἦ ῥα καὶ ἐν Τρώεσσι κυβιστητῆρες ἔασι.

Περικλύμενος παῖς, λᾶαν ἐμβαλὼν κάρᾳ
ἀμαξοπληθῆ, γεῖσ' ἐπάλξεων ἄπο·
ξανθὸν δὲ κρᾶτα διεπάλυνε, καὶ ῥαφὰς
ἔῤῥηξεν ὀστέων, ἄρτι δ' οἰνωπὸν γένυν
καθῃμάτωσεν· οὐδ' ἀποίσεται βίον
τῇ καλλιτόξῳ μητρὶ, Μαινάλου κόρῃ.
ἐπεὶ δὲ τάσδ' ἐσεῖδεν εὐτυχεῖς πύλας,
ἄλλας ἐπῄει παῖς σὸς, εἰπόμην δ' ἐγώ.
ὁρῶ δὲ Τυδέα καὶ παρασπιστὰς πυκνοὺς
Αἰτωλίσιν λόγχαισιν εἰς ἄκρον στόμα
πύργων ἀκοντίζοντας, ὥστ' ἐπάλξεων
λιπεῖν ἐρίπνας φυγάδας· ἀλλά νιν πάλιν,
κυναγὸς ὡσεὶ, παῖς σὸς ἐξαθροίζεται.
πύργοις δ' ἐπέστησ' αὖθις· εἰς δ' ἄλλας πύλας
ἠπειγόμεσθα, τοῦτο παύσαντες νοσοῦν.
Καπανεὺς δὲ, πῶς εἴποιμ' ἂν, ὡς ἐμαίνετο;
μακραύχενος γὰρ κλίμακος προσαμβάσεις
ἔχων ἐχώρει, καὶ τοσόνδ' ἐκόμπασε,
μηδ' ἂν τὸ σεμνὸν πῦρ νιν εἰργάθειν Διὸς,
τὸ μὴ οὐ κατ' ἄκρων περγάμων ἑλεῖν πόλιν.
καὶ ταῦθ' ἅμ' ἠγόρευε, καὶ πετρούμενος
ἀνεῖρφ', ὑπ' αὐτὴν ἀσπίδ' εἱλίξας δέμας,
κλίμακος ἀμείβων ξέστ' ἐνηλάτων βάθρα.

1187. νοσοῦν. So τῷ νοσοῦντι τειχέων, supra v. 1113.

ἤδη δ' ὑπερβαίνοντα γεῖσα τειχέων
βάλλει κεραυνῷ Ζεύς νιν· ἐκτύπησε δὲ
χθών, ὥστε δεῖσαι πάντας· ἐκ δὲ κλιμάκων
ἐσφενδονᾶτο χωρὶς ἀλλήλων μέλη,
κόμαι μὲν εἰς Ὄλυμπον, αἷμα δ' εἰς χθόνα,
χεῖρες δὲ καὶ κῶλ', ὡς κύκλωμ' Ἰξίονος,
εἱλίσσετ'· εἰς γῆν δ' ἔμπυρος πίπτει νεκρός.
ὡς δ' εἶδ' Ἄδραστος Ζῆνα πολέμιον στρατῷ,
ἔξω τάφρου καθεῖσεν Ἀργείων στρατόν.
οἱ δ' αὖ παρ' ἡμῶν δεξιὸν Διὸς τέρας
ἰδόντες, ἐξήλαυνον ἁρμάτων ὄχους
ἱππεῖς, ὁπλῖται, κεἰς μέσ' Ἀργείων ὅπλα
ξυνῆψαν ἔγχη· πάντα δ' ἦν ὁμοῦ κακά·
ἔθνησκον, ἐξέπιπτον ἀντύγων ἄπο·
τροχοί τ' ἐπήδων, ἄξονές τ' ἐπ' ἄξοσι·
νεκροὶ δὲ νεκροῖς ἐξεσωρεύονθ' ὁμοῦ.
πύργων μὲν οὖν γῆς ἔσχομεν κατασκαφὰς
εἰς τὴν παροῦσαν ἡμέραν· εἰ δ' εὐτυχὴς
ἔσται τὸ λοιπὸν ἥδε γῆ, θεοῖς μέλει.
ΧΟ. καλὸν τὸ νικᾶν· εἰ δ' ἀμείνον' οἱ θεοὶ
γνώμην ἔχουσιν, εὐτυχὴς εἴην ἐγώ.
ΙΟ. καλῶς τὰ τῶν θεῶν καὶ τὰ τῆς τύχης ἔχει·

1200. Statius, Theb. X. 922. *Talia dicentem toto Jove fulmen adactum Corripuit: primæ fugere in nubila cristæ.*

1206. ἁρμάτων ὄχους. For similar instances of pleonasm see on Soph. Ant. 425.

παῖδές τε γάρ μοι ζῶσι, κἀκπέφευγε γῆ·
Κρέων δ' ἔοικε τῶν ἐμῶν νυμφευμάτων,
τῶν τ' Οἰδίπου δύστηνος ἀπολαῦσαι κακῶν,
παιδὸς στερηθεὶς, τῇ πόλει μὲν εὐτυχῶς,
ἰδίᾳ δὲ λυπρῶς· ἀλλ' ἄνελθέ μοι πάλιν,
τί τἀπὶ τούτοις παῖδ' ἐμὼ δρασείετον;
ΑΓ. ἔα τὰ λοιπὰ, δεῦρ' ἀεὶ γὰρ εὐτυχεῖς.
ΙΟ. τοῦτ' εἰς ὕποπτον εἶπας· οὐκ ἐατέον.
ΑΓ. μεῖζόν τι χρῄζεις, παῖδας ἢ σεσωσμένους;
ΙΟ. καὶ τἀπίλοιπά γ' εἰ καλῶς πράσσω, κλύειν.
ΑΓ. μέθες μ'· ἔρημος παῖς ὑπασπιστοῦ σέθεν.
ΙΟ. κακόν τι κεύθεις, καὶ στέγεις ὑπὸ σκότῳ.
ΑΓ. οὐκ ἄν γε λέξαιμ' ἐπ' ἀγαθοῖσι σοῖς κακά.
ΙΟ. ἢν μή με φεύγων ἐκφύγῃς πρὸς αἰθέρα.

1224. *δεῦρ' ἀεὶ. Hitherto.* The word *δεῦρο*, which properly conveys the idea of *place*, is frequently used, by an easy transition, to designate *time*. See Porson on the Orest. 1680. who compares, among other instances, Eurip. Med. 675. Πρὸς θεῶν, *ἄπαις γὰρ δεῦρ' ἀεὶ τείνεις βίον;* Suppl. 788. *Ἄγαμόν μ' ἔτι δεῦρ' ἀεὶ χρόνος παλαιὸς πατὴρ Ὤφελ' ἁμερὰν κτίσαι.* Hel. 770. *Ἔλεν· τὰ μὲν δὴ δεῦρ' ἀεὶ καλῶς ἔχει.* Suidas: *δεῦρο ἀεὶ, ἀντὶ τοῦ, μέχρι τοῦ παρόντος.*

1231. *φεύγων ἐκφύγῃς.* When a participle is thus joined with a person of the same verb, the participle denotes the means by which the action contained in the verb, which is generally a compound, is effected. Porson compares Aristoph. Acharn. 178. *Δεῖ γάρ με φεύγοντ' ἐκφυγεῖν Ἀχαρνέας.* Nub. 167. *Ἦ ῥαδίως φεύγων ἂν ἀποφύγοι δίκην.* Herod. IV. 23. *ὃς ἂν φεύγων καταφύγῃ ἐς τούτους, ὑπ' οὐδένος ἀδικέεται.* Also Herod. V. 95. Hom. Il. Ξ. 81. Xen. Anab. II. p. 169. adduced by Wesseling in loco. Similar to this idiom is the phrase *φεύγειν φυγῇ*, which is used by Plato, Symp. p. 213. Both are pleonastic, in so far as the participle is not necessary to the sense. See Matt. Gr. Gr. §. 558. The same sentiment is contained in Herod. IV. 132. *ἢν μὴ ὄρνιθες γενόμενοι ἀναπτῆσθε ἐς τὸν οὐρανὸν,—οὐκ ἀπονοστήσετε ὀπίσω.*

ΑΓ. αἶ αἶ· τί μ' οὐκ εἴασας ἐξ εὐαγγέλου
φήμης ἀπελθεῖν, ἀλλὰ μηνῦσαι κακά;
τὼ παῖδε τὼ σὼ μέλλετον, τολμήματα
αἴσχιστα, χωρὶς μονομαχεῖν παντὸς στρατοῦ, 1235
λέξαντες Ἀργείοισι Καδμείοισί τε
εἰς κοινὸν, οἷον μήποτ' ὤφελον, λόγον.
Ἐτεοκλέης δ' ὑπῆρξ' ἀπ' ὀρθίου σταθεὶς
πύργου, κελεύσας σῖγα κηρύξαι στρατῷ.
ἔλεξε δ', ὦ γῆς Ἑλλάδος στρατηλάται, 1240
Δαναῶν τ' ἀριστεῖς, οἵπερ ἤλθετ' ἐνθάδε,
Κάδμου τε λαὸς, μήτε Πολυνείκους χάριν
ψυχὰς ἀπεμπολᾶτε, μήθ' ἡμῶν ὕπερ.
ἐγὼ γὰρ αὐτὸς, τόνδε κίνδυνον μεθεὶς,
μόνος ξυνάψω ξυγγόνῳ μόνῳ μάχην· 1245
κἂν μὲν κτάνω τόνδ', οἶκον οἰκήσω μόνος,
ἡσσώμενος δὲ τῷδε παραδώσω μόνῳ.
ὑμεῖς δ' ἀγῶν' ἀφέντες, Ἀργεῖοι, χθόνα

1234. μέλλετον. This verb is never used in the sense of *to intend, to meditate,* without an infinitive following. We must therefore take τολμήματα αἴσχιστα in apposition with the remainder of the sentence, and join μέλλετον with μονομαχεῖν in the next line. See on Soph. Œd. T. 608.

1238. ὑπῆρξ'. sc. λέγειν εἰς κοινόν.

1245. μόνῳ. Vulgo τὠμῷ, which Porson retains, at the same time preferring the reading of the text to the conjecture of Valckenær, who reads μόνῳ for μόνος, considering αὐτὸς μόνος as a tautology. But this is not the case, as αὐτὸς is frequently used in conjunction with μόνος by the Tragic writers. Eurip. Elect. 1124. αὐτὴ 'λόχευον κἄτεκον μόνη βρέφος, where Seidler properly cancels the point, which is usually placed after 'λόχευον. It should seem too that μόνος and μόνῳ are purposely opposed to each other, as they are again in vv. 1246, 1247. immediately succeeding; where, however, for μόνῳ several MSS. improperly read πόλιν.

νείσεσθε, βίοτον μὴ λιπόντες ἐνθάδε,
σπαρτῶν τε λαὸς ἅλις, ὅσος κεῖται θανών.
τοσαῦτ᾽ ἔλεξε· σὸς δὲ Πολυνείκης γόνος
ἐκ τάξεων ὤρουσε, κἀπῄνει λόγους.
πάντες δ᾽ ἐπεῤῥόθησαν Ἀργεῖοι, τάδε,
Κάδμου τε λαὸς, ὡς δίκαι᾽ ἡγούμενοι.
ἐπὶ τοῖσδε δ᾽ ἐσπείσαντο, κἀν μεταιχμίοις
ὅρκους ξυνῆψαν ἐμμένειν στρατηλάται.
ἤδη δ᾽ ἔκρυπτον σῶμα παγχάλκοις ὅπλοις
δισσοὶ γέροντος Οἰδίπου νεανίαι.
φίλοι δ᾽ ἐκόσμουν, τῆσδε μὲν πρόμον χθονὸς
σπαρτῶν ἀριστεῖς, τὸν δὲ Δαναϊδῶν ἄκροι.
ἔσταν δὲ λαμπρὼ, χρῶμά τ᾽ οὐκ ἠλλαξάτην,
μαργῶντ᾽ ἐπ᾽ ἀλλήλοισιν ἱέναι δόρυ.
παρεξιόντες δ᾽ ἄλλος ἄλλοθεν φίλων,
λόγοισι θαρσύνοντες, ἐξηύδων τάδε·
Πολύνεικες, ἐν σοὶ Ζηνὸς ὀρθῶσαι βρέτας
τρόπαιον, Ἄργει τ᾽ εὐκλεᾶ δοῦναι λόγον.
Ἐτεοκλέα δ᾽ αὖ, νῦν πόλεως ὑπερμαχεῖς·

1261. Hom. Il. N. 284. Τοῦ δ᾽ ἀγαθοῦ οὔτ᾽ ἂρ τρέπεται χρὼς, οὔτε τι λίαν ταρβεῖ.

1262. μαργῶντ᾽. Muretus, Var. Lect. V. 17. compares Horat. Od. I. 15. 27. *ecce! furit te reperire atrox Tydides.*

1263. παρεξιόντες δ᾽ ἄλλος ἄλλοθεν. The formula ἄλλος ἄλλοθεν is usually constructed with a verb in the plural. Hom. Il. I. 211. ὡς μή μοι τρύζητε παρήμενοι ἄλλοθεν ἄλλος. Æsch. Agam. 578. Ὀλολυγμὸν ἄλλος ἄλλοθεν κατὰ πτόλιν Ἔλασκον εὐφημοῦντες. See Matt. Gr. Gr. §. 301. b.

1265. ἐν σοί. scil. ἐστι. See on Soph. Œd. T. 314.

νῦν καλλίνικος γενόμενος, σκήπτρων κρατεῖς.
τάδ' ἠγόρευον, παρακαλοῦντες εἰς μάχην.
μάντεις δὲ μῆλ' ἔσφαζον, ἐμπύρους τ' ἀκμὰς
ῥήξεις τ' ἐνώμων, ὑγρότητ' ἐναντίαν,
ἄκραν τε λαμπάδ', ἣ δυοῖν ὅρους ἔχει,
νίκης τε σῆμα, καὶ τὸ τῶν ἡσσωμένων.
ἀλλ' εἴ τιν' ἀλκὴν, ἢ σοφοὺς ἔχεις λόγους,
ἢ φίλτρ' ἐπῳδῶν, στεῖχ', ἐρήτυσον τέκνα
δεινῆς ἁμίλλης, ὡς ὁ κίνδυνος μέγας,
κἄπαθλα δεινά· δάκρυά σοι γενήσεται
δισσοῖν στερείσῃ τῇδ' ἐν ἡμέρᾳ τέκνοιν.
ΙΟ. ὦ τέκνον ἔξελθ' Ἀντιγόνη δόμων πάρος·
οὐκ ἐν χορείαις, οὐδὲ παρθενεύμασι,
νῦν σοι προχωρεῖ δαιμόνων κατάστασις·
ἀλλ' ἄνδρ' ἀρίστω καὶ κασιγνήτω σέθεν,

1270. ἐμπύρους τ' ἀκμὰς Ῥήξεις τ'. These terms belong to the *ignispicia*, or divination by fire, of the Greeks, who derived their omens from the manner in which the flame ascended, whether it winded or took a direct course, and whether it rose in a broken or continued volume. If it curled and was beaten down, the omen was considered unfavourable; and the contrary if its ascent was straight and unimpeded. Seneca, Œd. 309. *Utrumne clarus ignis et nitidus stetit, Rectusque purum verticem cœlo tulit, Et summam in auras fusus explicuit comam?* Ovid. ex Ponto. IV. 9. 53. *Surgat ad hanc vocem plana pius ignis ab ara, Detque bonum voto lucidus omen apex.* Compare also Stat. Theb. X. 593. Hence the ἀκμὰς and the ῥήξεις must be taken to indicate the ascent or rupture of the flame; of which ἄκρα λαμπὰς designated the point or APEX which implied conquest or defeat, according as it was bright and tapering, or obscured with smoke. Valckenær professes his ignorance of the meaning of the words ὑγρότητ' ἐναντίαν, which seem to have some allusion to the rapid ascent of the flame. ὑγροτὴς occurs in the sense of *rapidity, agility*, in Xen. Anab. V. 6. 9.

1275. Seneca Phœniss. 401. *I, redde amorem fratribus, pacem omnibus: Et impia arma, mater, opposita impedi.*

εἰς θάνατον ἡκεύοντε, κωλῦσαί σε δεῖ,
ξὺν μητρὶ τῇ σῇ, μὴ πρὸς ἀλλήλοιν θανεῖν.
ΑΝ. τίν', ὦ τεκοῦσα μῆτερ, ἔκπληξιν νέαν
φίλοις ἀϋτεῖς τῶνδε δωμάτων πάρος;
ΙΟ. ὦ θύγατερ, ἔῤῥει σῶν κασιγνήτων βίος.
ΑΝ. πῶς εἶπας; ΙΟ. αἰχμὴν εἰς μίαν καθέστατον.
ΑΝ. οἴ ἐγώ, τί λέξεις, μῆτερ; ΙΟ. οὐ φίλ', ἀλλ' ἕπου.
ΑΝ. ποῖ παρθενῶνας ἐκλιποῦσ'; ΙΟ. ἀνὰ στρατόν.
ΑΝ. αἰδούμεθ' ὄχλον. ΙΟ. οὐκ ἐν αἰσχύνῃ τὰ σά.
ΑΝ. δράσω δὲ δὴ τί; ΙΟ. συγγόνων λύσεις ἔριν.
ΑΝ. τί δρῶσα, μῆτερ; ΙΟ. προσπιτνοῦσ' ἐμοῦ μέτα.
ΑΝ. ἡγοῦ σὺ πρὸς μεταίχμι'· οὐ μελλητέον.
ΙΟ. ἔπειγ', ἔπειγε, θύγατερ, ὡς, ἢν μὲν φθάσω
παῖδας πρὸ λόγχης, οὑμὸς ἐν φάει βίος·
θανοῦσι δ' αὐτοῖς ξυνθανοῦσα κείσομαι.

ΧΟΡΟΣ.

αἶ αἶ αἶ αἶ, στροφή.
τρομερὰν φρίκᾳ, τρομερὰν φρέν' ἔχω·
διὰ σάρκα δ' ἐμὰν
ἔλεος, ἔλεος ἔμολε
ματέρος δειλαίας,
δίδυμα τέκεα, πότερος ἄρα

1303. *δίδυμα τέκεα.* This may either be the accusative with *διὰ* understood, or the nominative instead of the genitive, which frequently happens. See Matt. Gr. Gr. §. 358. Obs. *πότερος* must be taken in respect to the signification of *τέκεα*, though different

πότερον αἱμάξει,
ἰώ μοι πόνων,
ἰὼ Ζεῦ, ἰὼ Γᾶ,
ὁμογενῆ δέραν,
ὁμογενῆ ψυχὰν,
δι' ἀσπίδων, δι' αἱμάτων;
τάλαιν' ἐγὼ, τάλαινα,
πότερον ἄρα νέκυν
ὀλόμενον ἰαχήσω;
φεῦ δᾶ, φεῦ δᾶ, ἀντιστροφή.
δίδυμοι θῆρες, φόνιαι ψυχαὶ,
δορὶ παλλόμεναι,
πέσεα πέσεα δάϊ'
αὐτίχ' αἱμάξετον.
τάλανες, ὅτι ποτὲ μονομάχον
ἐπὶ φρέν' ἠλυθέτην.
βοᾷ βαρβάρῳ
στενακτὰν ἰακχὰν
μελομέναν νεκροῖς
δάκρυσι θρηνήσω.
σχεδὸν τύχα, πέλας φόνος·

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in gender. Thus Hom. Il. X. 84. φίλε τέκνον. Eurip. Supp. 12. θανόντων ἑπτὰ γενναίων τέκνων, ἄπαιδες εἰσὶν, οὓς ποτ' Ἀργείων ἄναξ Ἄδραστος ἤγαγ'.

1315. δορὶ παλλόμεναι. Musgrave, after Heath, properly translates hastis sortientes. Hesych. παλλομένων, κληρουμένων. Compare Hom. Il. O. 191.

κρινεῖ φάος τὸ μέλλον.
ἄποτμος, ἄποτμος ὁ
φόνος, ἕνεκεν Ἐριννύων.
ἀλλὰ γὰρ Κρέοντα λεύσσω τόνδε δεῦρο συννεφῆ
πρὸς δόμους στείχοντα, παύσω τοὺς παρεστῶτας γόους.

ΚΡ. οἴμοι, τί δράσω; πότερ' ἐμαυτὸν, ἢ πόλιν
στένω δακρύσας, ἣν πέριξ ἔχει νέφος
τοσοῦτον, ὥστε δι' Ἀχέροντος ἱέναι;
ἐμός τε γὰρ παῖς γῆς ὄλωλ' ὑπερθανὼν,
τοὔνομα λαβὼν γενναῖον, ἀνιαρὸν δ' ἐμοί.
ὃν ἄρτι κρημνῶν ἐκ δρακοντείων ἑλὼν
αὐτοσφαγῆ δύστηνος ἐκόμισ' ἐν χεροῖν·
βοᾷ δὲ δῶμα πᾶν· ἐγὼ δ' ἥκω μέτα
γέρων ἀδελφὴν γραῖαν Ἰοκάστην, ὅπως
λούσῃ προθῆταί τ' οὐκέτ' ὄντα παῖδ' ἐμόν.
τοῖς γὰρ θανοῦσι χρὴ τὸν οὐ τεθνηκότα
τιμὰς διδόντα, χθόνιον εὖ σέβειν θεόν.

1327. Ἐριννύων. The curses of Œdipus. ἐριννύων must be read as a trisyllable. See on Soph. Œd. T. 640.

1330. Soph. Œd. C. 1254. Οἴμοι, τί δράσω; πότερα τἀμαυτοῦ κακὰ Πρόσθεν δακρύσω, παῖδες, ἢ τὰ τοῦδ' ὁρῶν Πατρὸς γέροντος.

1332. All the early editions read *ἵεναι*, which is from *εἶμι*, *to go*, and shortens the first syllable; Musgrave first restored *ἱέναι*, from *ἵημι*, *to send*.

1334. ἀνιαρόν. See on Soph. Ant. 319. To the observations on the quantity of the antepenultima, we may add that the third syllable of ἀνιαρὸς is always long.

1339. Eurip. Hec. 611. ὡς παῖδα λουτροῖς τοῖς πανυστάτοις ἐμὴν Λούσω προθῶμαί θ'. Compare also v. 1682. infra. Soph. Ant. 901, and see the note on v. 40. of that play.

1341. εὖ σέβειν θεόν. See the note on Soph. Antig. 731.

ΧΟ. *βέβηκ' ἀδελφὴ σὴ δόμων ἔξω, Κρέον,*
κόρη τε μητρὸς Ἀντιγόνη κοινῷ ποδί.
ΚΡ. *ποῖ, κἀπὶ ποίαν ξυμφοράν; σήμαινέ μοι.*
ΧΟ. *ἤκουσε τέκνα μονομάχῳ μέλλειν δορὶ*
εἰς ἀσπίδ' ἥξειν βασιλικῶν δόμων ὕπερ.
ΚΡ. *πῶς φῄς; νέκυν τοι παιδὸς ἀγαπάζων ἐμοῦ,*
οὐκ εἰς τόδ' ἦλθον, ὥστε καὶ τάδ' εἰδέναι.
ΧΟ. *ἀλλ' οἴχεται μὲν σὴ κασιγνήτη πάλαι·*
δοκῶ δ' ἀγῶνα τὸν περὶ ψυχῆς, Κρέον,
ἤδη πεπρᾶχθαι παισὶ τοῖσιν Οἰδίπου.
ΚΡ. *οἴμοι, τὸ μὲν σημεῖον εἰσορῶ τόδε,*
σκυθρωπὸν ὄμμα καὶ πρόσοψιν ἀγγέλου
στείχοντος, ὃς πᾶν ἀγγελεῖ τὸ δρώμενον.
ΑΓ. *ὦ τάλας ἐγώ, τίν' εἴπω μῦθον, ἢ τίνας λόγους;*
οἰχόμεσθ'· ΚΡ. *οὐκ εὐπροσώποις φροιμίοις ἄρ-*
χει λόγου.
ΑΓ. *ὦ τάλας, δισσῶς ἀϋτῶ, μεγάλα γὰρ φέρω κακά.*
ΚΡ. *πρὸς πεπραγμένοισιν ἄλλα πήμασιν λέγεις ἔτι;*
ΑΓ. *οὐκέτ' εἰσὶ σῆς ἀδελφῆς παῖδες ἐν φάει, Κρέων.*
ΚΡ. *ἒ αἶ· μεγάλα μοι θροεῖς πάθεα καὶ πόλει.*
ΑΓ. *ὦ δώματ' εἰσηκούσατ' Οἰδίπου τάδε,*

1346. *ὑπὲρ*, *on account of*; in which sense it is sometimes used with the genitive. See Matt. Gr. Gr. §. 582. Hence there is no reason to read *περὶ* with Valckenær; which the poet seems purposely to have rejected, in order to avoid the jingle, which it would produce with *δορὶ* in the preceding verse.

1359. *ἐν φάει.* See on v. 1100. supra.

παίδων ὁμοίαις ξυμφοραῖς ὀλωλότων;
ΧΟ. ὥστ' ἐκδακρῦσαί γ', εἰ φρονοῦντ' ἐτύγχανεν.
ΚΡ. οἴμοι ξυμφορᾶς βαρυποτμωτάτας·
οἴμοι κακῶν δύστηνος· ὦ τάλας ἐγώ.
ΑΓ. εἰ καὶ τὰ πρὸς τούτοισί γ' εἰδείης κακά.
ΚΡ. καὶ πῶς γένοιτ' ἂν τῶνδε δυσποτμώτερα;
ΑΓ. τέθνηκ' ἀδελφὴ σὴ, δυοῖν παίδοιν μέτα.
ΧΟ. ἀνάγετ', ἀνάγετε κωκυτὸν,
ἐπὶ κρᾶτά τε λευκοπήχεις κτύπους χεροῖν.
ΚΡ. ὦ τλῆμον, οἷον τέρμον', Ἰοκάστη, βίου,
γάμων τε τῶν σῶν, Σφιγγὸς αἰνιγμοὺς, ἔτλης.
πῶς καὶ πέπρακται διπτύχων παίδων φόνος,

1362. Before *παίδων* we must supply *περί*. See the note on Antig. v. 1182. and to the instances there cited add Hom. Il. A. 257. *εἰ σφῶϊν τάδε πάντα πυθοίατο μαρναμένοιϊν*. P. 427. *ἐπειδὴ πρῶτα πυθέσθην ἡνιόχοιο Ἐν κονίῃσι πεσόντος*. Od. Λ. 173. *εἰπὲ δέ μοι πατρός τε καὶ υἱέος, ὃν κατέλειπον*. Arist. in Plut. *τοῦ πράγματος ἀκήκοέν τι*. Acharn. 275. *τῶν ἐμῶν σπονδῶν ἀκούσατ'*. See Lamb. Bos. p. 457. ed. Oxon.

1370. *λευκοπήχεις κτ. χεροῖν*, for *λευκοπηχέων*. See on v. 30. supra, and Soph. Ant. 793.

1372. *Σφιγγὸς αἰνιγμοὺς* is in apposition with *τέρμονα βίου*. The latter substantive frequently explains the cause or design of the former, without conveying a fuller explanation of it. The sense of the passage is: *The enigma of the Sphinx was the cause of thy death.* Porson compares Hom. Il. Δ. 155. *θάνατόν νύ τοι ὅρκι' ἔταμνον*, *fœdus, quod pepigi, tibi mortis causa est.* See Matt. Gr. Gr. §. 433. Obs. 2.

1373, *Πῶς καὶ*, *besides, moreover;* in which sense the conjunction usually follows the interrogative particles, *πῶς*, *ποῖ*, *ποῦ*, *τίς*, *ποῖος*. Of this Porson has given the following instances: Eurip. Hec. 519. *πῶς καὶ νιν ἐξεπράξατ'; ἆρ' αἰδούμενοι*; 1055. *ποῖ καὶ με φυγᾷ Πτώσσουσι μυχῶν*; Alcest. 850. *ποῦ καὶ σφε θάπτει*; Aristoph. Pac. 1288. *ποῦ καὶ ποτ' εἶ*; To these we may add Eurip. Hippol. 1166. *πῶς καὶ διώλετ' εἰπέ*. Alcest. 498. (as emended by Monk.) *ποῖ καὶ πορεύει*; 1068. *ποῦ καὶ τρέφοιτ' ἂν δωμάτων νέα γυνή*; sometimes the particle *δὲ* is interposed as in the following instances, also collected by Porson; Eurip. Hec. 1191. Hipp. 91. Androm. 396. Iph. A. 1202. Soph. Antig. 772. 1314. The vulgar reading *καί πως* implies an objection or contradiction, which is against the sense. Compare v. 1367. supra.

ἀρᾶς τ' ἀγώνισμ' Οἰδίπου; σήμαινέ μοι.
ΑΓ. τὰ μὲν πρὸ πύργων εὐτυχήματα χθονὸς
οἶσθ'· οὐ μακρὰν γὰρ τειχέων περιπτυχαὶ,
ὥστ' οὐχ ἅπαντά σ' εἰδέναι τὰ δρώμενα.
ἐπεὶ δὲ χαλκέοις σῶμ' ἐκοσμήσανθ' ὅπλοις
οἱ τοῦ γέροντος Οἰδίπου νεανίαι,
ἔστησαν ἐλθόντ' εἰς μέσον μεταίχμιον,
ὡς εἰς ἀγῶνα, μονομάχου τ' ἀλκὴν δορός·
βλέψας δ' ἐς Ἄργος ἧκε Πολυνείκης ἀράς·
ὦ πότνι' Ἥρα, σὸς γὰρ εἰμ', ἐπεὶ γάμοις
ἔζευξ' Ἀδράστου παῖδα, καὶ ναίω χθόνα,
δός μοι κτανεῖν ἀδελφὸν, ἀντήρη δ' ἐμὴν
καθαιματῶσαι δεξιὰν νικηφόρον.
Ἐτεοκλέης δὲ, Παλλάδος χρυσάσπιδος
βλέψας πρὸς οἶκον, ηὔξατ'· ὦ Διὸς κόρη,
δὸς ἔγχος ἡμῖν καλλίνικον ἐκ χερὸς
εἰς στέρν' ἀδελφοῦ τῆσδ' ἀπ' ὠλένης βαλεῖν,
κτανεῖν θ', ὃς ἦλθε πατρίδα πορθήσων ἐμήν.
ἐπεὶ δ' ἀφείθη, πυρσὸς ὡς, Τυρσηνικῆς

1383. σὸς γὰρ εἰμ'. Polynices addresses himself to Juno, as the tutelary goddess of the Argives, Hom. Il. Δ. 51. Ἤτοι ἐμοὶ τρεῖς μὲν πολὺ φίλταταί εἰσι πόληες, Ἄργος τε, Σπάρτη τε, καὶ εὐρυάγυια Μυκήνη.

1391. This verse is repeated from 768. infra.

1392. πυρσὸς ὥς. In the earlier times of ancient Greece the signal for engagement was a lighted torch thrown from both armies. The men appointed to give this signal were called πύρφοροι, who were priests of Mars, and were accounted inviolable; and therefore allowed to retreat in safety as soon as their office was discharged. Hence arose

σάλπιγγος ἠχὴ, σῆμα φοινίου μάχης,
ἦξαν δρόμημα δεινὸν ἀλλήλοις ἔπι.
κάπροι δ' ὅπως θήγοντες ἀγρίαν γένυν,
ξυνῆψαν, ἀφρῷ διάβροχοι γενειάδας·
ἦσσον δὲ λόγχαις· ἀλλ' ὑφίζανον κύκλοις,
ὅπως σίδηρος ἐξολισθάνοι μάτην.
εἰ δ' ὄμμ' ὑπερσχὸν ἴτυος ἅτερος μάθοι,
λόγχην ἐνώμα στόματι, προφθῆναι θέλων.
ἀλλ' εὖ προσῆγον ἀσπίδων κεγχρώμασιν
ὀφθαλμὸν, ἀργὸν ὥστε γίγνεσθαι δόρυ.
πλέων δὲ τοῖς ὁρῶσιν ἐστάλασσ' ἱδρὼς,
ἢ τοῖσι δρῶσι, διὰ φίλων ὀῤῥωδίαν.

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the expression, Οὐδ' ὁ πυρφόρος ἐσώθη, *Not even the torch-bearer was saved;* which implied that the battle was fought with great fury, and that no quarter was allowed. See the Scholiast. Petronius Arb. seems to allude to this custom, Satyr. c. 124. *Atque inter toto lacergtam pectore vestem Sanguineam tremula quatiebat lampada dextra.* In after times the Greeks used trumpets. The σάλπιγξ Τυρσηνικὴ is repeatedly mentioned by the Tragic writers, upon whose authority we may infer it to have been in use in the *Heroic* age. See Æsch. Eumen. 570. Soph. Aj. 17. Eur. Rhes. 981. Heraclid. 830. The same may be inferred from Hom. Il. Φ. 388. ἀμφὶ δὲ σάλπιγξε μέγας οὐρανός. This trumpet derived its name either from its inventor, Tyrrhenus, a son of Hercules, or from its use among the Tyrrhenians, from whom it is said to have been communicated to the Greeks by Archondas, who assisted the Heraclidæ. After the invention of the trumpet, however, the throwing of the torch was continued as the signal in certain games; as, for instance, the *foot-race.* Aristoph. Ran. 131. ἀφειμένην τὴν λαμπάδ' ἐντεῦθεν θεῶ, κ. τ. λ. In the present instance there seems to be an allusion to both customs, and an immediate reference to the adoption of the signal by trumpet instead of by torch.

1396. ξυνῆψαν. The Scholiast properly understands μάχην. Diod. Sic. XIX. 73. σπεύδων συνάψαι τοῖς πολεμίοις. XX. 12. ἡ πεζὴ δύναμις τῶν βαρβάρων ἅπασα συνῆψεν εἰς χεῖρας. The ellipse is supplied in v. 1245. supra. μόνος ξυνάψω ξυγγόνῳ μόνῳ μάχην. Xen. Cyrop. I. 43. μάχην συνάπτειν. Compare v. 1208. supra.

1399. Compare Virg. Æn. II. 748. *Partes rimatur apertas Qua vulnus lethale ferat.*

Ἐτεοκλέης δὲ, ποδὶ μεταψαίρων πέτρον
ἴχνους ὑπόδρομον, κῶλον ἐκτὸς ἀσπίδος
τίθησι· Πολυνείκης δ' ἀπήντησεν δορὶ,
πληγὴν σιδήρῳ παραδοθεῖσαν εἰσιδὼν,
κνήμην τε διεπέρασεν Ἀργεῖον δόρυ.
στρατὸς δ' ἀνηλάλαξε Δαναϊδῶν ἅπας.
κἀν τῷδε μόχθῳ γυμνὸν ὦμον εἰσιδὼν
ὁ πρόσθε τρωθεὶς, στέρνα Πολυνείκους βίᾳ
διῆκε λόγχῃ, κἀπέδωκεν ἡδονὰς
Κάδμου πολίταις, ἀπὸ δ' ἔθραυσ' ἄκρον δόρυ.
εἰς δ' ἄπορον ἥκων δορὸς, ἐπὶ σκέλος πάλιν
χωρεῖ· λαβὼν δ' ἀφῆκε μάρμαρον πέτρον,
μέσον τ' ἄκοντ' ἔθραυσεν· ἐξ ἴσου δ' Ἄρης
ἦν, κάμακος ἀμφοῖν χεῖρ' ἀπεστερημένοιν.
ἐνθένδε κώπας ἁρπάσαντε φασγάνων,
εἰς ταυτὸν ἧκον, ξυμβαλόντε δ' ἀσπίδας,
πολὺν ταραγμὸν ἀμφιβάντ' εἶχον μάχης.
καί πως νοήσας Ἐτεοκλῆς, τὸ Θεσσαλὸν
εἰσήγαγεν σόφισμ' ὁμιλίᾳ χθονός.

1413. *διῆκε, trajicere voluit.*

1415. *εἰς δ' ἄπορον.* Aldus, with some MSS. reads *ὡς*; but this particle is never used for *εἰς* or *πρὸς* except in speaking of animated creatures. Eurip. Hec. 979. *καὶ δεῦρό γ' ὥς σε κρύφιος ἐζήτει μολεῖν.* Porson produces, as the earliest instance of this idiom, Hom. Od. P. 218. *ὡς αἰεὶ τὸν ὁμοῖον ἄγει θεὸς ὡς τὸν ὁμοῖον.*

1420. *εἰς ταυτὸν ἧκον,* (sc. *τῆς μάχης.*) Hence the expression became proverbial of any kind of contest. Eurip. Hec. 741. *Εἴ τοι με βούλει τῶνδε μηδὲν εἰδέναι, Εἰς ταυτὸν ἥκεις; καὶ γὰρ οὐδ' ἐγὼ κλύειν.* Cf. also Orest. 1274. Hippol. 273. Suppl. 275.

ἀπαλλαγεὶς γὰρ τοῦ παρεστῶτος πόνου,
λαιὸν μὲν εἰς τοὔπισθεν ἀναφέρει πόδα, 1425
πρόσω τὰ κοῖλα γαστρὸς εὐλαβούμενος.
προβὰς δὲ κῶλον δεξιὸν, δι᾽ ὀμφαλοῦ
καθῆκεν ἔγχος, σφονδύλοις τ᾽ ἐνήρμοσεν.
ὁμοῦ δὲ κάμψας πλευρὰ καὶ νηδὺν τάλας,
ξὺν αἱματηραῖς σταγόσι Πολυνείκης πιτνεῖ. 1430
ὁ δ᾽ ὡς κρατῶν δὴ καὶ νενικηκὼς μάχῃ,
ξίφος δικὼν εἰς γαῖαν, ἐσκύλευέ νιν,
τὸν νοῦν πρὸς αὑτὸν οὐκ ἔχων, ἐκεῖσε δέ.
ὃ καί νιν ἔσφηλ᾽· ἔτι γὰρ ἐμπνέων βραχὺ,
σώζων σίδηρον ἐν λυγρῷ πεσήματι, 1435
μόλις μὲν, ἐξέτεινε δ᾽ εἰς ἧπαρ ξίφος
Ἐτεοκλέους ὁ πρόσθε Πολυνείκης πεσών.
γαῖαν δ᾽ ὀδὰξ ἑλόντες, ἀλλήλοιν πέλας
πίπτουσιν ἄμφω, κοὐ διώρισαν κράτος.
ΧΟ. φεῦ, φεῦ, κακῶν σῶν, Οἰδίπους, ὅσον στένω· 1440
τὰς σὰς δ᾽ ἀρὰς ἔοικεν ἐκπλῆσαι θεός.
ΑΓ. ἄκουε δὴ νῦν καὶ τὰ πρὸς τούτοις κακά.

1427. *προβὰς δὲ κῶλον δ.* The verb *βαίνω* and its compounds are frequently followed by an accusative of the thing, Eurip. Orest. 1475. *Μυκηνίδ᾽ ἀρβύλαν προβάς*. Helen. 35. *τὰ δ᾽ αὖ Διὸς Βουλεύματ᾽ ἄλλα τοῖσδε συμβαίνει κακοῖς*. Elect. 94. *βαίνω πόδα*. 1173. *βαίνουσιν ἐξ οἴκων πόδα*. In the same manner many other intransitive verbs are used in an active sense. See Porson on Orest. 1427. Thus supra 591. *δύο κακὼ σπεύδεις*. 1170. *βοᾷ πῦρ καὶ δικέλλας*. See Matt. Gr. Gr. §. 417.

1431. Statius has reversed the order and manner of the death of the two brothers. In the Thebaid Eteocles falls first, XI. 541. Compare also vv. 554. 563.

ὡς γὰρ πεσόντε παῖδ᾽ ἐλειπέτην βίον,
ἐν τῷδε μήτηρ ἡ τάλαινα προσπιτνεῖ.
τετρωμένους δ᾽ ἰδοῦσα καιρίας σφαγὰς,
ᾤμωξεν· Ὦ τέκν᾽, ὑστέρα βοηδρόμος
πάρειμι.—προσπιτνοῦσα δ᾽ ἐν μέρει τέκνα,
ἔκλα᾽, ἐθρήνει τὸν πολὺν μαστῶν πόνον
στένουσ᾽, ἀδελφή θ᾽ ἡ παρασπίζουσ᾽ ὁμοῦ·
Ὦ γηροβοσκὼ μητρὸς, ὦ γάμους ἐμοὺς
προδόντ᾽ ἀδελφὼ φιλτάτω.—στέρνων δ᾽ ἄπο
φύσημ᾽ ἀνεὶς δύστλητον Ἐτεοκλῆς ἄναξ
ἤκουσε μητρὸς, κἀπιθεὶς ὑγρὰν χέρα,
φωνὴν μὲν οὐκ ἀφῆκεν, ὀμμάτων δ᾽ ἄπο
προσεῖπε δακρύοις, ὥστε σημῆναι φίλα.
ὃς δ᾽ ἦν ἔτ᾽ ἔμπνους, πρὸς κασιγνήτην ἰδὼν,
γραῖάν τε μητέρ᾽, εἶπε Πολυνείκης τάδε·
Ἀπωλόμεσθα, μῆτερ, οἰκτείρω δὲ σὲ,
καὶ τήνδ᾽ ἀδελφὴν, καὶ κασίγνητον νεκρόν·
φίλος γὰρ ἐχθρὸς ἐγένετ᾽, ἀλλ᾽ ὅμως φίλος.
θάψον δέ μ᾽, ὦ τεκοῦσα, καὶ σὺ, σύγγονε,
ἐν γῇ πατρῴᾳ, καὶ πόλιν θυμουμένην
παρηγορεῖτον, ὡς τοσόνδε γοῦν τύχω

1443. ἐλειπέτην βίον, i. e. *While they were dying.* Compare vv. 1451. 1456.

1447. ἐν μέρει, *By turns.* Eurip. Orest. 446. Herac. 183. Æsch. Agam. 328. where Dr. Blomfield has collected other examples of the use of the phrase. In the same sense Horace uses *in partem*, Epod. II. 39.

1460. Tibull. III. 6. 56. *Perfida, sed quamvis perfida, cara tamen.*

χθονὸς πατρῴας, κεὶ δόμους ἀπώλεσα.
ξυνάρμοσον δὲ βλέφαρά μου τῇ σῇ χερὶ, 1465
μῆτερ· (τίθησι δ' αὐτὸς ὀμμάτων ἔπι·)
καὶ χαίρετ', ἤδη γάρ με περιβάλλει σκότος.—
ἄμφω δ' ἅμ' ἐξέπνευσαν ἄθλιον βίον.
μήτηρ δ' ὅπως εἰσεῖδε τήνδε συμφορὰν,
ὑπερπαθήσασ', ἥρπασ' ἐκ νεκρῶν ξίφος, 1470
κἄπραξε δεινὰ, διὰ μέσου γὰρ αὐχένος
ὠθεῖ σίδηρον· ἐν δὲ τοῖσι φιλτάτοις
θανοῦσα κεῖται, περιβαλοῦσ' ἀμφοῖν χέρας.
ἀνῇξε δ' ὀρθὸς λαὸς εἰς ἔριν λόγων·
ἡμεῖς μὲν, ὡς νικῶντα δεσπότην ἐμὸν, 1475
οἱ δ' ὡς ἐκεῖνον· ἦν δ' ἔρις στρατηλάταις,

1465. The office of closing the eyes of a dying person generally devolved upon his nearest relation. It was considered not only an essential ceremony, for the purpose of removing the horror with which the eyes of the dead are apt to affect the living; but a sacred duty, and an act of respect to the deceased. Plin. N. H. XI. 37. *Morientibus operire* [oculos, sc.] *rursusque in rogo patefacere, magno ritu sacrum est; ita more condito, ut neque ab homine supremum eos spectare fas sit, et cœlo non ostendi nefas.* Compare also Sueton. in Augusto, ch. 99. Eur. Hec. 430. *θανούσης ὄμμα συγκλείσει τὸ σόν.* Hom. Il. Δ. 452. *'Α δεῖλ', οὐ μέν σοί γε πατὴρ καὶ πότνια μήτηρ Ὄσσε καθαιρήσουσι, θανόντι περ.*

1470. According to Sophocles, Jocasta killed herself in order to avoid the disgrace which would attend the discovery, which she plainly foresaw would be the consequence of the perseverance of Œdipus in investigating his origin and parentage. See the Œd. T. 1237. The manner of her death also is differently related by the two poets.

1475. *Ἡμεῖς μέν.* We must supply *λέγοντες*, which is contained in the preceding *λόγων*. There is a similar ellipse of the verb *ἔλεγον* again in v. 1477. So also the Latins frequently omit the word *dicere*. Cæsar de Bell. Civ. I. 69. *Contumeliosisque vocibus prosequebantur; necnon necessarii victus inopia coactos fugere;* supply *dicebant*. Auctor de Bell. Hisp. c. 20. *et manus intentare cœperunt:* (dicentes) *illius opera se periisse.* See Bos. Ellips. p. 394. ed. Oxon. The construction is an instance of the nominative absolute. See on Soph. Ant. 260.

οἱ μὲν πατάξαι πρόσθε Πολυνείκην δορὶ,
οἱ δ' ὡς θανόντων οὐδαμοῦ νίκη πέλοι.
κἀν τῷδ' ὑπεξῆλθ' Ἀντιγόνη στρατοῦ δίχα·
οἱ δ' εἰς ὅπλ' ᾖσσον· εὖ δέ πως προμηθίᾳ
καθῆστο Κάδμου λαὸς ἀσπίδων ἔπι.
κἄφθημεν οὔπω τεύχεσιν πεφραγμένον
Ἀργεῖον εἰσπεσόντες ἐξαίφνης στρατόν.
κοὐδεὶς ὑπέστη· πεδία δ' ἐξεπίμπλασαν
φεύγοντες· ἔῤῥει δ' αἷμα μυρίον νεκρῶν,
λόγχαις πιτνόντων· ὡς δ' ἐνικῶμεν μάχῃ,
οἱ μὲν Διὸς τρόπαιον ἵστασαν βρέτας,
οἱ δ' ἀσπίδας συλῶντες Ἀργείων νεκρῶν,
σκυλεύματ' εἴσω τειχέων ἐπέμπομεν.
ἄλλοι δὲ τοὺς θανόντας Ἀντιγόνης μέτα
νεκροὺς φέρουσιν ἐνθάδ' οἰκτίσαι φίλοις.
πόλει δ' ἀγῶνες οἱ μὲν εὐτυχέστατοι
τῇδ' ἐξέβησαν, οἱ δὲ δυστυχέστατοι.

ΧΟ. οὐκ εἰς ἀκοὰς ἔτι δυστυχία
δώματος ἥκει· πάρα καὶ λεύσσειν
πτώματα νεκρῶν τρισσῶν ἤδη
τάδε πρὸς μελάθροις, κοινῷ θανάτῳ
σκοτίαν αἰῶνα λαχόντων.

1487. *Διὸς τρόπαιον.* On the trophies of the ancients see on v. 583. infra. To these trophies it was usual to affix the name of the god to whom they were dedicated; and sometimes statues were erected, especially to Jupiter. Compare v. 1265. supra.

AN. *οὐ προκαλυπτομένα*
βοστρυχώδεος ἁβρὰ παρηΐδος,
οὐδ' ὑπὸ παρθενίας τὸν ὑπὸ βλεφάροις
φοίνικ', ἐρύθημα προσώπου,
αἰδομένα, φέρομαι βάκχα νεκύων,
κράδεμνα δικοῦσα κόμας ἀπ' ἐμᾶς,
στολίδα κροκόεσσαν ἀνεῖσα τρυφᾶς,
ἁγεμόνευμα νεκροῖσι πολύστονον.
αἶ αἶ, ἰώ μοι.
ὦ Πολύνεικες, ἔφυς ἄρ' ἐπώνυμος.
ᾤ μοι μοι, Θῆβαι·
σὰ δ' ἔρις, οὐκ ἔρις, ἀλλὰ φόνῳ φόνος
Οἰδιπόδα δόμον ὤλεσε, κρανθεὶς
αἵματι δεινῷ, αἵματι λυγρῷ.
τίνα δὲ προσῳδὸν,
ἢ τίνα μουσοπόλον στοναχὰν ἐπὶ
δάκρυσι, δάκρυσιν, ὦ δόμος, ὦ δόμος,
ἀνακαλέσομαι,
τρισσὰ φέρουσα τάδ' αἵματα σύγγονα,

1500. *βοστρυχώδεος ἁβρὰ παρηΐδος,* for *παρηΐδα ἁβρὰν βοστρυχώδη*. See on Soph. Antig. 1209.

1505. Porson would read *στολίδος τρυφάν*: but he has not altered the text.

1508. *ἔφυς ἄρ' ἐπώνυμος*. See on v. 645. supra.

1510. *φόνῳ φόνος*. *Slaughter upon slaughter*. See on Soph. Œd. T. 175.

1517. Vulgo *αἱμακτά*. Porson adopts the emendation of Musgrave, which is undoubtedly correct. *αἷμα* is often used in the sense of *φόνος*, *cædes*; and hence it might signify, by an easy transition, *cadaver*. We meet with *αἵματα* in the plural in Æsch. Agam. 1264. *αἱμάτων εὐθυνησίμων Ἀποῤῥυέντων*. Choëph. 60. *δι' αἵματ' ἐκποθένθ' ὑπὸ χθονὸς τροφοῦ Τίτας φόνος*

ματέρα καὶ τέκνα, χάρματ' Ἐριννύος;
ἃ δόμον Οἰδιπόδα πρόπαν ὤλεσε,
τᾶς ἀγρίας ὅτε 1520
δυσξυνέτου ξυνετὸς μέλος ἔγνω,
Σφιγγὸς ἀοιδοῦ σῶμα φονεύσας.
ἰώ μοι πάτερ·
τίς Ἑλλὰς ἢ τίς βάρβαρος,
ἢ τῶν πάροιθεν εὐγενετᾶν ἕτερος, 1525
ἔτλα κακῶν τοσῶνδ'
αἵματος ἁμερίου
τοιάδ' ἄχεα φανερά;
τάλαιν', ὡς ἐλελίζω·
τίς ἄρ' ὄρνις ἢ δρυὸς ἢ 1530
ἐλάτας ἀκροκόμοις
ἀμφὶ κλάδοις ἑζομένα
μονομάτορος ὀδυρμοῖς ἐμοῖς
ἀχήσει ξυνῳδός;
αἴλινον αἰάγμασιν ἃ 1535
τοῖσδε προκλάω,
μονάδ' αἰῶνα διάξουσα, τὸν ἀεὶ

πέπηγεν οὐ διαῤῥυδᾶν. 278. *ἐκ τῶν πατρῴων αἱμάτων.* Eumen. 253. *Ὀσμὴ βροτείων αἱμάτων με προσγελᾷ.*

1522. *Σφιγγὸς σῶμα.* See on Soph. Œd. T. 643.

1524. *Ἑλλὰς* for *Ἑλληνική.* See on v. 699. supra.

1525. *ἕτερος* must be joined in construction with *αἵματος ἁμερίου.* *What other man among the nobles of former times,* &c.

1533. *Μονομάτορος ὀδυρμοῖς ἐμοῖς.* Of this construction see on Soph. Œd. C. 332.

1537. *τὸν ἀεὶ χρόνον.* Here we may

χρόνον ἐν λειβομένοις δακρύοις.
τίν' ἰαχήσω;
τίν' ἐπὶ πρῶτον ἀπὸ χαίτας 1540
σπαραγμοῖς ἀπαρχὰς βαλῶ;
ματρὸς ἐμᾶς διδύμοις
γάλακτος παρὰ μαστοῖς,
ἢ πρὸς ἀδελφῶν
οὐλόμεν' αἰκίσματα δισσῶν; 1545
ὀτοτοῖ, ὀτοτοῖ. λεῖπε σοὺς δόμους,
ἀλαὸν ὄμμα φέρων, πάτερ
γεραιέ· δεῖξον, Οἰδιπόδα,
σὸν αἰῶνα μέλεον· ὃς ἐπὶ δώμασιν
ἀέριον σκότον ὄμμασι σοῖσι βαλὼν, 1550
ἕλκεις μακρόπνουν ζωάν.
κλύεις, ὦ κατ' αὐλὰν ἀλαίνων,
γηραιὸν πόδα δεμνίοις
δύστανος ἰαύων;

ΟΙΔΙΠΟΥΣ.

τί μ', ὦ παρθένε, βακτρεύμασι 1555
τυφλοῦ ποδὸς ἐξάγαγες εἰς φῶς

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again observe the same signification attached to the word ἀεὶ, as in Soph. Œd. C. 1584. *About to spend my time*, while it lasts, in *shedding tears.*

1540. In mourning for the dead, it was customary to tear off the hair, which was thrown upon the body, or cast upon the funeral pile. Hom. Il. Ψ. 135.

1555. The construction is; *τί μ', ὦ παρθένε, ἐξάγαγες εἰς φῶς σκοτίων ἐκ θαλάμων βακτ. τ. πόδος, με* scil. *λεχήρη Οἰκτροτάτοις δακρύοις, κ. τ. λ.*

λεχήρη σκοτίων ἐκ θαλάμων,
οἰκτροτάτοις δακρύοις,
πολιὸν, αἰθέρος ἀφανὲς εἴδωλον,
ἢ νέκυν ἔνερθεν,
ἢ πτανὸν ὄνειρον;
ΑΝ. δυστυχὲς ἀγγελίας ἔπος οἴσει,
πάτερ· οὐκέτι σοι τέκνα λεύσσει
φάος, οὐδ᾽ ἄλοχος, παραβάκτροις
ἃ πόδα σὸν τυφλόπουν θεραπεύμασιν
αἰὲν ἐμόχθει, πάτερ, ὤ μοι.
ΟΙ. ὤ μοι ἐμῶν παθέων,
πάρα γὰρ στενάχειν, καὶ τάδ᾽ ἀϋτεῖν.
τρισσαὶ ψυχαὶ ποίᾳ μοίρᾳ,
πῶς ἔλιπον φῶς, τέκνον, αὔδα.
ΑΝ. οὐκ ἐπ᾽ ὀνείδεσιν, οὐδ᾽ ἐπιχάρμασιν,
ἀλλ᾽ ὀδύναισι λέγω· σὸς ἀλάστωρ,
ξίφεσιν βρίθων,
καὶ πυρὶ, καὶ σχετλίαισι μάχαις,
ἐπὶ παῖδας ἔβα τοὺς σοὺς, ὦ πάτερ.
ΟΙ. ὤ μοι αἶ αἶ. ΑΝ. τί τάδε στενάχεις;
ΟΙ. ὤ μοι τέκνα. ΑΝ. δι᾽ ὀδύνας ἂν ἔβας,
εἰ τὰ τέθριππά γ᾽ ἐς ἅρματα λεύσσων
ἀελίου, τάδε σώματα νεκρῶν

1563. λεύσσει φάος. See on v. 1100. supra.

ὄμματος αὐγαῖς ἐπενώμας.
ΟΙ. τῶν μὲν ἐμῶν τεκέων φανερὸν κακόν·
ἃ δὲ τάλαιν' ἄλοχος, τίνι μοι, τέκνον, ὤλετο μοίρᾳ;
ΑΝ. δάκρυα γοερὰ φανερὰ πᾶσι τιθεμένα,
τέκεσι μαστὸν ἔφερεν, ἔφερεν,
ἱκέτις ἱκέταν αἰρομένα.
εὗρε δ' ἐν Ἠλέκτραισι πύλαις τέκνα,
λωτοτρόφον κατὰ λείμακα, λόγχαις
κοινὸν ἐνυάλιον
μάτηρ, ὥστε λέοντας ἐναύλους,
μαρναμένους· ἐπὶ τραύμασιν αἵματος
ἤδη ψυχρὰν λοιβὰν, φονίαν,
ἃν ἔλαχ' Ἅιδας, ὤπασε δ' Ἄρης.
χαλκόκροτον δὲ λαβοῦσα νεκρῶν πάρα φάσγανον,
εἴσω
σαρκὸς ἔβαψεν, ἄχει δὲ τέκνων ἔπεσ' ἀμφὶ τέκνοισι.
πάντα δ' ἐν ἄματι τῷδε συνάγαγεν
ἁμετέροισι δόμοισιν ἄχη θεὸς,
ὦ πάτερ, ὃς ταῦτα τελευτᾷ.
ΧΟ. πολλῶν κακῶν ὑπῆρξεν Οἰδίπου δόμοις
τόδ' ἦμαρ· εἴη δ' εὐτυχέστερος βίος.
ΚΡ. οἴκτων μὲν ἤδη λήγεθ', ὡς ὥρα τάφου

1590. *μαρναμένους* in the masculine is referred to the neuter *τέκνα*, as in v. 1303. supra. In the following line, before *ψυχρὰν λοιβὰν*, we must repeat the verb *εὗρε*, from v. 1586.

μνήμην τίθεσθαι· τῶνδε δ', Οἰδίπου, λόγων
ἄκουσον· ἀρχὰς τῆσδε γῆς ἔδωκέ μοι
Ἐτεοκλέης παῖς σὸς, γάμων φερνὰς διδοὺς
Αἵμονι, κόρης τε λέκτρον Ἀντιγόνης σέθεν.
οὔκουν σ' ἐάσω τήνδε γῆν οἰκεῖν ἔτι.
σαφῶς γὰρ εἶπε Τειρεσίας, οὐ μή ποτε,
σοῦ τήνδε γῆν οἰκοῦντος, εὖ πράξειν πόλιν.
ἀλλ' ἐκκομίζου· καὶ τάδ' οὐχ ὕβρει λέγω,
οὐδ' ἐχθρὸς ὢν σοι, διὰ δὲ τοὺς ἀλάστορας
τοὺς σοὺς, δεδοικὼς μή τι γῆ πάθῃ κακόν.
ΟΙ. ὦ μοῖρ', ἀπ' ἀρχῆς ὥς μ' ἔφυσας ἄθλιον,
καὶ τλήμον', εἴ τις ἄλλος ἀνθρώπων ἔφυ·
ὃν καὶ πρὶν εἰς φῶς μητρὸς ἐκ γονῆς μολεῖν,
ἄγονον Ἀπόλλων Λαΐῳ μ' ἐθέσπισε
φονέα γενέσθαι πατρὸς, ὦ τάλας ἐγώ.
ἐπεὶ δ' ἐγενόμην, αὖθις ὁ σπείρας πατὴρ
κτείνει με, νομίσας πολέμιον πεφυκέναι·
χρῆν γὰρ θανεῖν νιν ἐξ ἐμοῦ· πέμπει δέ με

1606. Valckenaer and Porson cite the following from the *Phœnissæ* of Accius, (*ap. Nonium, v.* vastescant.) *Jussit proficisci exilium quovis gentium, Ne scelere tuo Thebani vastescant agri.*

1613. Porson expresses his doubts that the pronoun ὃν is incorrect, being followed by με in the next line, and proposes to read οὐ καὶ πρὶν εἰς φῶς with a note of interrogation at the end of the sentence. He has not, however, altered the text: and, where Porson has hesitated, others must be slow to change: yet, we could almost wish that he had received the emendation. Aristophanes takes occasion to laugh at the tautology contained in the word ἄγονον, when πρὶν εἰς φῶς μολεῖν had preceded. Ran. 1214. ὅντινά γε, πρὶν φῦναι μὲν, Ἀπόλλων ἔφη, Ἀποκτενεῖν τὸν πατέρα, πρὶν καὶ γεγονέναι.

1617. κτείνει με. See on Soph. Œd. C. 993.

μαστὸν ποθοῦντα, θηρσὶν, ἄθλιον, βοράν·
οὐ σωζόμεσθα· Ταρτάρου γὰρ ὤφελεν
ἐλθεῖν Κιθαιρὼν εἰς ἄβυσσα χάσματα,
ὅς μ' οὐ διώλεσ', ἀλλὰ δουλεύσοντά με
δαίμων ἔδωκε Πόλυβον ἀμφὶ δεσπότην·
κτανὼν δ' ἐμαυτοῦ πατέρ' ὁ δυσδαίμων ἐγὼ,
εἰς μητρὸς ἦλθον τῆς ταλαιπώρου λέχος,
παῖδάς τ' ἀδελφοὺς ἔτεκον, οὓς ἀπώλεσα,
ἀρὰς παραλαβὼν Λαΐου, καὶ παισὶ δούς.
οὐ γὰρ τοσοῦτον ἀσύνετος πέφυκ' ἐγὼ,
ὥστ' εἰς ἔμ' ὄμματ', εἴς τ' ἐμῶν παίδων βίον,
ἄνευ θεῶν του, ταῦτ' ἐμηχανησάμην.
εἶεν· τί δράσω δῆθ' ὁ δυσδαίμων ἐγώ;
τίς ἡγεμών μοι ποδὸς ὁμαρτήσει τυφλοῦ;
ἥδ' ἡ θανοῦσα; ζῶσά γ' ἂν, σάφ' οἶδ' ὅτι.
ἀλλ' εὔτεκνος ξυνωρίς; ἀλλ' οὐκ ἔστι μοι.
ἀλλ' ἔτι νεάζων αὐτὸς εὕροιμ' ἂν βίον;
πόθεν; τί μ' ἄρδην ὧδ' ἀποκτείνεις, Κρέον;
ἀποκτενεῖς γὰρ, εἴ με γῆς ἔξω βαλεῖς.

1622. Porson retains the Aldine reading, *δουλεῦσαί τε μοι*, which is evidently corrupt; the variation among the MSS., and the inelegant and unmeaning introduction of the particle *τὲ*, being decisive against it. We have therefore edited the emendation which the Professor proposes in his notes; as far, at least, as refers to the verse before us. In the next line, the change of *δαίμων ἔδωκε* into *μοῖρ' ἐξέδωκε*, is somewhat questionable.

1627. *ἀρὰς π. Λαΐου.* The Scholiast understands the imprecations which were used by Pelops against Laius, who had carried off his son Chrysippus. See Plato de Legg. VI. Hygin. Fab. 85.

1631. *εἶεν.* *Be it so.* See on Soph. Œd. C. 476.

οὐ μὴν ἑλίξας γ' ἀμφὶ σὸν χεῖρας γόνυ,
κακὸς φανοῦμαι· τὸ γὰρ ἐμόν ποτ' εὐγενὲς
οὐκ ἂν προδοίην, οὐδέ περ πράσσων κακῶς.
ΚΡ. σοί γ' εὖ λέλεκται, γόνατα μὴ χρῴζειν ἐμὰ,
ἐγὼ δὲ ναίειν σ' οὐκ ἐάσαιμ' ἂν χθόνα.
νεκρῶν δὲ τῶνδε, τὸν μὲν εἰς δόμους χρεὼν
ἤδη κομίζειν· τὸν δὲ Πολυνείκους νέκυν
ἐκβάλετ' ἄθαπτον τῆσδ' ὅρων ἔξω χθονός.
κηρύξεται δὲ πᾶσι Καδμείοις τάδε·
ὃς ἂν νεκρὸν τόνδ' ἢ καταστέφων ἁλῷ,
ἢ γῇ καλύπτων, θάνατον ἀνταλλάξεται.
σὺ δ', ἐκλιποῦσα τριπτύχων θρήνους νεκρῶν,
κόμιζε σαυτὴν, Ἀντιγόνη, δόμων ἔσω·
καὶ παρθενεύου, τὴν ἰοῦσαν ἡμέραν
μένουσ', ἐν ᾗ σε λέκτρον Αἵμονος μένει.
ΑΝ. ὦ πάτερ, ἐν οἵοις κείμεθ' ἄθλιοι κακοῖς·

1688. *οὐ μὴν ἑλίξας γ'.* So Aldus and most of the MSS. Valckenær has edited *οὐ μήν γ' ἑλίξας.* But Porson, with his usual discernment, observes, that the particle *γε*, though it is continually found in conjunction with *ἀλλὰ μὴν, καὶ μὴν, οὐδὲ μὴν, οὐ μὴν*, invariably follows with another word intervening. Compare Soph. Œd. T. 987.

1645. Æsch. Theb. 1015. *τόνδε Πολυνείκους νεκρὸν Ἔξω βαλεῖν ἄθαπτον, ἁρπαγὴν κυσίν.* Compare Soph. Antig. 696.

1647. *καταστέφων.* It was a general custom with the Greeks and Romans to adorn their dead, previous to interment, with chaplets and wreaths of flowers. Scholiast: *εἰώθασι γὰρ στέφειν τοὺς νεκρούς.* Eurip. Troad. 1143. *πέπλοισιν ὡς περιστείλῃς νεκρὸν Στεφάνοις θ'.* Compare Aristoph. Eccles. 533.

1651. Aldus reads *εἰσιοῦσαν*, which is evidently incorrect, if it were only on account of the metre. The MSS. are in favour of *ἐπιοῦσαν*, which Porson considers as peculiar to the Prose writers, since the Poets, in using *ἐπιοῦσαν*, usually express *ἡμέραν* by a periphrasis. Eurip. Med. 356. *εἴ σ' ἡ 'πιοῦσα λαμπὰς ὄψεται θεοῦ.* Rhes. 331. *πέποιθα· δείξει τοὐπιὸν σέλας θεοῦ.*

ὡς σὲ στενάζω τῶν τεθνηκότων πλέον.
οὐ γὰρ τὸ μέν σοι βαρὺ κακῶν, τὸ δ' οὐ βαρύ.
ἀλλ' εἰς ἅπαντα δυστυχὴς ἔφυς, πάτερ.
ἀτάρ σ' ἐρωτῶ τὸν νεωστὶ κοίρανον,
τί τόνδ' ὑβρίζεις πατέρ' ἀποστέλλων χθονός;
τί θεσμοποιεῖς ἐπὶ ταλαιπώρῳ νεκρῷ;
ΚΡ. Ἐτεοκλέους βουλεύματ', οὐχ ἡμῶν, τάδε.
ΑΝ. ἄφρονά γε, καὶ σὺ μωρὸς, ὃς ἐπίθου τάδε.
ΚΡ. πῶς; τἀντεταλμέν' οὐ δίκαιον ἐκπονεῖν;
ΑΝ. οὐκ, ἢν πονηρά γ' ᾖ, κακῶς τ' εἰρημένα.
ΚΡ. τί δ'; οὐ δικαίως ὅδε κυσὶν δοθήσεται;
ΑΝ. οὐκ ἔννομον γὰρ τὴν δίκην πράσσεσθέ νιν.
ΚΡ. εἴπερ γε πόλεως ἐχθρὸς ἦν, οὐκ ἐχθρὸς ὤν.
ΑΝ. οὐκοῦν ἔδωκε τῇ τύχῃ τὸν δαίμονα.
ΚΡ. καὶ τῷ τάφῳ νῦν τὴν δίκην παρασχέτω.
ΑΝ. τί πλημμελήσας, τὸ μέρος εἰ μετῆλθε γῆς;
ΚΡ. ἄταφος ὅδ' ἁνὴρ, ὡς μάθῃς, γενήσεται.
ΑΝ. ἐγώ σφε θάψω, κἂν ἀπεννέπῃ πόλις.
ΚΡ. σαυτὴν ἄρ' ἐγγὺς τῷδε συνθάψεις νεκρῷ.
ΑΝ. ἀλλ' εὐκλεές τοι δύο φίλω κεῖσθαι πέλας.
ΚΡ. λάζυσθε τήνδε, κεἰς δόμους κομίζετε.

1657. *τὸν νεωστὶ κοίρανον.* An apposition of the article and personal pronoun is frequently used, as in the present instance, to express irony or indignation. Soph. Elect. 357. *σύ δ' ἡμὶν, ἡ μισοῦσα, κ. τ. λ.* See Matt. Gr. Gr. §. 275.

1671. Cf. Æsch. Theb. 1030. *σφε* is here used for *αὐτόν*. See on Soph. Œd. C. 1490.

ΑΝ. *οὐ δῆτ᾽, ἐπεὶ τοῦδ᾽ οὐ μεθήσομαι νεκροῦ.*
ΚΡ. *ἔκριν᾽ ὁ δαίμων, παρθέν᾽, οὐχ ἃ σοὶ δοκεῖ.*
ΑΝ. *κἀκεῖνο κέκριται, μὴ ᾽φυβρίζεσθαι νεκρούς.*
ΚΡ. *ὡς οὔτις ἀμφὶ τῷδ᾽ ὑγρὰν θήσει κόνιν.*
ΑΝ. *ναὶ πρὸς σὲ τῆσδε μητρὸς* Ἰοκάστης, Κρέον.
ΚΡ. *μάταια μοχθεῖς, οὐ γὰρ ἂν τύχοις τάδε.*
ΑΝ. *σὺ δ᾽ ἀλλὰ νεκρῷ λουτρὰ περιβαλεῖν μ᾽ ἔα.*
ΚΡ. *ἓν τοῦτ᾽ ἂν εἴη τῶν ἀπορρήτων πόλει.*
ΑΝ. *ἀλλ᾽ ἀμφὶ τραύματ᾽ ἄγρια τελαμῶνας βαλεῖν.*
ΚΡ. *οὐκ ἔσθ᾽ ὅπως σὺ τόνδε τιμήσεις νέκυν.*
ΑΝ. *ὦ φίλτατ᾽, ἀλλὰ στόμα γε σὸν προσπτύξομαι.*
ΚΡ. *οὐκ εἰς γάμους σοὺς ξυμφορὰν κτήσει γόοις.*
ΑΝ. *ἦ γὰρ γαμοῦμαι ζῶσα παιδὶ σῷ ποτέ;*
ΚΡ. *πολλή σ᾽ ἀνάγκη· ποῖ γὰρ ἐκφεύξει λέχος;*
ΑΝ. *νὺξ ἄρ᾽ ἐκείνη Δαναΐδων μ᾽ ἕξει μίαν.*
ΚΡ. *εἶδες τὸ τόλμημ᾽ οἷον ἐξωνείδισεν;*
ΑΝ. *ἴστω σίδηρος, ὅρκιόν τ᾽ ἐμοὶ ξίφος.*
ΚΡ. *τί δ᾽ ἐκπροθυμεῖ τῶνδ᾽ ἀπηλλάχθαι γάμων;*
ΑΝ. *ξυμφεύξομαι τῷδ᾽ ἀθλιωτάτῳ πατρί.*
ΚΡ. *γενναιότης σοι, μωρία δ᾽ ἔνεστί τις.*
ΑΝ. *καὶ ξυνθανοῦμαί γ᾽, ὡς μάθῃς περαιτέρω.*

1679. See on Soph. Œd. C. 250.

1683. ἀλλὰ, *Saltem.* Compare v. 625. supra. So also v. 1685.

1689. Senec. Herc. F. 500. *Deest una numero Danais; explebo nefas.* Herc. Œt. 948. *Vacat una Danais; has ego explebo vices.* The fable of the Danaïdes is well known. See Horace, Od. III. 11.

ΚΡ. ἴθ'· οὐ φονεύσεις παῖδ' ἐμάν· λεῖπε χθόνα.
ΟΙ. ὦ θύγατερ, αἰνῶ μέν σε τῆς προθυμίας.
ΑΝ. ἀλλ' εἰ γαμοίμην, σὺ δὲ μόνος φεύγεις, πάτερ;
ΟΙ. μέν' εὐτυχοῦσα· τἄμ' ἐγὼ στέρξω κακά.
ΑΝ. καὶ τίς σε τυφλὸν ὄντα θεραπεύσει, πάτερ; 1700
ΟΙ. πεσὼν ὅπου μοι μοῖρα, κείσομαι πέδῳ.
ΑΝ. ὁ δ' Οἰδίπους ποῦ, καὶ τὰ κλείν' αἰνίγματα;
ΟΙ. ὄλωλ'· ἓν ἦμάρ μ' ὤλβισ', ἓν δ' ἀπώλεσεν.
ΑΝ. οὔκουν μετασχεῖν κἀμὲ δεῖ τῶν σῶν κακῶν;
ΟΙ. αἰσχρὰ φυγὴ θυγατρὶ σὺν τυφλῷ πατρί. 1705
ΑΝ. οὐ σωφρονούσῃ γ', ἀλλὰ γενναία, πάτερ.
ΟΙ. προσάγαγε νῦν με, μητρὸς ὡς ψαύσω σέθεν.
ΑΝ. ἰδοὺ, γεραιᾶς φιλτάτῃ ψαῦσον χερί.
ΟΙ. ὦ μῆτερ, ὦ ξυνάορ' ἀθλιωτάτη.
ΑΝ. οἰκτρὰ πρόκειται, πάντ' ἔχουσ' ὁμοῦ κακά. 1710
ΟΙ. Ἐτεοκλέους δὲ πτῶμα, Πολυνείκους τε ποῦ;
ΑΝ. τώδ' ἐκτάδην σοι κεῖσθον ἀλλήλοιν πέλας.
ΟΙ. πρόσθες τυφλὴν χέρ' ἐπὶ πρόσωπα δυστυχῆ.
ΑΝ. ἰδοὺ, θανόντων σῶν τέκνων ἅπτου χερί.
ΟΙ. ὦ φίλα πεσήματ' ἄθλι' ἀθλίου πατρός. 1715
ΑΝ. ὦ φίλτατον δῆτ' ὄνομα Πολυνείκους ἐμοί.

1697. ἕνεκα is understood before προθυμίας.

1703. Compare Ovid in Fast. Lib. II.
Una dies Fabios ad bellum miserat omnes:
Ad bellum missos perdidit una dies.

1712. ἐκτάδην κεῖσθον. See on Soph. Œd. T. 153.

ΟΙ. νῦν χρησμὸς, ὦ παῖ, Λοξίου περαίνεται—
ΑΝ. ὁ ποῖος; ἀλλ' ἦ πρὸς κακοῖς ἐρεῖς κακά;
ΟΙ. ἐν ταῖς Ἀθήναις κατθανεῖν μ' ἀλώμενον.
ΑΝ. ποῦ; τίς σε πύργος Ἀτθίδος προσδέξεται;
ΟΙ. ἱερὸς Κολωνὸς, δώματ' θ' ἱππίου θεοῦ.
ἀλλ' εἶα, τυφλῷ τῷδ' ὑπηρέτει πατρὶ,
ἐπεὶ προθυμεῖ τῆσδε κοινοῦσθαι φυγῆς.
ΑΝ. ἴθ' εἰς φυγὰν τάλαιναν·
ὄρεγε χεῖρα φίλαν,
πάτερ γεραιὲ, πομπίμαν
ἔχων ἔμ', ὥστε ναυσίπομπον αὔραν.
ΟΙ. ἰδοὺ, πορεύομαι, τέκνον·
σύ μοι ποδαγὸς ἀθλία γενοῦ.
ΑΝ. γενόμεθα, γενόμεθ' ἄθλιοι
δῆτα Θηβαιᾶν μάλιστα παρθένων.
ΟΙ. πόθι γεραιὸν ἴχνος τίθημι;
βάκτρα πρόσφερ', ὦ τέκνον.
ΑΝ. τᾷδε, τᾷδε βᾶθί μοι,
τᾷδε, τᾷδε πόδα τίθει,
ὥστ' ὄνειρον ἰσχὺν ἔχων.

1721. ἱππίου θεοῦ, i. e. *Neptuni Equestris.* The origin of this application is explained by Sophocles in Œd. C. 1714. who is supported by Pausanias in Achaicis, c. 21. Ὀνομάσθαι δὲ Ἵππιον τὸν θεὸν πείθοιτο μὲν ἄν τις καὶ ἐπ' αἰτίαις ἄλλαις· ἐγὼ δὲ εὑρετὴν ἱππικῆς ὄντα ἀπὸ τούτου σχεῖν καὶ τὸ ὄνομα εἰκάζω. Others have advocated a different opinion. See Servius on Virgil, Georg. I. 12. The student will recollect the particulars of the death of Œdipus, related with such grand yet simple and affecting eloquence, at the close of the second Œdipus of Sophocles.

ΟΙ. ἰὼ ἰὼ δυστυχεστάτας
φυγᾶς· ἐλαύνειν τὸν γέροντά μ᾽ ἐκ πάτρας·
ἰὼ ἰὼ, δεινὰ δείν᾽ ἐγὼ τλάς.
ΑΝ. τί τλὰς, τί τλάς; οὐχ ὁρᾷ δίκα κακοὺς,
οὐδ᾽ ἀμείβεται βροτῶν ἀσυνεσίας.
ΟΙ. ὅδ᾽ εἰμὶ, μοῦσαν ὃς ἐπὶ καλ-
λίνικον οὐράνιον ἔβαν,
παρθένου κόρας
αἴνιγμ᾽ ἀσύνετον εὑρών.
ΑΝ. Σφιγγὸς ἀναφέρεις ὄνειδος;
ἄπαγε τὰ πάρος εὐτυχήματ᾽ αὐδῶν·
τάδε σ᾽ ἐπέμενε μέλεα πάθεα,
φυγάδα πατρίδος ἄπο γενόμενον,
ὦ πάτερ, θανεῖν που.
ποθεινὰ δάκρυα παρὰ φίλαισι παρθένοις
λιποῦσ᾽, ἄπειμι πατρίδος ἀπόπρο γαίας,
ἀπαρθένευτ᾽ ἀλωμένα.
ΟΙ. φεῦ τὸ χρήσιμον φρενῶν.
ΑΝ. εἰς πατρός γε συμφορὰς
εὐκλεᾶ με θήσει.

1738. ἐλαύνειν. Of this use of the infinitive see on v. 530. supra.

1740. τί τλὰς, τί τλάς; The common reading is τί τλᾷς, which would be the second person sing. pres. from τλάω: but Porson observes that neither τλάω nor τλῆμι are to be found in the Tragic writings. Antigone must be considered as passionately repeating the expression which had just fallen from Œdipus.

1747. ἄπαγε αὐδῶν. *Cease to mention.* The participle is generally used after the verbs *to desist*, *to refrain*, *to cease*, &c. See Matt. Gr. Gr. §. 549. 8. and compare v. 459. supra.

τάλαιν' ἐγώ σου ξυγγόνου θ' ὑβρισμάτων,
ὃς ἐκ δόμων ἄθαπτος οἴχεται νέκυς,
μέλεος, ὃν, εἴ με καὶ θανεῖν, πάτερ, χρεὼν,
σκοτίᾳ γᾶ καλύψω.
ΟΙ. πρὸς ἥλικας φάνηθι σάς.
ΑΝ. ἅλις ὀδυρμάτων ἐμῶν.
ΟΙ. σὺ δ' ἀμφὶ βωμίους λιτάς.
ΑΝ. κόρον ἔχουσ' ἐμῶν κακῶν.
ΟΙ. ἴθ' ἀλλὰ Βρόμιος ἵνα γε σηκὸς
ἄβατος ὄρεσι Μαινάδων.
ΑΝ. Καδμείαν ᾧ
νεβρίδα στολιδωσαμένα ποτ' ἐγὼ
θίασον Σεμέλας
ἱερὸν ὄρεσιν ἀνεχόρευσα,
χάριν ἀχάριστον εἰς θεοὺς διδοῦσα;

ΟΙ. ὦ πάτρας κλεινῆς πολῖται, λεύσσετ', Οἰδίπους ὅδε,
Σφιγγὸς ὃς μόνος κατέσχον τῆς μιαιφόνου κράτη,

1757. ξυγγόνου ὑβρισμάτων. i. e. *insults offered to my brother.* See on Soph. Ant. 1184.

1763. A verb is wanting to complete the sense. Musgrave understands ἵει. Eurip. Elect. 593. ἵει λιτὰς, Λιτὰς εἰς θεούς. Compare Æsch. Theb. 99.

1767. ᾧ. *To whom*; i. e. *in whose honour.*

1771. χάριν ἀχάριστον. See on Soph. Œd. T. 1214.

1772. After this verse in all the editions is the following: Ὃς τὰ κλείν' αἰνίγματ' ἔγνω, καὶ μέγιστος ἦν ἀνὴρ, which, together with this, Valckenær rejects as spurious, and borrowed from Soph. Œd. T. 1524. Porson rejects the latter only, as the sense is excessively abrupt without it. There is little doubt indeed that this verse was written by Euripides, and that its similarity with Soph. Œd. T. 1524, was the cause of the other being foisted in after it.

νῦν ἄτιμος, αὐτὸς, οἰκτρὸς, ἐξελαύνομαι χθονός.
ἀλλὰ γὰρ τί ταῦτα θρηνῶ, καὶ μάτην ὀδύρομαι;
τὰς γὰρ ἐκ θεῶν ἀνάγκας θνητὸν ὄντα δεῖ φέρειν.

ΧΟ. ὦ μέγα σεμνὰ Νίκα, τὸν ἐμὸν
βίοτον κατέχοις,
καὶ μὴ λήγοις στεφανοῦσα.

1776. Soph. Phil. 1316. *ἀνθρώποισι τὰς μὲν ἐκ θεῶν Τύχας δοθείσας ἔστ' ἀναγκαῖον φέρειν.*

1777. *Ὦ μέγα σεμνὰ Νίκα, κ. τ. λ.* Euripides has affixed this same conclusion to two other of his Tragedies, viz. the *Orestes*, and the *Iphigenia Taurica.*

ΤΕΛΟΣ ΤΩΝ ΦΟΙΝΙΣΣΩΝ.

ΑΙΣΧΥΛΟΥ

ΕΠΤΑ ΕΠΙ ΘΗΒΑΣ.

ΥΠΟΘΕΣΙΣ

ΤΩΝ ΕΠΤΑ ΕΠΙ ΘΗΒΑΣ.

ΟΙΔΙΠΟΥΣ, *μαθὼν ὡς ἀθέσμως συνῆν τῇ μητρὶ, ἐτύφλωσεν ἑαυτόν· οἱ δὲ παῖδες αὐτοῦ* Ἐτεοκλῆς *καὶ* Πολυνείκης, *θέλοντες λήθῃ παραπέμψαι τὸ τοιοῦτον μίασμα, ἐγκατακλείουσιν οἰκίσκω αὐτόν. ὁ δὲ, τοῦτο μὴ φέρων, ἀρᾶται αὐτοῖς διὰ σιδήρου τὴν βασιλείαν λαχεῖν. οἱ δὲ εἰς φόβον πεπτωκότες ἐνταῦθα, μὴ τὰς ἀρὰς τελέσωσιν οἱ θεοὶ, ἔγνωσαν δεῖν ἔχεσθαι τὴν βασιλείαν παρὰ μέρος, ἑκάτερος ἐνιαυτὸν ἄρχων. πρῶτον οὖν* Ἐτεοκλῆς *ἦρξεν, ἅτε καὶ πρεσβύτερος ὢν* Πολυνείκους, *εἰ καὶ* Σοφοκλῆς *νεώτερον λέγει.* Πολυνείκης *δὲ ὑπεχώρησε. τελεσθέντος δὲ τοῦ συγκειμένου ἐνιαυτοῦ, ἐπειδὴ* Πολυνείκης *ἐλθὼν ἀπῄτει τὸ σκῆπτρον, οὐ μόνον οὐκ ἔλαβεν, ἀλλὰ καὶ ἀπεπέμφθη κενὸς παρ'* Ἐτεοκλέους, *οὐ βουλομένου ἐκστῆναι τῆς ἀρχῆς, ἀλλ' ἐγκρατῶς ἐχομένου ταύτης. ὅθεν καὶ* Πολυνείκης

This Argument, which Dr. Blomfield has given in his Edition, is much shorter, and therefore much better, than those which are generally prefixed to this Tragedy. In regard to the title, all the editions, previous to Porson's, have Ἑπτὰ ἐπὶ Θήβαις, and ἐπὶ, *contra*, is used with a dative in the play itself, v. 711. Agam. 60. Prom. 1124. Still, there is no doubt that the accusative is preferable, which is sanctioned by Eustath. ad Il. Α. 146. 12.; Δ. 489. 8.; Κ. 809. 37. Athenæus, I. 22.; A. VII. 294.; A. 295. E. Plutarch. Symp. VII. 10.; and so Aristoph. Ran. 1021. ΑΙΣΧ. Δρᾶμα ποιήσας Ἄρεος μεστόν. ΕΥΡ. ποῖον; ΑΙΣΧ. τοὺς Ἑπτ' ἐπὶ Θήβας.

ἐκεῖθεν ἀπάρας, εἰς Ἄργος ἔρχεται, καὶ τὴν Ἀδράστου θυγατέρα γήμας, πείθει τοῦτον συνάρασθαί οἱ πρὸς τὴν τῆς ἀρχῆς ἀνάληψιν· καὶ λαβὼν παρ' αὐτοῦ συχνὴν στρατιὰν ἀφικνεῖται κατὰ Θηβαίων. ἦρχον δὲ τῆς τοιαύτης ἀρχῆς μετὰ Πολυνείκους ἑπτὰ στρατηγοί, ἕβδομος γὰρ οὗτος ἦν, ὡς ἂν πρὸς τὰς ἑπτὰ πύλας τῶν Θηβῶν ἕκαστος ἐπαγάγοι λόχον πολιορκοῦντα. οἱ μὲν οὖν ἄλλοι στρατηγοὶ ὑπὸ Θηβαίων ἀνῃρέθησαν ἐν τῷ πολέμῳ· Πολυνείκης δὲ καὶ Ἐτεοκλῆς, μονομαχήσαντες πρὸς ἀλλήλους, ἀναιροῦσιν ἀλλήλους. σημείωσαι δὲ ὡς Εὐριπίδης μὲν ἕνα τῶν ἕπτα τὸν Ἄδραστον λέγει. Αἰσχύλος δὲ ἕτερον τῶν ἑπτα Ἐτέοκλον, ἀντὶ Ἀδράστου προσθείς.

ΤΑ ΤΟΥ
ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ.

ΕΤΕΟΚΛΗΣ.

ΑΓΓΕΛΟΣ ἢ Κατάσκοπος.

ΧΟΡΟΣ Παρθένων.

ΙΣΜΗΝΗ.

ΑΝΤΙΓΟΝΗ.

ΚΗΡΥΞ.

ΑΙΣΧΥΛΟΥ

ΕΠΤΑ ΕΠΙ ΘΗΒΑΣ

ΕΤΕΟΚΛΗΣ.

ΚΑΔΜΟΥ πολῖται, χρὴ λέγειν τὰ καίρια,
ὅστις φυλάσσει πρᾶγος ἐν πρύμνῃ πόλεως,
οἴακα νωμῶν, βλέφαρα μὴ κοιμῶν ὕπνῳ.
εἰ μὲν γὰρ εὖ πράξαιμεν, αἰτία θεῶν·

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2. ὅστις φυλάσσει κ. τ. λ. *Whoever has the management of affairs.* It is not unusual with the poets to transfer the direction of a *ship* metaphorically to the government of the state. Compare v. 62. infra. Eurip. Phœn. 72. Pind. Pyth. 166. So also Horace, Od. I. 14. 1. Cicero de Senect. 17. Epist. ad Fam. XII. 25. Plato had his eye upon this passage, Euthyd. p. 291. ed. Steph. σαφῶς οὖν ἐδόκει ἡμῖν αὕτη εἶναι ἣν ζητοῦμεν, καὶ ἡ αἰτία τοῦ ὀρθῶς πράττειν ἐν τῇ πόλει, καὶ ἀτέχνως κατὰ τὸ Αἰσχύλου ἰαμβεῖον μόνη ἐν τῇ πρύμνῃ καθῆσθαι τῆς πόλεως, πάντα κυβερνῶσα, καὶ πάντων ἄρχουσα, καὶ πάντα χρήσιμα ποιεῖν. Dr. Blomfield has cited the following from Demetrius, *de Elocutione* 78. ἀσφαλῶς οὖν ἐρεῖ καὶ ὁ τὸν στρατηγὸν κυβερνήτην λέγων τῆς πόλεως, καὶ ἀνάπαλιν ὁ τὸν κυβερνήτην ἄρχοντα τῆς νηός. Æschylus has done both. See Prometh. 153. Pers. 383.

3. οἴακα νωμῶν. Hom. Od. Κ. 32. Αἰεὶ γὰρ πόδα νηὸς ἐνώμων. Μ. 218. ἐπεὶ νηὸς γλαφυρῆς οἰήϊα νωμᾷς. Pind. Pyth. I. 159. νωμᾶ δικαίῳ πηδαλίῳ στρατόν.

4. θεῶν. Dr. Blomfield reads with some MSS. θεοῦ, which if it be received must be understood of fortune! infra. v. 21. εὖ ῥέπει θεός. Compare vv. 35. 621. The vulgar reading, however, is equally correct. The sentiment is expressed by Tacitus, *Agric.* 27. *Iniquissima hæc bellorum conditio est: prospera omnes sibi vindicant; adversa uni imputantur.*

εἰ δ' αὖθ', ὃ μὴ γένοιτο, συμφορὰ τύχοι,
Ἐτεοκλέης ἂν εἷς πολὺς κατὰ πτόλιν
ὑμνοῖθ' ὑπ' ἀστῶν φροιμίοις πολυῤῥόθοις,
οἰμώγμασίν θ', ὧν Ζεὺς ἀλεξητήριος
ἐπώνυμος γένοιτο Καδμείων πόλει.
ὑμᾶς δὲ χρὴ νῦν, καὶ τὸν ἐλλείποντ' ἔτι
ἥβης ἀκμαίας, καὶ τὸν ἔξηβον χρόνῳ,
βλαστημὸν ἀλδαίνοντα σώματος πολὺν,
ὥραν τ' ἔχονθ' ἕκαστον, ὥστε συμπρεπὲς,
πόλει τ' ἀρήγειν, καὶ θεῶν ἐγχωρίων
βωμοῖσι, τιμὰς μὴ 'ξαλειφθῆναι ποτέ·
τέκνοις τε, γῇ τε μητρὶ, φιλτάτῃ τροφῷ.

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6. πολὺς for πλεῖστον. Adjectives are frequently referred to substantives, instead of using an adverb. Hesiod. Op. D. 695. ὡραῖος δὲ γυναῖκα τεὸν ποτὶ οἶκον ἄγεσθαι. Compare Eurip. Orest. 1198. τὸ πρῶτον ἣν πολὺς παρῇ, χρόνος μαλάξει σπλάγχνον. See Bentley on Horace, Sat. I. 7. 28. Matt. Gr. Gr. 446. 8. The use of εἷς in this place is similar to Soph. Œd. T. 1380. So Trach. 460. οὐχὶ χἀτέρας πλείστας ἀνὴρ εἷς Ἡρακλῆς ἔγημε δή. Eurip. Herac. 6. πόνων Πλείστων μετέσχον εἷς ἀνὴρ Ἡρακλέει. Æsch. Pers. 333. εἷς ἀνὴρ πλεῖστον πόνον Ἐχθροῖς παράσχων. In Soph. Œd. C. 563. εἷς is omitted.

8. ὧν Ζεὺς ἀλεξητήριος κ. τ. λ. The sense is: *Of which may Jupiter be, as his title indicates, the averter from Thebes:* see the Lexicon in v. ἀλεξητήριος. Schutz is the only commentator who seems to have understood the passage, who explains it thus: *Non nomine tantum, sed et omine nobis averruncus sit.*

13. ὥραν τ' ἔχονθ' ἕκαστον. *Those of every age.* Sch. ὥρα, ἡλικία. Dr. Blomf. properly renders the whole of the passage thus: *Et unumquemque, secundum ætatem quam habet, modis ætati consentaneis, opitulari.*

14. The θεοὶ ἐγχώριοι were the same as the *Dii Indigetes* of the Romans: who were for the most part deified heroes, statesmen, &c. who had received divine honours after death, in consideration of the services which they had rendered to their country. See Heyne ad Virg. Georg. I. 498.

15. The construction is: ἀρήγειν βωμοῖσι, ὥστε τιμὰς μὴ ἐξαλειφθῆναι ποτέ. Dr. Blomfield compares Eurip. Supp. 377. ἄμυνε ματρὶ,—Νομοὺς βροτῶν μὴ μιαίνειν. The metaphor is borrowed from the lamps which were burned upon the altars, or from the *oil* which was used in libations.

ἣ γὰρ νέους ἕρποντας εὐμενεῖ πέδῳ,
ἅπαντα πανδοκοῦσα παιδείας ὄτλον,
ἐθρέψατ', οἰκιστῆρας ἀσπιδηφόρους
πιστοὺς, ὅπως γένοισθε πρὸς χρέος τόδε.
καὶ νῦν μὲν εἰς τόδ' ἦμαρ εὖ ῥέπει θεός·
χρόνον γὰρ ἤδη τόνδε πυργηρουμένοις
καλῶς τὰ πλείω πόλεμος ἐκ θεῶν κυρεῖ.
νῦν δ', ὡς ὁ μάντις φησὶν, οἰωνῶν βοτὴρ,
ἐν ὠσὶ νωμῶν καὶ φρεσὶν, πυρὸς δίχα,
χρηστηρίους ὄρνιθας ἀψευδεῖ τέχνῃ,
οὗτος, τοιῶνδε δεσπότης μαντευμάτων,
λέγει μεγίστην προσβολὴν Ἀχαΐδα
νυκτηγορεῖσθαι, κἀπιβουλεύειν πόλει.
ἀλλ' εἴς τ' ἐπάλξεις καὶ πύλας πυργωμάτων
ὁρμᾶσθε πάντες, σοῦσθε σὺν παντευχίᾳ,
πληροῦτε θωρακεῖα, κἀπὶ σέλμασι
πύργων στάθητε, καὶ πυλῶν ἐπ' ἐξόδοις
μίμνοντες, εὐθαρσεῖτε, μηδ' ἐπηλύδων

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17. ἡ for αὐτή. So Blomfield correctly. The relative ἣ cannot be tolerated in this position.

19. οἰκιστῆρας. The accusative is frequently thus used with the former of two verbs, where in strict sense it should be taken as the subject of the latter in the nominative. Compare Soph. Œd. T. 224.

20. γένοισθε. Aldus γένησθε. See on Soph. Œd. T. 948. Æschylus, however, seems never to have violated the canon, which Dawes has laid down.

25. πυρὸς δίχα. It should seem from this that Tiresias took his auguries from the flight and noise of birds, and that he did not practise the Ignispicia. Compare Soph. Ant. 999. From Euripides, however, Phœn. 968. the contrary may be inferred: οἰωνῶν βοτὴρ, v. 24. is the same as the Latin *Pullarius*.

ταρβεῖτ' ἄγαν ὅμιλον· εὖ τελεῖ θεός. 35
σκοποὺς δὲ κἀγὼ καὶ κατοπτῆρας στρατοῦ
ἔπεμψα, τοὺς πέποιθα μὴ ματᾷν ὁδῷ·
καὶ τῶνδ' ἀκούσας, οὔτι μὴ ληφθῶ δόλῳ.

ΑΓΓΕΛΟΣ.

Ἐτεόκλεες φέριστε, Καδμείων ἄναξ,
ἥκω σαφῆ τἀκεῖθεν ἐκ στρατοῦ φέρων· 40
αὐτὸς κατόπτης δ' εἴμ'· ἐγὼ τῶν πραγμάτων·
ἄνδρες γὰρ ἑπτὰ, θούριοι λοχαγέται,
ταυροσφαγοῦντες εἰς μελάνδετον σάκος,
καὶ θιγγάνοντες χερσὶ ταυρείου φόνου,
Ἄρην, Ἐνυὼ, καὶ φιλαίματον Φόβον 45

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37. τοὺς for οὓς. See on Soph. Œd. T. 1379. and to the examples there cited, add Æsch. Pers. 43. Agam. 222. 644. 978. Supp. 517. 264. 302. 693. See also Monk. on Eurip. Hipp. 527.

40. ἥκω φέρων. The participles φέρων and ἄγων, after verbs of motion, signify nothing more than *with*: as here: *I bring with me*. See Matt. Gr. Gr. §. 557.

43. It was the custom of the ancients, in any solemn compact, to sacrifice a bullock, or some other animal, and to dip their hands in the blood of the victim, which was received into a vessel, or upon a shield, applied, as in the present instance, to that purpose. Thus Polybius says of Hannibal; lib. 3. p. 232. ed. Gronov. ἀψάμενον τῶν ἱερῶν ὀμνύναι μηδέποτε Ῥωμαίοις εὐνοήσειν. Valer. Flac. Argonaut. I. 787. *Ipse manu tangens damnati cornua Tauri.* The following are the words of Eratosthenes, in Catasterism. p. 14. ed. Fell. cited by Blomfield. ὃ καὶ εἰς τὰ συμπόσια οἱ ἄνθρωποι φέρουσι καὶ θύουσιν, οἱ κοινωνεῖν ἀλλήλοις προαιρούμενοι, καὶ ὀμνύειν, καὶ τῇ χειρὶ ἐφάπτοντας τῇ δεξιᾷ, μαρτύριον εὐγνωμοσύνης τοῦτο ἡγούμενοι. These sacrifices were called ὁρκωμόσια. Hesych. Ὁρκωμόσια· θύματα ἐφ' ὧν οἱ ὅρκοι γίνονται. Pausanias, II. p. 154. relates that the seven leaders swore upon the altar of *Jupiter Phlius*.

45. Ἐνυώ. The goddess *Bellona*. Hesych. Ἐνυώ. πολεμικὴ θεά. Cornut. de Nat. Deor. p. 36. Ἐνυὼ οἱ μὲν τροφὸν, οἱ δὲ μητέρα, οἱ δὲ θυγατέρα Ἄρεως παρέδωκαν. Ἐνυὼ δέ ἐστιν ἡ ἐνιεῖσα θυμὸν καὶ ἀλκὴν τοῖς μαχομένοις. This passage is cited by Longinus, de Sublim. §. 15.

ὡρκωμότησαν, ἢ πόλει κατασκαφὰς
θέντες, λαπάξειν ἄστυ Καδμείων βίᾳ,
ἢ γῆν θανόντες τήνδε φυράσειν φόνῳ.
μνημεῖα δ' αὑτῶν τοῖς τεκοῦσιν εἰς δόμους
πρὸς ἅρμ' Ἀδράστου χερσὶν ἔστεφον, δάκρυ 50
λείβοντες· οἶκτος δ' οὔτις ἦν διὰ στόμα·
σιδηρόφρων γὰρ θυμὸς, ἀνδρείᾳ φλέγων,
ἔπνει, λεόντων ὡς Ἄρην δεδορκότων.
καὶ τῶνδε πύστις οὐκ ὄκνῳ χρονίζεται·
κληρουμένους δ' ἔλειπον, ὡς πάλῳ λαχὼν 55
ἕκαστος αὐτῶν πρὸς πύλας ἄγοι λόχον.
πρὸς ταῦτ', ἀρίστους ἄνδρας ἐκκρίτους πόλεως
πυλῶν ἐπ' ἐξόδοισι τάγευσαι τάχος·
ἐγγὺς γὰρ ἤδη πάνοπλος Ἀργείων στρατὸς
χωρεῖ, κονίει, πεδία δ' ἀργηστὴς ἀφρὸς 60

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49. *μνημεῖα.* It was the custom of the ancients, before a battle, to prepare locks of hair, or some other token for their friends, as memorials of them, should they fall in the engagement. Hesych. *μνημεῖα· τὰ οἰκάδε πεμπόμενα ὑπὸ τῶν ἐν πολέμῳ τελευτησάντων τοῖς οἰκείοις.* Thus Eurip. Iph. T. 820. *τί γάρ; κόμας σὰς μητρὶ δοῦσα σῇ φέρειν; Μνημεῖά γ' ἀντὶ σώματος τοὐμοῦ τάφῳ.* These memorials were also called *γνωρίσματα.*

52. *σιδηρόφρων θυμός.* In imitation of Homer, Il. X. 357. *ἦ γάρ σοί γε σιδήρεος ἔνδοθι θυμός.* Hence Claudian de B. G. 303. *Nec ferro sic corda rigent.*

53. *Ἄρην δεδορκότων,* i. e. *Looking fiercely.* Schol. *φονικὸν καὶ πολεμικὸν ὁρώντων.* Blomfield, among other instances, cites the following. Timocles, Ap. Athen. VI. p. 224. B. *Ἄρην βλέπων.* Hom. Od. 445. *πῦρ δ' ὀφθαλμοῖσι δεδορκώς.* Il. X. 95. Hesiod. Scut. H. 145. *Σμερδαλέον δὲ δέδορκε.* Aristoph. Ran. 1336. *φόνια δερκόμενος.* Eurip. Med. 190. *τοκάδος δέργμα λεαίνας.*

57. *πρὸς ταῦτ'.* See on Soph. Œd. C. 455.

60. *πεδία δ' ἀργηστὴς ἀφρὸς, κ. τ. λ.* Soph. Elect. 718. *Ὁμοῦ γὰρ ἀμφὶ νῶτα καὶ τροχῶν βάσεις Ἤφριζον, εἰσέβαλλον ἱππικαὶ πνοαί.* Virg. Georg. III. 111. *Humescunt spumis flatuque sequentium.* These illustrations are adduced by Dr. Blomfield.

χραίνει σταλαγμοῖς ἱππικῶν ἐκ πνευμόνων.
σὺ δ', ὥστε ναὸς κεδνὸς οἰακοστρόφος,
φράξαι πόλισμα, πρὶν καταιγίσαι πνοὰς
Ἄρεος· βοᾷ γὰρ κῦμα χερσαῖον στρατοῦ·
καὶ τῶνδε καιρὸν, ὅστις ὤκιστος, λάβε·
κἀγὼ τὰ λοιπὰ πιστὸν ἡμεροσκόπον
ὀφθαλμὸν ἕξω, καὶ σαφηνείᾳ λόγου
εἰδὼς τὰ τῶν θύραθεν, ἀβλαβὴς ἔσει.
ΕΤ. ὦ Ζεῦ τε καὶ Γῆ, καὶ πολισσοῦχοι θεοὶ,
Ἀρά τ', Ἐρινὺς πατρὸς ἡ μεγασθενὴς,
μή μοι πόλιν γε πρεμνόθεν πανώλεθρον
ἐκθαμνίσητε δῃάλωτον, Ἑλλάδος

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61. *πνευμόνων.* Brunck and Schutz read *πλευμόνων*, for which they have the authority of the Grammarians. Mœris: *πλεύμων* Ἀττικῶς, *πνεύμων* Ἑλληνικῶς. But, as Dr. Blomfield observes, these Grammarians borrowed their examples from the later Attic writers, and but seldom from the Dramatic authors. See Porson on Eurip. Orest. 271.

62. Eurip. Med. 523. Ἀλλ' *ὥστε ναὸς κέδνον οἰακοστρόφον, κ. τ. λ.* which seems to have been borrowed by Euripides from this place.

64. *κῦμα χερσαῖον στρατοῦ.* This metaphor is by no means unusual, though somewhat bold. Infra v. 80. *ῥεῖ πολὺς ὧδε λεὼς πρόδρομος ἱππότας.* 108. *κῦμα γὰρ περὶ πτόλιν* Δοχμολόφων *ἀνδρῶν* Καχλάζει, *πνοαῖς* Ἄρεος *ὀρόμενον.* In addition to which Dr. Blomfield compares Soph. Antig. 130. Eurip. Iph. T. 1437. Ion. 61. Rhes. 290. So also Lucret. V. 1288. *æreque belli Miscebant fluctus.* Hor. Od. II. 7. 15. *Te rursus in bellum resorbens Unda fretis tulit æstuosis.*

65. *ὅστις ὤκιστος,* sc. *καιρός.*

69. *πολισσοῦχοι θεοί.* The tutelary gods of the city. Infra vv. 105. 169. 257. 300. 822. Aristoph. Eq. 581. *ὦ πολιοῦχε* Παλλάς. Dr. Blomfield observes that these gods were said *ἔχειν πόλεις.* Æsch. Supp. 699. *θεοὺς δ', οἳ γᾶν ἔχουσιν.* Hesych. Πολιοῦχοι *θεοί· οἱ τὴν πόλιν σώζοντες.* They are called *θεοὶ πολῖται,* v. 239. infra.

72. Ἑλλάδος *φθόγγον χέουσαν.* Compare infra v. 154. *πόλιν δορίπονον μὴ προδῶθ'* Ἑτεροφώνῳ *στρατῷ.* The Thebans used a different dialect from the rest of Greece.

φθόγγον χέουσαν, καὶ δόμους ἐφεστίους·
ἐλευθέραν δὲ γῆν τε καὶ Κάδμου πόλιν
ζυγοῖσι δουλίοισι μήποτε σχεθεῖν.
γένεσθε δ' ἀλκή· ξυνὰ δ' ἐλπίζω λέγειν·
πόλις γὰρ εὖ πράσσουσα δαίμονας τίει.

ΧΟΡΟΣ.

θροῦμαι φοβερὰ μεγάλ' ἄχη.
μεθεῖται στρατὸς στρατόπεδον λιπών·
ῥεῖ πολὺς ὧδε λεὼς πρόδρομος ἱππότας·
αἰθερία κόνις με πείθει φανεῖσ',
ἄναυδος, σαφής, ἔτυμος ἄγγελος.
ἐλεδέμνας, πεδιοπλόκτυπος
βοὰ χρίμπτεται, ποτᾶται, βρέμει δ'
ἀμαχέτου δίκαν ὕδατος ὀροτύπου.

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73. δόμους ἐφεστίους. According to Stanley, *in quibus ἑστίαν habetis*: but Dr. Blomfield would rather understand *Græcia indigenas*: comparing Hom. Iliad B. 125. Infra v. 851. Eumen. 574. 667. Supp. 361. 499. Hesych. Ἐφέστιος· αὐτόχθων, ἢ πολίτης, ἢ ἔνοικος.

75. σχεθεῖν. Infinitive for imperative. See on Soph. Œd. T. 462.

77. Aristotel. Rhetor. II. 19. ἐν δ' ἀκολουθεῖ βέλτιστον ἦθος τῇ εὐτυχίᾳ, ὅτι φιλόθεοί εἰσι, καὶ ἔχουσι πρὸς τὸ θεῖόν πως πιστεύοντες διὰ τὰ γιγνόμενα ἀγαθὰ ἀπὸ τῆς τύχης.

78. θρέομαι, Vulgo. We follow Blomfield in giving the contract form, which is similar to σοῦσθε, in v. 81. In the latter part of the line we have preserved the reading of Aldus and Porson. Blomfield reads with some MSS. μεγάλα· τ' ἄχη: at the same time doubting whether the particle would not be more properly omitted. Æsch. Suppl. 111. Τοιαῦτα πάθεα μέλεα θρουμένα λέγω λιγέα, βαρέα, δακρυοπετῆ.

83. πεδιοπλόκτυπος β. χ. The vulgar reading is πεδ. Ὠσὶ χρ. βοά, but the word ὠσὶ has evidently been introduced into the text from the Scholiast. Compare Virg. Æn. V. 595. *It clamor et agmine facto Quadrupedante putrem sonitu quatit ungula campum.*

84. ποτᾶται. Plautus Amphit. I. 1. 169. *Vox mi ad aures advolavit.*

85. δίκαν, i. e. κατὰ δίκαν, *ad instar.* Ælian. V. H. VI. 15. ἐκτρίβον τοὺς τυράννους πίτυος δίκην. XV. 1. ἐξέλαμπεν ἀστραπῆς δίκην. Lucian. Asin. 93. δίκην-

ἰὼ, ἰὼ, ἰώ·
ἰὼ θεοὶ θεαί τ', ὀρόμενον κακὸν
ἀλεύσατε· βοᾷ δ' ὑπὲρ τειχέων
ὁ λεύκασπις ὄρνυται λεὼς
εὐτρεπὴς, ἐπὶ πόλιν διώκων.
τίς ἄρα ῥύσεται, τίς ἄρ' ἐπαρκέσει
θεῶν ἢ θεᾶν;
πότερα δῆτ' ἐγὼ ποτιπέσω βρέτη
δαιμόνων; ἰὼ μάκαρες εὔεδροι.
ἀκμάζει βρετέων ἔχεσθαι· τί μέλ-
λομεν ἀγάστονοι;
ἀκούετ', ἢ οὐκ ἀκούετ' ἀσπίδων κτύπον; τριὰς α'.
πέπλων καὶ στεφέων πότ', εἰ μὴ νῦν, ἀμ-

κίρκου. The same ellipse occurs in the use of the word δέμας, which Homer employs in the same sense, Iliad Σ. 1. δέμας πυρὸς αἰθομένοιο. See Bos. Ellips. p. 449. ed. Oxon. The comparison which is here used by Æschylus is of frequent occurrence in Homer: for instance, Il. B. 455. Δ. 452. Λ. 155. So also Virgil, Æn. II. 305. For the vulgar reading ὀρεοτόπου Blomfield has edited from one MS. ὀροτύπου, which the sense and the metre seem to require.

89. ὁ λεύκασπις λεώς. Eurip. Phœn. 1115. λεύκασπιν εἰσορῶμεν Ἀργείων στρατόν. It seems that the white shield, i. e. having no device, was that borne by the common soldier. Thus Virg. Æn. IX. 548. *parmaque inglorius alba.* On the contrary the *picta scuta*, Æn. VII. 797. were those of the chiefs.

90. διώκων. We must supply πόδα, *Hastening.* This ellipse is not noticed by Lamb. Bos. It is supplied infra v. 367. Σπουδῇ διώκων πομπίμους χνόας ποδῶν. Dr. Blomfield also cites Æsch. Eumen. 403. ἔνθεν διώκουσ' ἦλθον ἄτρυτον πόδα. Eurip. Orest. 1337. Ἰδού, διώκω τὸν ἐμὸν εἰς δόμους πόδα.

95. βρετέων ἔχεσθαι. *To hold fast, to embrace the images of the gods,* in which sense ἔχομαι is used with a genitive. See the Lexicon. It was the custom, in any great calamity, to fly to the altars and embrace the statues of the deities. Eurip. Andr. 115. πρὸς τόδ' ἄγαλμα θεᾶς ἱκέτις περὶ χεῖρε βαλοῦσα, Τάκομαι. Virg. Æn. II. 515. *Hecuba, et natæ nequidquam altaria circum, Condensæ, et Divûm amplexæ simulacra tenebant.*

98. ἀμφὶ λίταν ἕξομεν. *Prece accumbimus.* Schutz. Thus Xenoph. Cyrop. V.

φὶ λιτὰν ἕξομεν;
κτύπον δέδορκα· πάταγος οὐχ ἑνὸς δορός. τριὰς β'.
τί ῥέξεις, παλαῖχθον Ἄρης; προδώ- 101
σεις τὰν τεὰν γᾶν;
ὦ χρυσοπήληξ δαῖμον, ἔπιδ' ἔπιδε
τὰν πόλιν ἅν ποτ' εὐφιλήταν ἔθου.
θεοὶ πολιοῦχοι χθονὸς, ἴδετε πάντες, 105
ἴδετε παρθένων ἱκέσιον λόχον
δουλοσύνας ὕπερ.
κῦμα γὰρ περὶ πτόλιν
δοχμολόφων ἀνδρῶν
καχλάζει, πνοαῖς Ἄρεος ὀρόμενον. 110
ἀλλ' ὦ Ζεῦ πάτερ παντελὲς, πάντως

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in fine. *ὁ μὲν Κυαξάρης ἀμφὶ δεῖπνον εἶχεν, Cyaxares was at supper.* Dr. Blomfield has given the order of the passage; *πότ', εἰ μὴ νῦν, ἕξομεν ἀμφὶ λιτὰν πέπλων καὶ στεφέων; When, if not now, shall we address our prayers to the gods, with offerings of robes and garlands.* Demosth. Ol. III. 6. *πότε ἃ δεῖ πράξετε, εἰ μὴ νῦν;* Of the custom here alluded to see on Soph. Œd. T. 3. The *peplus* was a robe worn by females, and used particularly in sacrifices to Minerva. Virg. Æn. I. 483. *Ad templum non æquæ Palladis ibant Crinibus Iliades passis, peplumque ferebant;* where Servius observes: Peplum *est proprie palla picta feminea, Minervæ consecrata.* Hesych. *πέπλον, ἢ πέπλος, ἱμάτιον, ἔνδυμα γυναικεῖον.*

100. *κτύπον δέδορκα.* See on Soph. Œd. T. 187. After *πάταγος* we must supply *ἀκούεται.*

Ib. *οὐχ ἑνὸς,* i. e. *πολλῶν.* Stanley compares Callim. III. 33. *καὶ οὐχ ἕνα πύργον ὀπάσσω.* To this Dr. Blomfield adds Eurip. Cyclop. 518. Suppl. 105. Med. 948. So also Horace, Od. IV. 9. 32. *Consulque* non unius *anni.*

101. Vulgo *προδώσεις, παλαίχθων Ἄρης;* Dr. Blomfield reads with Porson *παλαῖχθον,* and changes the order of the words, that the verses in the strophe and antistrophe may correspond. The worship of Mars was most sacred at Thebes, as being the father of Harmonia, the wife of Cadmus. Hence the city is called by Homer, Il. Δ. 407. *τεῖχος Ἄρειον.* See the Scholiast.

ἄρηξον δαΐων ἅλωσιν.
Ἀργεῖοι γὰρ πόλισμα Κάδμου
κυκλοῦνται· φόβος δ' ἀρείων ὅπλων.
διάδετοι δὲ γενύων
ἱππικῶν κινύρον-
ται φόνον χαλινοί.
ἑπτὰ δ' ἀγήνορες πρέποντες στρατοῦ,
δορύσσοις σαγαῖς πύλαις ἑβδόμαις
προσίστανται, πάλῳ λαχόντες.
σύ τ', ὦ Διογενὲς φιλόμαχον κράτος,
ῥυσίπολις γενοῦ, Παλλὰς, ὅ θ' ἵππιος
ποντομέδων ἄναξ ἰχθυβόλῳ
μαχανᾷ, Ποσειδᾶν,
ἐπίλυσιν φόβων, ἐπίλυσιν δίδου.
σύ τ', Ἄρης, φεῦ, φεῦ, Κάδμου ἐπώνυμον
πόλιν φύλαξον,
κήδεσαί τ' ἐναργῶς.

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115. The construction is: *χαλινοὶ δὲ διάδετοι γενύων*, i. e. *δετοὶ διὰ γενύων*.

119. *πύλαις ἑβδόμαις*. At the *seventh gate*. See on Eurip. Phœn. 1150. Schutz adopts the interpretation of Thom. M. 9. understanding *ἑβδόμαις* for *ἑπτὰ* by Enallage. But this cannot possibly be admitted. Compare vv. 628. 801. The leaders had determined their respective posts by lot, but they had not yet separated to take their stations. See Valck. Diatrib. de Arist. J. p. 120.

121. *Διογενὲς κράτος*. See the note on Eurip. Phœn. 55.

122. *ὅ θ' ἵππιος Ποσειδᾶν*. See on Eurip. Phœn. 1721.

123. *ἰχθυβόλῳ μηχανᾷ*. i. e. *With your trident*. Neptune was supposed to use his trident to transfix the sea-monsters. Hesych. *ἰχθυόκεντρον· τὴν τρίαιναν*. See also Spanheim on Callim. H. Del. v. 15. where *fishermen* are called *ἰχθυβολῆες* or *ἰχθυβόλοι*. The dative must depend upon *ποντομέδων* in this construction: *πόντου ἰχθ. μηχ. μέδων*.

καὶ Κύπρις, ἅτε γένους προμάτωρ,
ἄλευσον, σέθεν γὰρ ἐξ αἵματος
γεγόναμεν· λιταῖσί σε θεοκλύτοις
ἀπύουσαι πελαζόμεσθα.
καὶ σὺ, Λύκει᾽ ἄναξ, λύκειος γενοῦ
στρατῷ δαΐῳ
στόνων ἀΰτᾶς· σύ τ᾽, ὦ
Λατογένεια κούρα,
τόξον εὖ πυκάζου,
Ἄρτεμι φίλα.
ἒ, ἒ, ἒ, ἕ.
ὄτοβον ἁρμάτων ἀμφὶ πόλιν κλύω. στροφὴ α΄.
ὦ πότνι᾽ Ἥρα·
ἔλακον ἀξόνων βριθομένων χνόαι·
δορυτίνακτος αἰθὴρ ἐπιμαίνεται.
τί πόλις ἄμμι πάσχει; τί γενήσεται;

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129. *γένους προμάτωρ.* Venus was the mother of Harmonia, the wife of Cadmus.

133. *Λύκει᾽ ἄναξ, λύκειος γενοῦ.* The poet plays upon the word λύκειος, which Hesychius explains by φοβερός. As an appellation of Apollo it signifies the *wolf-killer*: the origin of which is explained by Pausanias. Hence Soph. Elect. 6. τοῦ λυκοκτόνου θεοῦ 'Αγόρα Λύκειος. See the Scholiast in loco. Another derivation is given by the Scholiast on Arist. Aves. 368. Œd. T. 203. Λύκει᾽ ἄναξ. 919. Λύκει᾽ Ἄπολλον.

135. *στόνων ἀΰτᾶς.* These words do not appear very intelligible. Gloss. ἕνεκα τῆς φωνῆς τῶν στεναγμῶν ἡμῶν, which Schutz justly considers harsh and improbable, and accordingly conjectures στόνων ἀΐοισ᾽ for ἀΐω, *to hear*, which is probably correct.

144. *τί γενήσεται;* The interpreters are mistaken who receive this in a passive sense. Dr. Blomfield properly understands ἡ πόλις. Infrà v. 284. τί γένωμαι;

ποῖ δ' ἔτι τέλος ἐπάγει θεός;
ἀκροβόλων δ' ἐπαλξέων λιθὰς ἔρχεται. ἀντιστρ. α΄.
ὦ φίλ' Ἄπολλον·
κόναβος ἐν πύλαις χαλκοδέτων σακέων,
καὶ Διόθεν πολεμόκραντον τέλος ἀγνὸν,
ἔν τε μάχαις μάκαιρ' ἄνασσα πρὸ πόλεως,
ἑπτάπυλον ἕδος ἐπιῤῥύου.
ἰώ. παναλκεῖς θεοὶ, στροφὴ β΄.
ἰὼ τέλειοι τέλειαί τε γᾶς
τᾶσδε πυργοφύλακες, πόλιν
δορίπονον μὴ προδῶθ'
ἑτεροφώνῳ στρατῷ.
κλύετε παρθένων, κλύετε πανδίκως
χειροτόνους λιτάς.

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146. *ἀκροβόλων δ' ἐπάλξεων λιθάς.*—*ἀκροβόλων* is not an adjective, as the interpreters, one and all, except Dr. Blomfield, understand it, and join it with *ἐπάλξεων.* But it is a substantive, (see the Lexicon,) and must depend upon *λιθάς*; the passage is to be translated: *And a shower of stones from the soldiery comes*, or is hurled, *against the battlements.* Before *ἐπάλξεων* we must supply *κατὰ*, *against*, which is frequently understood before the genitive in this sense. Hom. Il. Δ. 100. *Ἀλλ' ἄγ' ὀΐστευσον Μενελάου κυδαλίμοιο.* Eustathius in loco: *λείπει πρόθεσις, τὸ γὰρ ἐντελὲς, κατὰ Μενελάου.* So Il. N. 502. *Αἰνείας δὲ πρῶτος ἀκοντίσεν Ἰδομενῆος.* Eurip. Bacch. 1085. *πρῶτον μὲν αὐτοῦ χερμάδας κραταιβόλους Ἔῤῥιπτον.* Cycl. 51. *ῥίψω πέτρον τάχα σου*, where there is no necessity for the emendation of Sept. Florens, who reads *κατὰ* for *τάχα.* See Bos. Ellips. Gr. p. 446.

149. *τέλος ἀγνόν.* We read thus after Blomfield and Burney; at the same time we think proper to notice the conjecture of the former, who proposes *ἀγων τέλος*, which may be referred to *κόναβος*, or, by including the preceding line in a parenthesis, to *Ἄπολλον.* Compare v. 145. In the next line the MSS. in general read *ἄνασσ' Ὄγκα πρὸ πόλεως*; but the word *ὄγκα* appears to have been foisted in from v. 497. and we have therefore omitted it with Burney.

ἰώ. φίλοι δαίμονες, ἀντιστρ. β'.
λυτήριοι ἀμφιβάντες πόλιν,
δείξαθ' ὡς φιλοπόλεις, μέλεσ-
θέ θ' ἱερῶν δημίων,
μελόμενοι δ' ἀρήξατε·
φιλοθύτων δέ τοι πόλεος ὀργίων
μνήστορες ἔστε μοι.

ΕΤ. ὑμᾶς ἐρωτῶ, θρέμματ' οὐκ ἀνασχετὰ,
ἦ ταῦτ' ἄριστα καὶ πόλει σωτήρια,
στρατῷ τε θάρσος τῷδε πυργηρουμένῳ,
βρέτη πεσούσας πρὸς πολισσούχων θεῶν,
αὔειν, λακάζειν, σωφρόνων μισήματα;
μήτ' ἐν κακοῖσι, μήτ' ἐν εὐεστοῖ φίλῃ
ξύνοικος εἴην τῷ γυναικείῳ γένει.
κρατοῦσα μὲν γὰρ, οὐχ ὁμιλητὸν θράσος,
δείσασα δ', οἴκῳ καὶ πόλει πλέον κακόν.
καὶ νῦν πολίταις, τάσδε διαδρόμους φυγὰς
θεῖσαι, διεῤῥοθήσατ' ἄψυχον κάκην·
τὰ τῶν θύραθεν δ' ὡς ἄριστ' ὀφέλλετε·

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170. *Σωφρόνων μισήματα*; Blomfield observes that these words may be referred either to *αὔειν, λακάζειν*, or to the chorus. We do not think the former of these suppositions, which he seems to prefer, probable, as the change from the *thing* to the *person* in this class of nouns is of continual occurrence. See on Soph. Œd. T. 85. Thus we have *μισήματ' ἀνδρῶν καὶ θεῶν*, Æsch. Eumen. 73. *Ὦ δύσθεον μίσημα*, Soph. Elect. 289. and innumerable other instances which will continually attract the student's notice.

173. *κρατοῦσα*. The nominative absolute. See on Soph. Ant. 260. So also *δείσασα* in the next line.

αὐτοὶ δ' ὑφ' αὐτῶν ἔνδοθεν πορθούμεθα.
τοιαῦτα τἂν γυναιξὶ συνναίων ἔχοις.
κεὶ μή τις ἀρχῆς τῆς ἐμῆς ἀκούσεται
ἀνήρ, γυνή τε, χὤτι τῶν μεταίχμιον,
ψῆφος κατ' αὐτῶν ὀλεθρία βουλεύσεται,
λευστῆρα δήμου δ' οὔτι μὴ φύγῃ μόρον.
μέλει γὰρ ἀνδρί, μὴ γυνὴ βουλευέτω
τἄξωθεν· ἔνδον δ' οὖσα, μὴ βλάβην τίθει.
ἤκουσας, ἢ οὐκ ἤκουσας, ἢ κωφῇ λέγω;
ΧΟ. ὦ φίλον Οἰδίπου τέκος, ἔδεισ' ἀκού- στροφὴ α'.
σασα τὸν ἁρματόκτυπον ὄτοβον, ὅτε γ'
αἱ σύριγγες ἔκλαγξαν ἑλίτροχοι,
ἱππικῶν τ' ἀγρύπνων

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181. *χὤτι τῶν μεταίχμιον.* Literally, *every thing between them.* The expression seems to have proceeded from Eteocles without any precise meaning, in the hurry and anger of his address. *μεταίχμιον* is properly *the space between two armies; the lists.* Hence applied to *any intermediate space*, or *time*, &c. whatsoever. Æsch. Choëph. 57. *τὰ δ' ἐν μεταιχμίῳ σκότου.* Perhaps the meaning here may be: *Whether he be man or woman, or any whose condition is intermediate;* as youths, virgins, &c. And so Stanley, Butler, and Blomfield understand the passage. *τῶν* is for *τούτων.* See on Soph. Œd. T. 1379.

183. *λευστῆρα μόρον.* See the note on Soph. Ant. 36. The following passages in which the practice of *stoning* is mentioned are cited by Dawes, Misc. C. p 545. Eurip. Orest. 50. 436. 606. 853. Iph. A. 1350. Soph. Œd. C. 435. Æsch. Agam. 1620.

184. *μέλει γὰρ ἀνδρί.* sc. *τὰ ἔξωθεν.* Stanley compares Hom. Il. Z. 490. *Ἀλλ' εἰς οἶκον ἰοῦσα τὰ σαυτῆς ἔργα κόμιζε— πόλεμος δ' ἄνδρεσσι μελήσει Πᾶσιν, ἐμοὶ δὲ μάλιστα, τοὶ Ἰλίῳ ἐγγεγάασιν.*

190. Vulgo *ἀΰπνων*, which does not correspond with the antistrophic measure. Hence Blomfield reads *ἀγρύπνων*, comparing Æsch. Prom. 366. *Ζηνὸς ἄγρυπνον βέλος.* The passage is very perplexed. Some suppose that the genitive depends upon *ἀκούσασα*, accounting for the change of case by the use of the genitive and accusative indifferently after the verbs of *hearing.* Others refer the genitive to *ὄτοβον*, which seems the most probable construction, since *ἁρματόκτυπον ὄτοβον* in fact implies

πηδαλίων, διὰ στόμα
πυριγενετᾶν χαλινῶν.
ΕΤ. τί δ' οὖν; ὁ ναύτης ἆρα μὴ εἰς πρῴραν φυγὼν
πρύμνηθεν, εὗρε μηχανὴν σωτηρίας,
νεὼς καμούσης ποντίῳ πρὸς κύματι;
ΧΟ. ἀλλ' ἐπὶ δαιμόνων πρόδρομος ἦλθον ἀρ- ἀντιστρ. α΄.
χαῖα βρέτη, θεοῖς πίσυνος, ὅτ' ὀλοᾶς
νιφάδος ἐν πύλαις νιφομένας βρόμος·
δὴ τότ' ἤρθην φόβῳ
πρὸς μακάρων λιτάς, πόλεως
ἵν' ὑπερέχοιεν ἀλκάν.
ΕΤ. πύργον στέγειν εὔχεσθε πολέμιον δόρυ.
ΧΟ. οὐκ οὖν τάδ' ἔσται πρὸς θεῶν; ΕΤ. ἀλλ' οὖν θεοὺς

ἁρμάτων ὄτοβον. The words πυριγενετᾶν χαλινῶν must be taken as an explanation of the term πηδαλίων, as metaphorically applied. A similar transition is used by Euripides, Hippol. 1215. ἥρπασ' ἡνίας χεροῖν, Ἕλκει δὲ, κώπην ὥστε ναυβάτης ἀνήρ. See Valckenaer in loco.

193. Vulgo τί οὖν; see Porson on Eurip. Phœn. 892. On the force of the particles ἆρα μὴ see the note on Soph. Ant. 632. We should say in English; *surely then the sailor has not*, &c. The metaphor noticed in the last note is pursued by Eteocles in allusion to the ships of the ancients, in the heads of which the images of the tutelary gods were fixed, to which the pilot is supposed to have fled for support instead of attending to the safety of the vessel.

197. ὅτ' ὀλοᾶς Νιφάδος ἱ. π. νιφομένας. Scholiast. ἤγουν συχνῶν βελῶν καταφερομένων πρὸς τὴν πόλιν. Virgil, Æn. XII. 283. *it toto turbida cœlo Tempestas telorum, et ferreus ingruit imber.* Dr. Blomfield compares the expression of Milton: *Iron sleet of arrowy shower.*

203. ἀλλ' οὖν θεοὺς, κ. τ. λ. In allusion to the tradition that the tutelary gods of a captured city deserted their temples, and went over to the enemy. Eurip. Troad. 23. Λείπω τὸ κλεινὸν Ἴλιον, βωμούς τ' ἐμούς. Ἐρημία γὰρ πόλιν ὅταν λάβῃ κακὴ, Νοσεῖ τὰ τῶν θεῶν, οὐδὲ τιμᾶσθαι θέλει. Virg. Æn. II. 352. *Excessere omnes adytis arisque relictis, Dii quibus imperium hoc steterat.* Tacitus, Hist. V. 13. *Expassæ repente delubri fores, et audita major*

τοὺς τῆς ἁλούσης πόλεος ἐκλείπειν λόγος.
ΧΟ. μήποτ' ἐμὸν κατ' αἰῶνα λίποι θεῶν στροφὴ β'.
ἅδε πανάγυρις, μηδ' ἐπίδοιμι τάνδ'
ἀστυδρομουμέναν πόλιν, καὶ στράτευμ'
ἁπτόμενον πυρὶ δαΐῳ.
ΕΤ. μή μοι, θεοὺς καλοῦσα, βουλεύου κακῶς·
πειθαρχία γάρ ἐστι τῆς εὐπραξίας
μήτηρ, γύναι, σωτῆρος· ὧδ' ἔχει λόγος.
ΧΟ. ἔστι· θεοῖς δ' ἔτ' ἰσχὺς καθυπερτέρα· ἀντιστρ. β'.
πολλάκι δ' ἐν κακοῖσι τὸν ἀμάχανον
ἐκ χαλεπᾶς δύας, ὕπερθ' ὀμμάτων
κρημναμενᾶν νεφελᾶν, ὀρθοῖ.
ΕΤ. ἀνδρῶν τάδ' ἐστὶ, σφάγια καὶ χρηστήρια
θεοῖσιν ἔρδειν, πολεμίων πειρωμένων.
σὸν δ' αὖ τὸ σιγᾷν, καὶ μένειν εἴσω δόμων.

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humana vox, Excedere Deos: *simul ingens motus excedentium.* The historian, in this last reference, is relating the particulars of the destruction of Jerusalem; and the event alluded to is thus mentioned by Josephus; B. J. VI. 5. 3. κατὰ δὲ τὴν ἑορτὴν, ἡ Πεντεκοστὴ καλεῖται, νύκτωρ οἱ ἱερεῖς παρελθόντες εἰς τὸ ἔνδον ἱερὸν, ὥσπερ αὐτοῖς ἔθος ἦν πρὸς τὰς λειτουργίας, πρῶτον μὲν κινήσεως ἀντιλαβέσθαι ἔφασαν καὶ κτύπου, μετὰ δὲ ταῦτα καὶ φωνῆς ἀθρόας, Μεταβαίνωμεν ἐντεῦθεν. Hence arose the superstitious practice, in times of danger, of binding their gods to their places. Diod. Sic. XVII. Quint. Curt. IV. 3. Compare also v. 291. infra: where the Scholiast has the following: εἴρηται δὲ καὶ ἐν Ξοανηφόροις Σοφοκλέους, ὡς οἱ θεοὶ ἀπὸ τῆς Ἰλίου φέρουσιν ἐπὶ τῶν ὤμων τὰ ἑαυτῶν ξόανα, εἰδότες ὅτι ἁλίσκεται.

210. Compare Soph. Ant. 675.—εὐπραξίας μήτηρ σωτῆρος. Dr. Blomfield notices this use of μήτηρ as particularly elegant. Theognis 384. πενίης Μητέρ' ἀμηχανίην. Eurip. frag. ap. Stobæum, XLIV. p. 187. Grot. Ἡ γὰρ τυραννὶς ἀδικίας μήτηρ ἔφυ. Auctor incert. ap. Rutil. Lup. p. 90. *Crudelitatis mater est Avaritia, et pater furor.*—Of σωτὴρ employed as an adjective see on Soph. Œd. T. 80.

218. Soph. Ajax. 293. Γύναι, γυναιξὶ κόσμον ἡ σιγὴ φέρει.

ΧΟ. *διὰ θεῶν πόλιν νεμόμεθ᾽ ἀδάματον,* στροφὴ γ΄
δυσμενέων δ᾽ ὄχλον πύργος ἀποστέγοι.
τίς τάδε νέμεσις στυγεῖ;
ΕΤ. *οὔτοι φθονῶ σοι δαιμόνων τιμᾷν γένος·*
ἀλλ᾽, ὡς πολίτας μὴ κακοσπλάγχνους τιθῇς,
ἔκηλος ἴσθι, μηδ᾽ ἄγαν ὑπερφοβοῦ.
ΧΟ. *κλύουσα πάταγον ποταίνιον, ἅμα* ἀντιστρ. γ΄.
ταρβοσύνῳ φόβῳ τάνδ᾽ ἐς ἀκρόπτολιν,
τίμιον ἕδος, ἱκόμαν.
ΕΤ. *μή νυν, ἐὰν θνήσκοντας ἢ τετρωμένους*
πύθησθε, κωκυτοῖσιν ἁρπαλίζετε.
τούτῳ γὰρ Ἄρης βόσκεται φόβῳ βροτῶν.
ΧΟ. *καὶ μὴν ἀκούω γ᾽ ἱππικῶν φρυαγμάτων.*
ΕΤ. *μή νυν, ἀκούουσ᾽, ἐμφανῶς ἄκου᾽ ἄγαν.*
ΧΟ. *στένει πόλισμα γῆθεν, ὡς κυκλουμένων.*
ΕΤ. *οὐκ οὖν ἔμ᾽ ἀρκεῖ τῶνδε βουλεύειν πέρι;*

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222. *οὔτι* Vulgo. But Dr. Blomfield observes that *οὔτι* never begins a sentence, unless when a question is asked, or it be followed by the particles *μὴ*, *ποῦ* or *πῶς*. Compare Eurip. Phœn. 110. Alcest. 419. Æsch. Prom. 268.

232. *ἐμφανῶς ἄκου᾽ ἄγαν.* Heath improperly points after *ἐμφανῶς*. The interpretation of the Scholiast is correct: *κἂν ἀκούῃς, προσποιοῦ μὴ ἀκούειν.* Eurip. Med. 66. *ἤκουσά του λέγοντος, οὐ δοκῶν κλύειν.* Plaut. Mil. II. 6. 88. *Næ tu hercle, si te Dii amant, linguam comprimes Posthac: etiam illud, quod scies ne sciveris: Ne videris, quod videris.* So the passage is corrected by Dr. Blomfield, by whom the above examples, among others, are adduced.

233. Vulgo *δῆθεν*; but *γῆθεν*, which Porson and others have given with some MSS. is decidedly the correct reading. With *κυκλουμένων* the Scholiast properly understands *τῶν πολεμίων*, the participle being taken in an active sense. So v. 113. infra. *Ἀργεῖοι γὰρ πόλισμα Κάδμου Κυκλοῦνται.*

ΧΟ. δέδοικ', ἀραγμὸς δ' ἐν πύλαις ὀφέλλεται. 235
ΕΤ. οὐ σῖγα; μηδὲν τῶνδ' ἐρεῖς κατὰ πτόλιν.
ΧΟ. ὦ ξυντέλεια, μὴ προδῷς πυργώματα.
ΕΤ. οὐκ εἰς φθόρον σιγῶσ' ἀνασχήσει τάδε;
ΧΟ. θεοὶ πολῖται, μή με δουλείας τυχεῖν.
ΕΤ. αὐτὴ σὺ δουλοῖς κἀμὲ, καὶ σὲ, καὶ πόλιν. 240
ΧΟ. ὦ παγκρατὲς Ζεῦ, τρέψον εἰς ἐχθροὺς βέλος.
ΕΤ. ὦ Ζεῦ, γυναικῶν οἷον ὤπασας γένος.
ΧΟ. μοχθηρὸν, ὥσπερ ἄνδρες, ὧν ἁλῷ πόλις.
ΕΤ. παλινστομεῖς αὖ θιγγάνουσ' ἀγαλμάτων.
ΧΟ. ἀψυχίᾳ γὰρ γλῶσσαν ἁρπάζει φόβος. 245
ΕΤ. αἰτουμένῳ μοι κοῦφον εἰ δοίης τέλος.
ΧΟ. λέγοις ἂν ὡς τάχιστα, καὶ τάχ' εἴσομαι.
ΕΤ. σίγησον, ὦ τάλαινα, μὴ φίλους φόβει.
ΧΟ. σιγῶ· ξὺν ἄλλοις πείσομαι τὸ μόρσιμον.

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237. *ξυντέλεια.* See the Lexicon.

238. *οὐκ εἰς φθόρον.* This is a similar expression with the well known forms *οὐκ εἰς ὄλεθρον*; *οὐκ εἰς κόρακας*; and the like. See on Soph. Œd. T. 1146. Thus Æsch. Agam. 1238. *ἴτ' εἰς φθόρον πεσόντα γ'.* It should be observed that *τάδε* does not depend upon *ἀνασχήσει*, but upon *σιγῶσ'*, in the following construction; *οὐκ εἰς φθόρον (ἀπιὼν) ἀνασχήσει σιγῶσα τάδε*; the verb *ἀνέχεσθαι* is usually joined with a participle. Eurip. Phœn. 557. *Σὺ δ' οὐχ ἀνέξει δωμάτων ἔχων ἴσον.* Med. 38. *οὐκ ἀνέξεται κακῶς Πάσχουσ'.* 73. *Καὶ ταῦτ' Ἰάσων παῖδας ἐξανέξεται Πάσχοντας.* Bacch. 789. *οὐκ ἀνέξεται κινοῦντα Βάκχας.* See Matt. Gr. Gr. § 549. 7. Sometimes the participle must be supplied from the preceding sentence, as in Eurip. Hippol. 461. 685.

239. *θεοὶ πολῖται.* See on v. 69. supra. In *μή με δουλείας τυχεῖν*, there is an ellipse of the word *δότε*, or perhaps *εὔχομαι.*

243. *ἁλῷ.* See on Soph. Œd. C. 395.

246. *εἰ, utinam.* See on Soph. Œd. T. 863.

247. Soph. Œd. T. 1517. *λέξεις, καὶ τότ' εἴσομαι κλύων.*

249. Eurip. Phœn. 908. *εἷς γὰρ ὤν, πολλῶν μέτα, Τὸ μέλλον, εἰ χρὴ, πείσομαι. τί γὰρ πάθω;*

ΕΤ. τοῦτ' ἀντ' ἐκείνων τοὔπος αἱροῦμαι σέθεν. 250
καὶ πρός γε τούτοις, ἐκτὸς οὖσ' ἀγαλμάτων,
εὔχου τὰ κρείσσω, ξυμμάχους εἶναι θεούς.
κἀμῶν ἀκούσασ' εὐγμάτων, ἔπειτα σὺ
ὀλολυγμὸν ἱερὸν εὐμενῆ παιάνισον,
Ἑλληνικὸν νόμισμα θυστάδος βοῆς, 255
θάρσος φίλοις, λύουσα πολεμίων φόβον.
ἐγὼ δὲ χώρας τοῖς πολισσούχοις θεοῖς,
πεδιονόμοις τε, κἀγορᾶς ἐπισκόποις,
Δίρκης τε πηγαῖς, οὐ δ' ἀπ' Ἰσμηνοῦ λέγω,
εὖ ξυντυχόντων, καὶ πόλεως σεσωσμένης, 260
μήλοισιν αἱμάσσοντας ἑστίας θεῶν,
ταυροκτονοῦντας θεοῖσιν, ὧδ' ἐπεύχομαι
θήσειν τρόπαια, πολεμίων ἐσθήματα,

255. *θυστάδος βοῆς.* See on Soph. Ant. 1019.

258. *πεδιονόμοις,* sc. *θεοῖς.* The gods who presided over fields, lands, &c.—Virg. Georg. I. 21. *Dique deæque omnes, studium quibus arva tueri.* Propert. III. 13. *Dique deæque omnes, quibus est tutela per agros.* Of the *ἀγορᾶς ἐπίσκοποι* see on Soph. Œd. T. 20.

259. *οὐ δ' ἀπ' Ἰσμηνοῦ λέγω.* The commentators in general understand a Tmesis for *ἀπολέγω, to except;* but no such verb is to be found in the tragic writings. Dr. Blomfield would render the passage thus: *Non autem eos dico, qui Ismenum tuentur;* because the Ismenus being now in the power of the Argives, who were stationed upon its banks, those deities had gone over to the enemy. See on v. 203. On the idiom οἱ *ἀπ' Ισμήνου,* Dr. Blomfield compares Æsch. Agam. 521. *κῆρυξ Ἀχαιῶν, χαῖρε, τῶν ἀπὸ στρατοῦ,* and the *Pastor ab Amphryso* of Virgil. The omission of the article, however, is rather unusual.

260. *εὖ ξυντυχόντων.* Schol. *τῶν πραγμάτων.*

263. *θήσειν τρόπαια.* See on Eurip. Phœn. 584. The order of the passage is this: *ὧδ' ἐπεύχομαι, (ἡμᾶς) μήλοισιν αἱμ. ἑστ. θεῶν, καὶ ταυροκτ. θεοῖσιν, θήσειν τρόπαια, πολεμ. ἐσθημ. (καὶ θήσειν) λάφυρα. κ. τ. λ.*—In addition to the trophies erected upon the spot where the victory was obtained, it was usual to suspend a portion of the spoils taken from the enemy

λάφυρα δῄων δουρίληφθ' ἁγνοῖς δόμοις.
τοιαῦτ' ἐπεύχου μὴ φιλοστόνως θεοῖς,
μηδ' ἐν ματαίοις κἀγρίοις ποιφύγμασιν·
οὐ γάρ τι μᾶλλον μὴ φύγῃς τὸ μόρσιμον.
ἐγὼ δέ γ' ἄνδρας ἕξ, ἐμοὶ ξὺν ἑβδόμῳ,
ἀντηρέτας ἐχθροῖσι τὸν μέγαν τρόπον,
εἰς ἑπτατειχεῖς ἐξόδους τάξω μολὼν,
πρὶν ἀγγέλους σπερχνούς τε καὶ ταχυῤῥόθους
λόγους ἱκέσθαι, καὶ φλέγειν χρείας ὕπο.

ΧΟΡΟΣ.

μέλει, φόβῳ δ' οὐχ ὑπνώσσει κέαρ· στροφὴ α΄.
γείτονες δὲ
κραδίας μέριμναι
ζωπυροῦσι τάρβος,
τὸν ἀμφιτει-

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in the temples of the gods at home. Virg. Æn. VII. 183. *Multaque præterea sacris in postibus arma, Captivi pendent currus, curvæque secures, Et cristæ capitum, et portarum ingentia claustra, Spiculaque, clypeique, ereptaque rostra carinis.* The two customs are distinguished in Eurip. Phœn. 1486. *ὡς δ' ἐνικῶμεν μάχῃ, Οἱ μὲν Διὸς τρόπαιον ἵστασαν βρέτας, Οἱ δ' ἀσπίδας συλῶντες Ἀργείων νεκρῶν, Σκυλεύματ' εἴσω τειχέων ἐπέμπομεν.* A similar custom still prevails among ourselves of suspending the banners and trophies, taken from the enemy, upon the walls of our cathedrals.

269. *τὸν μέγαν τρόπον.* i. e. *μεγάλως.* There is an ellipse of the preposition *κατά.* Thus infra. v. 461. *οὐ σμικρὸν τρόπον,* Aristoph. Pac. 49. *καινὸν τρόπον.* See Bos. Ellips. p. 448.

270. *ἑπτατειχεῖς ἐξόδους.* See on Soph. Œd. C. 1055.

273. *μέλει.* sc. *μοι ταῦτα.* Dr. Blomfield cites Eurip. Troad. 1077. *μέλει, μέλει μοι, τάδ' εἰ φρονεῖς, ἄναξ,* in which there is the same construction.

χῆ λεών· δράκοντας ὥς
τις τέκνων ὑπερδέδοι-
κε λεχέων δυσευ-
νάτορας πάντρομος πελειάς.
τοὶ μὲν γὰρ ποτὶ πύργους
πανδημὶ, πανομιλὶ
στείχουσιν. τί γένωμαι;
τοὶ δ' ἐπ' ἀμφιβόλοισιν
ἰάπτουσι πολίταις
χερμάδ' ὀκριόεσσαν.
παντὶ τρόπῳ, Διογενεῖς
θεοὶ, πόλιν καὶ στρατὸν
Καδμογενῆ ῥύεσθε.
ποῖον δ' ἀμείψεσθε γαίας πέδον ἀντιστρ. α'.
τᾶσδ' ἄρειον,
ἐχθροῖς ἀφέντες
τὰν βαθύχθον' αἶαν,
ὕδωρ τε Διρ-
καῖον, εὐτραφέστατον
πωμάτων, ὅσων ἵη-
σι Ποσειδᾶν ὁ γαι-

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278. The vulgar reading is *δράκοντα δ' ὥς*, and in v. 280. *δυσευνάτειρα*. We follow Blomfield, who defends *δράκοντας* in the plural by the parallel in Hor. Epod. I. 49. *Ut assidens implumibus pullis avis Serpentium allapsus timet.* *δυσευνατόρας λεχέων* therefore must be rendered, in reference to *δράκοντας*, *infaustos tori socios*.

ἄοχος, Τηθύος τε παῖδες;
πρὸς τάδ', ὦ πολιοῦχοι 300
θεοί, τοῖσι μὲν ἔξω
πύργων ἀνδρολέτειραν
καὶ τὰν ῥίψοπλον ἄταν
ἐμβαλόντες, ἄροισθε
κῦδος τοῖσδε πολίταις· 305
καὶ πόλεως ῥύτορες
εὔεδροί τε στάθητ'
ὀξυγόοις λιταῖσιν.
οἰκτρὸν γὰρ πόλιν ὧδ' στροφὴ β'.
ὠγυγίαν ἄϊδι προϊά- 310

300. πρὸς τάδ'. See on Soph. Œd. C. 455.

303. ῥίψοπλον ἄταν. *A calamitous flight, in which they will throw away their arms.* To leave his shield upon the field of battle was considered an indelible disgrace both to the Greek and Roman soldier. Aristoph. Vesp. 27. δεινόν γε πού 'στ' ἄνθρωπος ἀποβαλῶν ὅπλα. Ælian. V. H. X. 13. καὶ τὸ ἐπὶ τούτων αἴσχιστον, ὅτε τὴν ἀσπίδα ἀπέβαλεν. Hor. Od. II. 7. *Tecum Philippos et celerem fugam Sensi, relicta non bene parmula, Cum fracta virtus, et minaces Turpe solum tetigere mento.* Tacitus, German. 6. *Scutum reliquisse præcipuum flagitium, nec aut sacris adesse, aut consilium inire ignominioso fas. Multique superstites bellorum infamiam laqueo finiverunt.*

305. Dr. Blomfield has properly removed the point which is commonly placed after κῦδος to the end of the verse. With the vulgar punctuation the construction is harsh, and indeed almost unintelligible.

306. ῥυτῆρες Vulgo. Dr. Blomfield has given ῥύτορες, which the metre requires. This form is unusual; but Æschylus has used the still more unusual word, μνήστορες, v. 165. supra: and in Agam. 394. ἀσπίστορας. Homer also in Iliad I. 540. has θυρήτορας for θυρητῆρας.

310. ὠγυγίαν. *Ancient.* From Ogyges, one of the first kings of Thebes. It was usual to affix this epithet to every thing venerable for its antiquity. Hence the city of Thebes itself, and one of its gates also, were called 'Ωγύγιοι. Æsch. Pers. 37. τὰς ὠγυγίους Θήβας. Eumen. 1034. γᾶς ὑπὸ κεύθεσιν ὠγυγίοισι. Callim. Hym. Jov. 13. ἀλλά ὁ 'Ρείης 'Ωγύγιον καλέουσι λεχώϊον 'Απιδανῆες. From a passage in Pindar, Nem. VI. 73. in which the epithet

ψαι, δορὸς ἄγραν,
δουλίαν ψαφαρᾷ σποδῷ,
ὑπ᾽ ἀνδρὸς Ἀχαιοῦ θεόθεν
περθομέναν ἀτίμως·
τὰς δὲ κεχειρωμένας ἄγεσθαι,
ἒ, ἒ, ἒ, νέας τε καὶ παλαιὰς
ἱππηδὸν πλοκάμων,
περιῤῥηγνυμένων φαρέων.
βοᾷ δ᾽ ἐκκενουμένα πόλις,
λαΐδος ὀλλυμένας
μιξοθρόου· βαρείας
τοι τύχας προταρβῶ.
κλαυτόν δ᾽ ἀρτιτρόποις ἀντιστρ. β΄.
ὠμοδρόπων νομίμων προπάροι-

is applied to a *mountain*, Stanley considers that it may also be explained by *μέγα, ὑπερμέγεθες*. But there is no such absurdity as Stanley supposes in such an application. See Spanheim on Callim. in l. c. and compare Milton, P. L. VII. 8. *for thou, nor of the Muses nine, nor on the top of* old Olympus *dwell'st.*

Ib. *ἄϊδι προϊάψαι. To destroy.* An Homeric expression, which Æschylus has transferred from those who fall in battle to the destruction of a city. Hom. Il. Z. 486. *οὐ γάρ τίς μ᾽ ὑπὲρ αἶσαν ἀνὴρ Ἄϊδι προϊάψει.*

312. *δουλίαν ψ. σποδῷ.* This is verbally rendered by Schutz: *sordido pulveri servientem.* The words contain a bold poetical figure, simply implying *reduced to ashes.*

313. *ὑπ᾽ ἀνδρὸς Ἀχαιοῦ,* i. e. the Argive army.

315. *κεχειρωμένας πλοκάμων. Drawn by the hair.* Virg. Æn. II. 403. *Ecce trahebatur passis Priameia Virgo Crinibus.*

320. λαΐδος, *Dorice,* for ληΐδος, *prædæ;* i. e. the captive Thebans. Hesych. *λάϊδας· αἰχμαλώτους.* Schutz compares Hom. Od. K. 122. *ἄφαρ δὲ κακὸς κόναβος κατὰ νῆας ὀρώρει Ἀνδρῶν ὀλλυμένων, νηῶν θ᾽ ἅμα ἀγνυμενάων.*

323. Dr. Blomfield has given the following explanation of this passage, which has been variously interpreted: *Flebilis autem res est,* virginibus vixdum *maturis, ante solemnia crudum virginitatis florem decerpentia, a domibus odiosum iter perficere.*

θεν διαμεῖψαι
δωμάτων στυγερὰν ὁδόν.
τί γάρ; φθίμενόν τοι προλέγω
βέλτερα τῶνδε πράσσειν.
πολλὰ γάρ, εὖτ' ἂν πόλις δαμασθῇ
ἒ, ἒ, ἒ, δυστυχῆ τε πράσσει.
ἄλλος δ' ἄλλον ἄγει,
φονεύει, τὰ δὲ καὶ πυρφορεῖ·
καπνῷ χραίνεται πόλισμ' ἅπαν·
μαινόμενος δ' ἐπιπνεῖ
λαοδάμας μιαίνων
εὐσέβειαν Ἄρης.
κορκορυγαὶ δ' ἀν' ἄστυ, στροφὴ γ΄.
ποτὶ πτόλιν δ' ὀρκάνα πυργῶτις.
πρὸς ἀνδρὸς δ' ἀνὴρ δορὶ καίνεται·
βλαχαὶ δ' αἱματόεσσαι
τῶν ἐπιμαστιδίων
ἀρτιβρεφεῖς βρέμονται·
ἀρπαγαὶ δὲ,

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327. *τί γάρ;* so Blomfield. See on Soph. Œd. C. 1679. The phrase occurs also in Eurip. Orest. 476. Supp. 54. 119. 124. Soph. Ajax. 72. Æsch. Agam. 1241. Eumen. 675. The vulgar reading is *τι; τὸν φθίμενον γὰρ προλέγω.* But the Scholiast's explanation of the passage seems to sanction the reading of the text: *τί γὰρ δεῖ πολλὰ λέγειν; ὁ προτεθνηκὼς εὐτυχῶς πράσσει πλέον τοῦ ζῶντος.* Compare Eurip. Phœn. 1654. *Ὡς σε στενάζω τῶν τεθνηκότων πλέον.*

332. *τὰ δὲ* is to be understood as if *τὰ μὲν* had preceded.

334. *ἐπιπνεῖ.* So on Soph. Ant. 136.

διαδρομᾶν ὁμαίμονες.
ξυμβολεῖ φέρων φέροντι,
καὶ κενὸς κενὸν καλεῖ,
ξύννομον θέλων ἔχειν,
οὔτε μεῖον, οὔτ' ἴσον λε-
λιμμένοι. τίν' ἐκ τῶνδ'
εἰκάσαι λόγοις πάρα;
παντοδαπὸς δὲ καρπὸς ἀντιστρ. γ'.
χάμαι πεσὼν ἀλγύνει κυρήσας.
πικρὸν δ' ὄμμα τῶν θαλαμηπόλων·
πολλὰ δ' ἀκριτόφυρτος
γᾶς δόσις οὐτιδανοῖς
ἐν ῥοθίοις φορεῖται.
δμωΐδες δὲ
καινοπήμονες νέαι,
τλήμον' αἰχμάλωτον εὐνὰν
δυσμενοῦς ὑπερτέρου

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344. *ὁμαίμονες. Consanguineæ.* So called because always attended with *running in different directions.* Aristoph. Plut. 549. *οὐκοῦν δήπου τῆς πτωχείας πενίαν φάμεν εἶναι ἀδελφήν,* cited by Blomfield.

348. *οὔτε μεῖον, οὔτ' ἴσον.* Schol. *ἀλλ' ἑκαστοὶ ἀεὶ τὸ πλεῖον. λελιμμένοι* in the plural refers alike to *φέρων* and *κενός.*

350. λόγος Vulgo. Dr. Blomfield λόγοις, with the following interpretation: *Quanam ex his oratione adumbrare* vel *hariolari licet.*

352. *πεσῷν κυρήσας,* i. e. *πεσών.* So infra v. 397. *κυρεῖν μαρμαίρουσαν* for *μαρμαίρειν.* Soph. Phil. 30. *ὅρα καθ' ὕπνον μὴ κατακλιθεὶς κυρῇ.* See Matt. Gr. Gr. §. 553. 4.

359. Vulgo *τλήμονες.* Dr. Blomfield has admitted *τλήμον'* after Hermann and Burney; and he has also transposed the two following lines. The accusative *εὐνὰν* must be referred to some verb understood. Virg. Æn. III. 323. *Nec victoris heri tetigit captiva cubile.* De Pauw supplies *κατά.*

ἀνδρὸς εὐτυχοῦντος· ὥστ'
ἐλπίς ἐστι νύκτερον τέ-
λος μολεῖν, πολυκλαύ-
των ἀχέων ἐπίῤῥοθον.
ΗΜΙΧ. ὅ τοι κατόπτης, ὡς ἐμοὶ δοκεῖ, στρατοῦ
πευθώ τιν' ἡμῖν, ὦ φίλαι, νέαν φέρει,
σπουδῇ διώκων πομπίμους χνόας ποδῶν.
ΗΜΙΧ. καὶ μὴν ἄναξ ὅδ' αὐτὸς, Οἰδίπου τόκος,
εἰς ἀρτίκολλον ἀγγέλου λόγον μαθεῖν·
σπουδὴ δὲ καὶ τοῦδ' οὐ καταρτίζει πόδα.
ΑΓ. λέγοιμ' ἂν, εἰδὼς εὖ, τὰ τῶν ἐναντίων,
ὥς τ' ἐν πύλαις ἕκαστος εἴληχεν πάλον.
Τυδεὺς μὲν ἤδη πρὸς πύλαισι Προιτίσι
βρέμει· πόρον δ' Ἰσμηνὸν οὐκ ἐᾷ περᾷν
ὁ μάντις, οὐ γὰρ σφάγια γίγνεται καλά.
Τυδεὺς δὲ μαργῶν, καὶ μάχης λελιμμένος,
μεσημβριναῖς κλαγγαῖσιν ὡς δράκων, βοᾷ·
θείνει δ' ὀνείδει μάντιν Οἰκλείδην σοφὸν,

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362. νύκτερον τέλος. i. e. *Death.*

373. See on Soph. Œd. C. 1313. Eurip. Phœn. 1150.

377. ὡς δράκων. The commentators compare two beautiful passages from Virg. Georg. III. 425. Stat. Theb. V. 505. to which Butler adds a third, from Ovid. Met. II. 175. which as it is confined within moderate limits we shall transcribe. *Quæque polo posita est glaciali proxima serpens Frigore pigra prius, nec formidabilis ulli, Incaluit, sumpsitque novas fervoribus iras.* Compare also Statius, Theb. IV. 92. *Ecce inter medios patriæ ciet agmina gentis Fulmineus Tydeus, jam lætus et integer artus, Ut primum crepuere tubæ, ceu lubricus alta Anguis humo verni blanda ad spiramina solis Erigitur, liber senio et squalentibus annis Exutus, lætisque minax interviret herbis.*

σαίνειν μόρον τε καὶ μάχην ἀψυχίᾳ.
τοιαῦτ' ἀϋτῶν, τρεῖς κατασκίους λόφους
σείει, κράνους χαίτωμ', ὑπ' ἀσπίδος δ' ἔσω
χαλκήλατοι κλάζουσι κώδωνες φόβον.
ἔχει δ' ὑπέρφρον σῆμ' ἐπ' ἀσπίδος τόδε,
φλέγονθ' ὑπ' ἄστροις οὐρανὸν τετυγμένον·
λαμπρὰ δὲ πανσέληνος ἐν μέσῳ σάκει,
πρέσβιστον ἄστρων, νυκτὸς ὀφθαλμὸς, πρέπει.
τοιαῦτ' ἀλύων ταῖς ὑπερκόποις σαγαῖς,
βοᾷ παρ' ὄχθαις ποταμίαις· μάχης δ' ἐρῶν,
ἵππος χαλινῶν ὣς κατασθμαίνων, μένει,

380. Aristoph. Acharn. 965. κραδαίνων τρεῖς κατασκίους λόφους. The helmets of the ancients, particularly those used in the heroic ages, are frequently distinguished by the epithet τρίλοφοι, *having three plumes.* Arist. Acharn. 1108. λοφεῖον ἐξένεγκε τῶν τριῶν λόφων. So Eurip. Orest. 1487. τρικόρυθος Αἴας. Virg. Æn. VII. 785. *Cui triplici crinita juba galea alta Chimæram Sustinet.* Valer. Flacc. III. 62. *Triplici pulsans fastigia crista.*

382. κώδωνες. In the heroic ages bells were fixed to the shields of the warriors, most probably for the purpose of frightening the horses. Eurip. Rhes. 306. Γόργων δ' ὡς ἐπ' αἰγίδος θεᾶς Χαλκῆ, μετώποις ἱππικοῖσι πρόσδετος, Πολλοῖσι σὺν κώδωσιν ἐκτύπει φόβον. 383. Κλύε δὴ κόμπους κωδωνοκρότους Παρὰ πορπάκων τοὺς κελαδοῦντας.

386. πρέσβιστον ἄστρων. Virg. Æn. IX. 405. *Astrorum decus.*

Ib. νυκτὸς ὀφθαλμός. See the note on Soph. Antig. 104. and to the examples add Pind. Olymp. III. 35. cited by Stanley: διχόμηνις ὅλον χρυσάρματος Ἑσπέρας ὀφθαλμὸν ἀντέφλεξε μήνα.

387. ὑπερκόμποις Vulgo. But Dr. Blomfield is of opinion, and we think justly, that the other form should be restored in every place of the tragic writings where the word occurs; since there are several places in which the metre requires it, and none in which it would be violated by its reception. Compare infra vv. 400. 451. Pers. 348. 832. 836. Choëph. 130. Soph. Ajax. 127.

388. μάχης ἐρῶν. Virg. Æn. XII. 430. *Avidus pugnæ.* Compare also the example from Ovid, cited in v. 390.

389. χαλινῶν κατασθμαίνων. An anastrophe, for ἀσθμαίνων κατὰ χαλινῶν. Compare Lucan. Phars. IV. 736. *Pectora rauca gemunt, quæ creber anhelitus urget, Et defecta gravis longe trahit ilia pulsus.* Virg. Æn. IV. 136. *Stat sonipes, ac frena ferox spumantia mordet.*

ὅστις βοὴν σάλπιγγος ὁρμαίνει κλύων.
τίν᾽ ἀντιτάξεις τῷδε; τίς Προίτου πυλῶν,
κλείθρων λυθέντων, προστατεῖν φερέγγυος;
ΕΤ. *κόσμον μὲν ἀνδρὸς οὔτιν᾽ ἂν τρέσαιμ᾽ ἐγὼ,*
οὐδ᾽ ἑλκοποιὰ γίγνεται τὰ σήματα.
λόφοι δὲ κώδων τ᾽ οὐ δάκνουσ᾽ ἄνευ δορός.
καὶ νύκτα ταύτην, ἣν λέγεις ἐπ᾽ ἀσπίδος
ἄστροισι μαρμαίρουσαν οὐρανοῦ κυρεῖν,
τάχ᾽ ἂν γένοιτο μάντις ἡ ῎νοιά τινί.
εἰ γὰρ θανόντι νὺξ ἐπ᾽ ὀφθαλμοῖς πέσοι,
τῷ τοι φέροντι σῆμ᾽ ὑπέρκοπον τόδε
γένοιτ᾽ ἂν ὀρθῶς ἐνδίκως τ᾽ ἐπώνυμον,
καὐτὸς καθ᾽ αὑτοῦ τήνδ᾽ ὕβριν μαντεύσεται.

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390. Vulgo *σάλπιγγος ὁρμαίνει μένων*. But, though Euripides is somewhat negligent in his repetitions of the same word, Æschylus would scarcely have used the words *μένει* and *μένων* in two successive lines. Schutz proposes *κατασθμαίνων βρέμει*, as in v. 374. infra. But we should rather read *κλύων* for *μένων*, as proposed by Tyrwhitt and Brunck on Aristoph. Ran. 1042. and sanctioned by the Scholiast, which Dr. Blomfield also has adopted. In regard to the simile which Æschylus has used, we may compare Virg. Georg. III. 83. *Siqua sonum procul arma dedere, Stare loco nescit, micat auribus et tremit artus, Collectumque tremens volvit sub naribus ignem.* Ovid. Met. III. 784. *Ut fremit acer equus, cum bellicus ære sonoro Signa dedit tubicen, pugnæque assumit amorem.* Lucan IV. 750. *Quippe ubi non sonipes motus clangore tubarum Saxa quatit pulsu, rigidos vexantia frænos Ora terens.* Dr. Blomfield also compares the beautiful passage from the book of Job, XXXIX. 25. LXX. in allusion to the horse: *Σάλπιγγος δὴ σημαινούσης, λέγει, Εὖγε· πόῤῥωθεν δὲ ὀσφραίνεται πολέμου σὺν ἅλματι καὶ κραυγῇ.*

394. Dr. Blomfield compares Livy X. 39. *Non enim cristas vulnera facere; et per picta atque aurata scuta transire Romanum pilum.* Tacitus, Agric. 22. *Ne terreat vanus adspectus, et auri fulgor atque argenti, quod neque tegit neque vulnerat.*

396. *καὶ νύκτα ταύτην.* The accusative absolute. See on Soph. Œd. T. 717.

398. *ἡ ῎νοια. Ista sua jactantia.* Butler. Dr. Blomfield had edited from conjecture *ἐννοίᾳ τινί*, at the same time proposing another emendation, *ὑπονοίᾳ*. Compare Eurip. Phœn. 1147.

ἐγὼ δὲ Τυδεῖ κεδνὸν Ἀστακοῦ τόκον
τόνδ' ἀντιτάξω προστάτην πυλωμάτων,
μάλ' εὐγενῆ τε, καὶ τὸν αἰσχύνης θρόνον
τιμῶντα, καὶ στυγοῦνθ' ὑπέρφρονας λόγους·
αἰσχρῶν γὰρ ἀργὸς, μὴ κακὸς δ' εἶναι φιλεῖ.
σπαρτῶν δ' ἀπ' ἀνδρῶν, ὧν Ἄρης ἐφείσατο,
ῥίζωμ' ἀνεῖται, κάρτα δ' ἔστ' ἐγχώριος,
Μελάνιππος· ἔργον δ' ἐν κύβοις Ἄρης κρινεῖ.
δίκῃ δ' ὁμαίμων κάρτα νῦν προστέλλεται
εἴργειν τεκούσῃ μητρὶ πολέμιον δόρυ.

ΧΟ. τὸν ἀμὸν νυν ἀντίπαλον εὐτυχεῖν στροφὴ α΄.
θεοὶ δοῖεν, ὡς δίκαιος πόλεως
πρόμαχος ὄρνυται· τρέμω δ' αἱματη-

403. Ἀστακοῦ τόκον. Melanippus; infra v. 410.

407. αἰσχρῶν, sc. ἔργων, which is understood in ἀργὸς, i. e. ἀεργός. Eurip. Iph. T. 1000. στρατὸς γὰρ ἄθροος, ἀργὸς ὢν τῶν οἴκοθεν. The construction is complete in Theognis: Εἴ τ' εἴης ἔργων αἰσχρῶν ἀπαθής τε καὶ ἀργὸς, Κύρνε, μεγίστην τὴν πεῖραν ἔχοις ἀρετῆς. The construction is somewhat uncommon.

408. σπαρτῶν δ' ἀπ' ἀνδρῶν, κ. τ. λ. See on Eurip. Phœn. 958.

410. ἔργον δ' ἐν κύβοις Ἄρης κρινεῖ. *Mars will decide the event with his die.* Stanley compares Eurip. Rhes. 183. Ψυχὴν προβάλλοντ' ἐν κύβοισι δαίμονος. Compare also vv. 330. 447. of the same play. The same sentiment is contained in Virg. Georg. II. 283. *dubius Mars errat in armis.* Seneca, Theb. 629. *Fortuna belli semper ancipiti in loco est.* Cic. Epist. VI. 4. *Cum omnis belli Mars communis, et cum semper incerti exitus prœliorum sint.* Livy, XXX. 30. *Vim Fortunæ Martemque belli communem propone animo.* These instances are also cited by Stanley.

411. δίκῃ for σὺν δίκῃ, *justly, properly,* infra v. 440. Compare Soph. Aj. 1247. Philoct. 1234. Elect. 561. For νιν Dr. Blomfield properly reads νῦν, which we have retained, as προστέλλεται is never used in an active sense.

413. ἀμόν. Brunck observes on Eurip. Androm. 1171. that ἀμὸς is Attic for ἐμὸς, and ἁμὸς Doric for ἡμέτερος. The word occurs again infra 751.

414. Vulgo δικαίως. Porson δίκαιος.

415. This passage may be taken in two different constructions: so that ὑπὲρ φίλων may depend either upon ὀλομένων or τρέμω. Dr. Blomfield adopts the latter, Schutz the former.

φόραυς μόρους ὑπὲρ φίλων
ὀλομένων ἰδέσθαι.

ΑΓ. τούτῳ μὲν οὕτως εὐτυχεῖν δοῖεν θεοί.
Καπανεὺς δ' ἐπ' Ἠλέκτραισιν εἴληχεν πύλαις,
γίγας ὅδ', ἄλλου τοῦ πάρος λελεγμένου
μείζων, ὁ κόμπος δ' οὐ κατ' ἄνθρωπον φρονεῖ·
πύργοις δ' ἀπειλεῖ τοῖσδ', ἃ μὴ κράνοι θεός·
θεοῦ τε γὰρ θέλοντος ἐκπέρσειν πόλιν,
καὶ μὴ θέλοντος φησὶν, οὐδὲ τὴν Διὸς
ἔριν πέδῳ σκήψασαν ἐκποδὼν σχεθεῖν.
τὰς δ' ἀστραπάς τε καὶ κεραυνίους βολὰς
μεσημβρινοῖσι θάλπεσιν προσείκασεν.
ἔχει δὲ σῆμα, γυμνὸν ἄνδρα πυρφόρον,
φλέγει δὲ λαμπὰς διὰ χερῶν ὡπλισμένη·
χρυσοῖς δὲ φωνεῖ γράμμασιν, ΠΡΗΣΩ ΠΟΛΙΝ.

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420. Vulgo γίγας ὅδ' ἄλλος, τοῦ π. λ. The reading of the text is from the emendation of Markland on Eurip. Supp. 872. and it is approved by Brunck, Porson, and Blomfield.

421. *οὐ κατ' ἄνθρωπον.* Æsch. Agam. 898. *Λέγω κατ' ἄνδρα μὴ θεὸν σέβειν ἐμέ.* Soph. Aj. 761. *μὴ κάτ' ἄνθρωπον φρονεῖ.* Eurip. Med. 673. *Σοφώτερ' ἢ κατ' ἄνδρα συμβαλεῖν ἔπη.* Compare Antig. 678. So Amnianus Marcellinus: *Julianus prosperis elatus ultra hominem spirabat.* *ὁ κόμπος*, is used in the same sense as in Eurip. Phœn. 609. See the note.

422. The vulgar reading of this verse is: Π. δ' ἀπειλεῖ δείν', ἃ μὴ κράνοι τύχη: But we have followed Dr. Blomfield in giving the line as it occurs again in v. 545. infra; and similar repetitions are frequently found in Æschylus. *δείν'* is evidently a gloss, which has crept into the text; and the correct expression would not be *κραίνει τύχη*, but *θεὸς κραίνει τὰς τύχας.*

425. *ἔριν πέδῳ σκήψασαν.* An elegant periphrasis for *lightning.* Compare Eurip. Phœn. 1190. *καὶ τοσόνδ' ἐκόμπασε,* (Καπανεὺς sc.) *Μηδ' ἂν τὸ σεμνὸν πῦρ νιν εἰργάθειν Διὸς, Τὸ μὴ οὐ κατ' ἄκρων περγάμων ἑλεῖν πόλιν.*

428. Compare Eurip. Phœn. 1137.

429. *διὰ χερῶν ὡπλισμένη.* An enallage for ᾗ *αἱ χεῖρες ὁπλίζονται.*

τοιῷδε φωτὶ πέμπε . . τίς ξυστήσεται;
τίς ἄνδρα κομπάζοντα μὴ τρέσας μενεῖ;
ET. καὶ τῷδε κέρδει κέρδος ἄλλο τίκτεται.
τῶν τοι ματαίων ἀνδράσιν φρονημάτων
ἡ γλῶσσ' ἀληθὴς γίγνεται κατήγορος.
Καπανεὺς δ' ἀπειλεῖ, δρᾷν παρεσκευασμένος,
θεοὺς ἀτίζων· κἀπογυμνάζων στόμα
χαρᾷ ματαίᾳ, θνητὸς ὢν, ἐς οὐρανὸν
πέμπει γεγωνὰ Ζηνὶ κυμαίνοντ' ἔπη.
πέποιθά δ' αὐτῷ ξὺν δίκῃ τὸν πυρφόρον
ἥξειν κεραυνὸν, οὐδὲν ἐξεικασμένον
μεσημβρινοῖσι θάλπεσιν τοῖς ἡλίου.
ἀνὴρ δ' ἐπ' αὐτῷ, κεἰ στόμαργός ἐστ' ἄγαν,
αἶθον τέτακται λῆμα, Πολυφόντου βία,
φερέγγυον φρούρημα, προστατηρίας
Ἀρτέμιδος εὐνοίαισι, σύν τ' ἄλλοις θεοῖς.
λέγ' ἄλλον ἄλλαις ἐν πύλαις εἰληχότα.

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431. So all the copies. The commentators understand an aposiopesis: and supply the *τὸν φερέγγυον*, as in v. 466. In this case, however, the particle *ἀλλὰ* should properly stand before *τίς ξυστήσεται*, and therefore Schutz, with some probability reads *τοιῷδε φωτὶ δ', εἶπε, τίς ξυστήσεται*, in his first edition; but he has restored the old reading in the second.

433. *τῷδε*. *Capaneo* scil. So Dr. Blomfield properly, instead of joining it with *κέρδει*. The remainder of the line is generally understood in reference to the device upon the shield: which should seem to indicate his destruction; as that of Tydeus, v. 398. infra. This explanation however is very forced and unsatisfactory. Stanley compares the proverb: *δίκη δίκην τίκτεται, καὶ βλάβην βλάβη*.

444. *Πολυφόντου βία*. See on Eurip. Phœn. 55.

ΧΟ. ὄλοιθ' ὃς πόλει μεγάλ' ἐπεύχεται· ἀντιστρ. α'.
κεραυνοῦ δέ νιν βέλος ἐπισχέθοι,
πρὶν ἐμὸν εἰσθορεῖν δόμον, πωλικῶν θ'
ἐδωλίων ὑπερκόπῳ
δορί ποτ' ἐκλαπάξαι.
ΑΓ. καὶ μὴν τὸν ἐντεῦθεν λαχόντα πρὸς πύλαις
λέξω· τρίτῳ γὰρ Ἐτεόκλῳ τρίτος πάλος
ἐξ ὑπτίου 'πήδησεν εὐχάλκου κράνους,
πύλαισι Νηΐταισι προσβαλεῖν λόχον.
ἵππους δ' ἐν ἀμπυκτῆρσιν ἐμβριμωμένας
δινεῖ, θελούσας πρὸς πύλας πεπτωκέναι.
φιμοὶ δὲ συρίζουσι βάρβαρον τρόπον,
μυκτηροκόμποις πνεύμασιν πληρούμενοι.
ἐσχημάτισται δ' ἀσπὶς οὐ σμικρὸν τρόπον·
ἀνὴρ δ' ὁπλίτης κλίμακος προσαμβάσεις

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452. ἐκλαπάξαι. Subaud. ἡμᾶς. The construction is: λαπάξαι ἡμᾶς ὑπερκόπῳ δορὶ ἐκ πωλικῶν ἐδωλίων. The πωλικὰ ἐδώλια are the apartments appropriated to virgins. Hesych. πώλους· τὰς νέας καὶ παρθένους. The word πῶλος however is used by the Greeks indifferently of *youths* or *virgins*: as, for instance, of Helen; Eurip. Rhes. 261. of Hermione; Androm. 621. So Anacreon, Od. IX. 1. πῶλε Θρηκίη. On the contrary Menœceus is so called in Eurip. Phœn. 961. See Monk on Eurip. Hipp. 548. In the same manner Horace uses the word *juvenci*.

454. πάλος ἐξ ὑπτίου, κ. τ. λ. This was the usual method of casting lots in the heroic ages. Hom. Il. I. 316. Κλήρους ἐν κυνέῃ χαλκήρεϊ πάλλον ἕλοντες, Ὁππότερος δὴ πρόσθεν ἀφείη χάλκεον ἔγχος. Soph. Aj. 1285. οὐ δραπέτην τὸν κλῆρον εἰς μέσον καθεὶς Ὑγρᾶς ἀρούρας βῶλον, ἀλλ' ὃς εὐλόφου Κυνῆς ἔμελλε πρῶτος ἅλμα κουφιεῖν. Compare Hom. Il. H. 176. Ψ. 861. Odyss. K. 206. So also Virg. Æn. V. 490. *dejectamque ærea sortem Accepit galea*. Statius,. Theb. VI. 389. *Et jam sortitus Prothous versarat ahena Casside*.

456. Νηΐταισι. This gate is assigned to Parthenopæus by Euripides, Phœn. 1120.

στείχει πρὸς ἐχθρῶν πύργον, ἐκπέρσαι θέλων·
βοᾷ δὲ χ' οὗτος γραμμάτων ἐν ξυλλαβαῖς,
ὡς οὐδ' ἂν Ἄρης σφ' ἐκβάλοι πυργωμάτων. 465
καὶ τῷδε φωτὶ πέμπε τὸν φερέγγυον
πόλεως ἀπείργειν τῆσδε δούλιον ζυγόν.

ΕΤ. πέμποιμ' ἂν ἤδη τόνδε, σὺν τύχῃ δέ τῳ·
καὶ δὴ πέπεμπτ', οὐ κόμπον ἐν χεροῖν ἔχων,
Μεγαρεὺς, Κρέοντος σπέρμα, τοῦ σπαρτῶν γένους,
ὃς οὔτι μάργον ἱππικῶν φρυαγμάτων 471
βρόμον φοβηθεὶς ἐκ πυλῶν χωρήσεται·
ἀλλ' ἢ θανὼν τροφεῖα πληρώσει χθονὶ,
ἢ καὶ δύ' ἄνδρε καὶ πόλισμ' ἐπ' ἀσπίδος
ἑλὼν, λαφύροις δῶμα κοσμήσει πατρός. 475
κόμπαζ' ἐπ' ἄλλῳ, μηδέ μοι φθόνει λέγων.

ΧΟ. ἐπεύχομαι δὴ τῷδε μὲν εὐτυχεῖν, στροφὴ β'.
πρόμαχ' ἐμῶν δόμων, τοῖσι δὲ δυστυχεῖν.
ὡς δ' ὑπέραυχα βάζουσιν ἐπὶ πτόλει
μαινομένᾳ φρενὶ, τώς νιν 480
Ζεὺς νεμέτωρ ἐπίδοι κοταίνων.

ΑΓ. τέταρτος ἄλλος γείτονας πύλας ἔχων
Ὄγκας Ἀθάνας, ξὺν βοῇ παρίσταται,

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463. στείχει, *admovet*, in an active signification. See Porson on Eurip. Orest. 1427.

474. δύ' ἄνδρε καὶ πόλισμ' ἐπ' ἀσπίδος. This expression is contemptuous in the extreme. The δύ' ἄνδρε were Eteoclus himself, and the ἀνὴρ ὁπλίτης upon his shield. See v. 462.

483. Ὄγκας Ἀθάνας. Minerva was so called by the Phœnicians. Hesych. τὰς Ὠγυγίας πύλας λέγει. See the note on Eurip. Phœn. 1150.

μέγ' Ἱππομέδοντος σχῆμα, καὶ μέγας τύπος.
ἅλω δε πολλήν, ἀσπίδος κύκλον λέγω, 485
ἔφριξα δινήσαντος· οὐκ ἄλλως ἐρῶ.
ὁ σηματουργὸς δ' οὔ τις εὐτελὴς ἄρ' ἦν,
ὅστις τόδ' ἔργον ὤπασεν πρὸς ἀσπίδι,
Τυφῶν ἱέντα πυρπνόον διὰ στόμα
λιγνὺν μέλαιναν, αἰόλην πυρὸς κάσιν· 490
ὀφέων δὲ πλεκτάναισι περίδρομον κύτος
προσηδάφισται κοιλογάστορος κύκλου.
αὐτὸς δ' ἐπηλάλαξεν, ἔνθεος δ' Ἄρει
βακχᾷ πρὸς ἀλκήν, Θυιὰς ὥς, φόβον βλέπων.
τοιοῦδε φωτὸς πεῖραν εὖ φυλακτέον, 495
φόβος γὰρ ἤδη πρὸς πύλαις κομπάζεται.
ΕΤ. πρῶτον μὲν Ὄγκα Παλλὰς ἥδ' ἀγχίπτολις,
πύλαισι γείτων, ἀνδρὸς ἐχθαίρουσ' ὕβριν,
εἴρξει νεοσσῶν ὡς δράκοντα δύσχιμον.

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484. *Ἱππομέδοντος σχῆμα*; i. e. *Ἱππομέδων*. This periphrasis is similar to those noticed on Eurip. Phœn. 55. So Eurip. Hec. 617. *σχήματ' οἴκων*. Soph. Phil. 952. *σχῆμα πέτρας*.

486. *οὐκ ἄλλως ἐρῶ*. *I will not deny it.* In a similar sense we have *οὐκ ἄλλως λέγω*, in Eurip. Orest. 700. Hesych. *ἄλλως· ματαίως*.

490. *πυρὸς κάσιν*. This species of metaphor is not unusual in the Greek Poets. Æsch. Agam. 477. *κάσις πηλοῦ ξύνουρος διψία κόνις*. Hipponax, ap. Athen. III. p. 78. C. *Συκῆν μέλαιναν, ἀμπέλου κασιγνήτην*. Æsch. Pers. 624. *ἄνθη τε πλεκτά, παμφόρου γαίας τέκνα*. Pind. Olymp. XI. 2. *ἔστιν δ' οὐρανίων ὑδάτων ὀμβρίων παίδων νεφέλης*. So Hor. Od. I. 14. 11. *Pontica pinus Silvæ* filia *nobilis*.

494. *φόβον βλέπων*. See on v. 53. supra, and add to the examples there cited: Eurip. Ion. 1282. *δράκων ἀναβλέπων φονίαν φλόγα*. Arist. Plut. 328. *βλέπειν Ἄρην*.

496. *κομπάζεται*. *Sese jactat*, in a middle signification. *φόβος*, *terror*, is here used for *φοβερός*. See the note on Eurip. Phœn. 609.

Ὑπέρβιος δὲ, κεδνὸς Οἴνοπος τόκος,
ἀνὴρ κατ' ἄνδρα τοῦτον ᾑρέθη, θέλων
ἐξιστορῆσαι μοῖραν ἐν χρείᾳ τύχης·
οὔτ' εἶδος, οὔτε θυμὸν, οὔθ' ὅπλων σχέσιν
μωμητός· Ἑρμῆς δ' εὐλόγως ξυνήγαγεν·
ἐχθρὸς γὰρ ἀνὴρ ἀνδρὶ, τῷ ξυστήσεται.
ξυνοίσετον δὲ πολεμίους ἐπ' ἀσπίδων
θεούς· ὁ μὲν γὰρ πυρπνόον Τυφῶν ἔχει,
Ὑπερβίῳ δὲ Ζεὺς πατὴρ ἐπ' ἀσπίδος
σταδαῖος ἧσται, διὰ χερὸς βέλος φλέγων·
κοὔπω τις εἶδε Ζῆνά που νικώμενον.
τοιάδε μέντοι προσφίλεια δαιμόνων·
πρὸς τῶν κρατούντων δ' ἐσμὲν, οἱ δ' ἡσσωμένων,
εἰ Ζεύς γε Τυφῶ καρτερώτερος μάχῃ·
εἰκὸς δὲ πράξειν ἄνδρας ὧδ' ἀντηρέτας·
Ὑπερβίῳ τε, πρὸς λόγον τοῦ σήματος,
σωτὴρ γένοιτ' ἂν Ζεὺς, ἐπ' ἀσπίδος τυχών.

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502. ἐξιστορῆσαι μοῖραν. *To enquire into his fate*; i. e. *to decide his fate*. Æsch. Agam. 659. εἰ γάρ τις ἀκτὶς ἡλίου νιν ἱστορεῖ καὶ ζῶντα καὶ βλέποντα.

504. Ἑρμῆς δ' εὐλ. ξυνήγαγεν. Subaud. αὐτούς. It was usual to attribute any unexpected or fortuitous advantage to the operation of Mercury; Hom. Od. O. 318. Ἑρμείαο ἕκητι διακτόρου, ὅς ῥά τε πάντων Ἀνθρώπων ἔργοισι χάριν καὶ κῦδος ὀπάζει.

505. τῷ for ᾧ, as in v. 37. supra.

509. σταδαῖος ἧσται. *Is fixed erect*. Of the use of φλέγω in an active sense, see the note on Eurip. Phœn. 233.

512. Stanley understands πρὸς τῶν ἡσσωμένων as in the first member of the sentence. We should rather adopt the opinion of Dr. Blomfield, who would read ἡμεῖς κρατούντων ἐσμεν, *We are of the conqueror's party*. The adversative expression οἱ δὲ seems to require this alteration.

Ο. πέποιθα τὸν ἔχοντ' ἀντίτυπον Διὸς ἀντιστρ. β'.
ἄφιλον ἐν σάκει τοῦ χθονίου δέμας
δαίμονος, ἐχθρὸν εἴκασμα βροτοῖς τε καὶ
δαροβίοισι θεοῖσιν,
πρόσθε πυλᾶν κεφαλὰν ἰάψειν.
ΑΓ. οὕτως γένοιτο. τὸν δὲ πέμπτον αὖ λέγω,
πέμπταισι προσταχθέντα Βοῤῥαίαις πύλαις,
τύμβον κατ' αὐτὸν Διογενοῦς Ἀμφίονος.
ὄμνυσι δ' αἰχμὴν ἣν ἔχει, μᾶλλον θεοῦ
σέβειν πεποιθὼς, ὀμμάτων θ' ὑπέρτερον,
ἦ μὴν λαπάξειν ἄστυ Καδμείων βίᾳ.

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517. *ἀντίτυπον Δ. ἄφιλον.*—For *ἀφιλόν τε.* See on Soph. Ant. 591. The allusion is to the war of the giants against Jupiter.

518. *χθονίου δαίμονος.* *Typhon.* In Æsch. Prom. 359. he is called *γηγενής*.

525. *ὄμνυσι δ' αἰχμήν.* In the early ages a spear was used by kings instead of a sceptre. Eurip. Hecub. 8. Ὃς *τὴν ἀρίστην Χερσονησίαν πλάκα Σπείρει, φίλιππον λαὸν εὐθύνων δορί.* This was regarded with the same veneration that was paid to a God, and their most solemn oaths were sworn upon it. Suidas. ὅρκιον *σκῆπτρον· καθ' οὗ ὤμνυον* οἱ *βασιλεῖς.* Thus Hom. Il. A. Ναὶ *μὰ τόνδε σκῆπτρον κ. τ. λ.* Virg. Æn. XII. 96. *O nunquam frustrata vocatus Hasta meos.* Stanley adduces Justin. Hist. XLIII. 3. *Per ea adhuc tempora Reges hastas pro diadema habebant, quas Græci* σκῆπτρα *dixere: nam et ab origine rerum pro diis immortalibus veteres hastas coluere: ob cujus religionis memoriam adhuc deorum simulacris hastæ adduntur.* There is mention in Pausanias of a sceptre which Vulcan had fabricated for Jupiter, as a present to Agamemnon, as follows: *τοῦτο οὖν σκῆπτρον σέβουσιν, ὀνομάζοντες δόρυ.*

Ib. *μᾶλλον θεοῦ.* Apoll. Rhod. I. 467. *οὐδέ μ' ὀφέλλει Ζεὺς τόσον, ὁσσάτιόν περ ἐμὸν δόρυ.* Virg. Æn. 778. *Dextra mihi Deus, et telum quod missile libro.* Statius, Theb. III. 615. *Virtus mihi numen, et ensis Quem teneo.* IX. 547. *ades, O mihi dextera tantum Tu præses bellis, et inevitabile numen: Te voco, te solam, Superum contemtor adoro.*

526. *ὀμμάτων ὑπέρτερον.* Compare Catull. III. 5. *Quem plus illa oculis suis amabat.* XIV. 1. *Ni te plus oculis meis amarem.* CII. 2. *Ambobus mihi quæ Charior est oculis.* To these Dr. Blomfield adds, Theocrit. Idyl. X. 53. Ναὶ *μὰ τὸν ὀφθαλμὸν, τῶ μοι γλυκερώτερον οὐδέν.* So also in the Holy Scriptures, Deut. XXXII. 10. LXX. *ἐφύλαξεν αὐτὸν ὡς κόρην ὀφθαλμοῦ.*

Διός. τόδ' αὐδᾷ μητρὸς ἐξ ὀρεσκόου
βλάστημα καλλίπρωρον, ἀνδρόπαις ἀνήρ.
στείχει δ' ἴουλος ἄρτι διὰ παρηΐδων,
ὥρας φυούσης, ταρφὺς ἀντέλλουσα θρίξ.
ὁ δ' ὠμὸν, οὔτι παρθένων ἐπώνυμον,
φρόνημα, γοργὸν δ' ὄμμ' ἔχων, προσίσταται.
οὐ μὴν ἀκόμπαστός δ' ἐφίσταται πύλαις·
τὸ γὰρ πόλεως ὄνειδος ἐν χαλκηλάτῳ
σάκει, κυκλωτῷ σώματος προβλήματι,
Σφίγγ' ὠμόσιτον προσμεμηχανημένην
γόμφοις, ἐνώμα, λαμπρὸν ἔκκρουστον δέμας·
φέρει δ' ὑφ' αὐτῇ φῶτα, Καδμείων ἕνα,
ὡς πλεῖστ' ἐπ' ἀνδρὶ τῷδ' ἰάπτεσθαι βέλη.
ἐλθὼν δ' ἔοικεν οὐ καπηλεύσειν μάχην,
μακρᾶς κελεύθου δ' οὐ καταισχυνεῖν πόρον,
παῖς Παρθενοπαῖος Ἀρκάς· ὁ δὲ τοιόσδ' ἀνὴρ
μέτοικος, Ἄργει δ' ἐκτίνων καλὰς τροφὰς,

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530. Hom. Od. Λ. 318. *πρὶν σφῶϊν ὑπὸ κροτάφοισιν ἰούλους Ἀνθῆσαι, πυκάσαι τε γένυς εὐανθέϊ λάχνῃ.* Pacuvius in Scriver. *Nunc primum opacat flore lanugo genas.* Claudian. *Per tua lanugo cum serpere cœperit ora.*

532. *παρθένων ἐπώνυμον.* A play upon the name of *Parthenopæus.* See on Eurip. Phœn. 646.

533. *γοργὸν δ' ὄμμ' ἔχων.* Eurip. Phœn. 146. *ὄμμασιν γοργὸς εἰσιδεῖν, νεανίας.*

541. *οὐ καπηλεύσειν μάχην.* Dr. Blomfield well translates these words:- *He will fight by wholesale.* See the Lexicon.

543. In all the MSS. and editions a word is wanting before *Παρθενοπαῖος*, by which the metre is deficient. Dr. Blomfield supplies *παῖς*, as in Eurip. Supp. 889. Brunck supposes that the defect may be supplied by pronouncing the name *Παρθεννοπαῖος*, and so Butler. De Pauw places the article *ὁ* before the proper name, which is the less likely from the circumstance, that it is prefixed nowhere else throughout the whole

πύργοις ἀπειλεῖ τοῖσδ' ἃ μὴ κραίνοι θεός.
ΕΤ. εἰ γὰρ τύχοιεν ὧν φρονοῦσι πρὸς θεῶν
αὐτοῖς ἐκείνοις, ἀνοσίοις κομπάσμασι·
ἦ τἂν πανώλεις παγκάκως τ' ὀλοίατο.
ἔστιν δὲ καὶ τῷδ', ὃν λέγεις τὸν Ἀρκάδα,
ἀνὴρ ἄκομπος, χεὶρ δ' ὁρᾷ τὸ δράσιμον,
Ἄκτωρ, ἀδελφὸς τοῦ πάρος λελεγμένου·
ὃς οὐκ ἐάσει γλῶσσαν, ἐργμάτων ἄτερ,
εἴσω πυλῶν ῥέουσαν, ἀλδαίνειν κακά·
οὐδ' εἰσαμεῖψαι θηρὸς ἐχθίστου δάκους
εἰκὼ φέροντα πολεμίας ἐπ' ἀσπίδος·
ἦ 'ξωθεν εἴσω τῷ φέροντι μέμψεται,
πυκνοῦ κροτησμοῦ τυγχάνουσ' ὑπὸ πτόλιν.
θεῶν θελόντων τἀδ' ἂν ἀληθεύσαιμ' ἐγώ.
ΧΟ. ἱκνεῖται λόγος διὰ στηθέων, στροφὴ γ'.

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tragedy. We consider Blomfield's the most probable emendation.

546. The commentators, one and all, join *αὐτοῖς ἐκείνοις* with *ἀνοσίοις κομπάσμασιν*, but we have placed a point after *ἐκείνοις*, by which the construction is more expedited, and the sense, we think, improved. *May they obtain from the Gods that destruction to themselves, which they meditate against us in their impious vaunting; then indeed*, &c.

549. ὃν λέγεις τὸν Ἀρκάδα. On the construction see Porson on Eurip. Orest. 1645.

550. Soph. Phil. 95. *γλῶσσαν μὲν ἀργὸν, χεῖρα δ' εἶχον ἐργάτην*. The verb ὁρᾷ is metaphorically applied to the *hand*.

553. *εἴσω πυλῶν*, scil. *στόματος*. Eurip. Hippol. 886. *τόδε μὲν οὐκέτι στόματος ἐν πύλαις καθέξω*.

554. *θηρὸς ἐχθίστου δάκους*. The same periphrasis is employed by Euripides, Hippol. 648. *ἄφθογγα δάκη θηρῶν*. See the note on Soph. Œd. T. 191.

556. ἢ 'ξωθεν, scil. *εἰκών*. So Porson, not without the consent of Schutz. Vulgo *ἔξωθεν* from which nothing intelligible can be elicited. The order is *ἢ ἔξωθεν* (*πυλῶν*) *μέμψεται τῷ φ. εἴσω* (*πυλῶν*.)

τριχὸς δ' ὄρθιος πλόκαμος ἵσταται
μεγάλα μεγαληγόρων κλύων
ἀνοσίων ἀνδρῶν.
εἴθε γὰρ θεοὶ
τούσδ' ὀλέσειαν ἐν γᾷ.
ΑΓ. ἕκτον λέγοιμ' ἂν ἄνδρα σωφρονέστατον,
ἀλκήν τ' ἄριστον, μάντιν, Ἀμφιάρεω βίαν·
Ὁμολωΐσιν δὲ πρὸς πύλαις τεταγμένος,
κακοῖσι βάζει πολλὰ Τυδέως βίαν,
τὸν ἀνδροφόντην, τὸν πόλεως ταράκτορα,
μέγιστον Ἄργει τῶν κακῶν διδάσκαλον,
Ἐρινύος κλητῆρα, πρόσπολον φόνου,
κακῶν τ' Ἀδράστῳ τῶνδε βουλευτήριον.
καὶ τὸν σὸν αὖθις προσμολὼν ἀδελφεὸν,
ἐξυπτιάζων ὄμμα, Πολυνείκους βίαν,
δὶς ἐν τελευτῇ τοὔνομ' ἐνδατούμενος,
καλεῖ· λέγει δὲ τοῦτ' ἔπος διὰ στόμα·
ἦ θεῖον ἔργον καὶ θεοῖσι προσφιλὲς,
καλόν τ' ἀκοῦσαι καὶ λέγειν μεθυστέροις,

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573. προσμολών. Aldus: and so Heath and Blomfield, who observe that the reading is somewhat confirmed by Soph. Aj. 721. μέσον δε προσμολὼν στρατήγιον: at the same time expressing himself scarcely satisfied of its correctness. The vulgar reading, πρόσμορον, is unintelligible.

574. ἐξυπτιάζων ὄμμα. Virg. Æn. II. 405. *Ad cœlum tendens ardentia lumina.*

575. ἐν τελευτῇ, i. e. ἐν τελευτῇ τοῦ λόγου. On the allusion to the etymology of the name of Polynices, see the note to Eurip. Phœn. 646.

πόλιν πατρῴαν καὶ θεοὺς τοὺς ἐγγενεῖς
πορθεῖν, στράτευμ' ἐπακτὸν ἐμβεβληκότα.
μητρὸς δὲ πηγὴν τίς κατασβέσει δίκη;
πατρὶς δὲ γαῖα, σῆς ὑπὸ σπουδῆς δορὶ
ἁλοῦσα, πῶς σοι ξύμμαχος γενήσεται;
ἔγωγε μὲν δὴ τήνδε πιανῶ χθόνα,
μάντις κεκευθὼς πολεμίας ὑπὸ χθονός.
μαχώμεθ', οὐκ ἄτιμον ἐλπίζω μόρον.
τοιαῦθ' ὁ μάντις, ἀσπίδ' εὔκυκλον νέμων
πάγχαλκον, ηὔδα. σῆμα δ' οὐκ ἐπῆν κύκλῳ·
οὐ γὰρ δοκεῖν δίκαιος, ἀλλ' εἶναι θέλει,
βαθεῖαν ἄλοκα διὰ φρενὸς καρπούμενος,
ἐξ ἧς τὰ κεδνὰ βλαστάνει βουλεύματα.
τούτῳ σοφούς τε κἀγαθοὺς ἀντηρέτας
πέμπειν ἐπαινῶ. δεινὸς ὃς θεοὺς σέβει.

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579. Compare Soph. Antig. 199.

580. Compare v. 1021. infra.

581. *μητρὸς δὲ πηγήν.* Schol. *τὰ δάκρυα τῆς πατρίδος.* See on Eurip. Phœn. 381. and compare v. 16. supra. *δίκη* must be understood of the device on the shield of Polynices. See v. 643.

584. *πιανῶ χθόνα.* Pind. Nem. IX. 54. *Ἰσμηνοῦ δ' ἐπ' ὄχθοισι λευκάνθεα σώμασ' ἐπίαναν καπνόν.* Virg. Georg. I. 491. *Nec fuit indignum superis bis sanguine nostro Emathiam et latos Hæmi* pinguescere *campos.* Hor. Od. II. 1. 29. *Quis non Latino sanguine* pinguior Campus? These instances are cited by Stanley and Blomfield.

588. *σῆμα δ' οὐκ ἐπῆν κύκλῳ.* Compare Eurip. Phœn. 1127. According to Statius, *Clypeo victum Pythona coruscat.* Theb. IV. 222.

589. *ἄριστος*, Vulgo. *δίκαιος* Porson, whom Blomfield follows, and the authorities are perhaps in their favour. Æsch. Eum. 429. *Κλύειν δικαίως μᾶλλον ἢ πρᾶξαι θέλει.* Philemon. fragm. 45. *εἶναι δίκαιος, κοὐ δοκεῖν εἶναι θέλει.* Sallust, B. C. 57. *Cato malebat esse quam videri bonus.* *διὰ φρενὸς καρπούμενος* for *διακαρπούμενος*, by Tmesis.

593. *δεινὸς ὃς θεοὺς σέβει.* Hom. Il. P. 98. *Ὁππότ' ἀνὴρ ἐθέλει πρὸς δαίμονα φωτὶ μάχεσθαι, Ὅν κε θεὸς τιμᾷ, τάχα οἱ μέγα πῆμα κυλίσθη.*

ΕΤ. φεῦ τοῦ ξυναλλάσσοντος ὄρνιθος βροτοῖς
δίκαιον ἄνδρα τοῖσι δυσσεβεστέροις.
ἐν παντὶ πράγει δ' ἔσθ' ὁμιλίας κακῆς
κάκιον οὐδὲν, καρπὸς οὐ κομιστέος.
ἢ γὰρ ξυνεισβὰς πλοῖον εὐσεβὴς ἀνὴρ
ναύταισι θερμοῖς καὶ πανουργίᾳ τινὶ,
ὄλωλεν ἀνδρῶν ξὺν θεοπτύστῳ γένει·
ἢ ξυμπολίταις ἀνδράσιν, δίκαιος ὢν,
ἐχθροξένοις τε καὶ θεῶν ἀμνήμοσι,
ταὐτοῦ κυρήσας ἐκ Δίκης ἀγρεύματος,
πληγεὶς θεοῦ μάστιγι παγκοίνῳ 'δάμη.
οὗτος δ' ὁ μάντις, υἱὸν Οἰκλέους λέγω,
σώφρων, δίκαιος, ἀγαθὸς, εὐσεβὴς ἀνὴρ,
μέγας προφήτης, ἀνοσίοισι συμμιγεὶς

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594. φεῦ τοῦ ξυν. ὄρνιθος. *Alas! for the omen which associates, &c.* See on Soph. Œd. T. 55. We have additional examples of the use of ὄρνις in this sense in Hom. Il. Ω. 219. μηδέ μοι αὐτὴ Ὄρνις ἐνὶ μεγάροισι κακὸς πέλει. Hor. Od. III. 3. *alite lugubri.* Epod. X. 1. *mala alite.* Catull. LXI. 19. *Bona cum bona Nubit alite virgo.*

598. Compare Eurip. Supp. 223. Κοινὰς γὰρ ὁ θεὸς τὰς τύχας ἡγούμενος, Τοῖς τοῦ νοσοῦντος πήμασιν διώλεσεν Τὸν οὐ νοσοῦντα, κοὐδὲν ἠδικηκότα. Xenoph. in Cyrop. Ὁ δὲ Κῦρος τὴν τῶν μεθ' αὐτοῦ εὐσέβειαν καὶ ἑαυτῷ ἀγαθὸν ἐνόμιζε, λογιζόμενος ὥσπερ οἱ πλεῖν αἱρούμενοι μετὰ τῶν εὐσεβῶν μᾶλλον ἢ μετὰ τῶν ἠσεβηκέναι τι δοκούντων. See also Soph. Œd. T. 240. and the passages there cited.

599. πανουργίᾳ τινὶ, for πανούργοις τισίν. *Res pro persona.* So Eurip. Phœn. 298. ξυγγένεια for ξύγγονοι. Hipp. 680. ὦ παγκακίστη, καὶ φίλων διαφθορά. So also in Latin, Tacit. Hist. I. 2. *plenum exiliis mare.* Juvenal, Sat. III. 84. *Usque adeo nihil est quod nostra infantia coelum Hausit.*

603. We have received the elegant emendation proposed by Dr. Blomfield in his note. Eurip. Iph. A. 75. ὁποίας ἐκ θεῶν μοίρας κυρεῖ. Vulgo ἐνδίκως.

604. θεοῦ μάστιγι. Hom. Il. M. 37. Ἀργεῖοι δὲ Διὸς μάστιγι δαμέντες. N. 812. Διὸς μάστιγι κακῇ ἐδάμημεν. Hesych. Διὸς μάστιγι· τῷ κεραυνῷ.

θρασυστόμοισιν ἀνδράσιν, φρενῶν βίᾳ,
τείνουσι πομπὴν τὴν μακρὰν, πάλιν μολεῖν,
Διὸς θέλοντος, ξυγκαθελκυσθήσεται. 610
δοκῶ μὲν οὖν σφε μηδὲ προσβαλεῖν πύλαις,
οὐχ ὡς ἄθυμος, οὐδὲ λήματος κάκῃ·
ἀλλ' οἶδεν ὥς σφε χρὴ τελευτῆσαι μάχῃ,
εἰ καρπὸς ἔσται θεσφάτοισι Λοξίου.
φιλεῖ δὲ σιγᾷν ἢ λέγειν τὰ καίρια. 615
ὅμως δ' ἐπ' αὐτῷ φῶτα, Λασθένους βίαν,
ἐχθρόξενον πυλωρὸν ἀντιτάξομεν,
γέροντα τὸν νοῦν, σάρκα δ' ἡβῶσαν φύει,
ποδῶκες ὄμμα, χεῖρα δ' οὐ βραδύνεται
παρ' ἀσπίδος γυμνωθὲν ἁρπάσαι δόρυ. 620
θεοῦ δὲ δῶρόν ἐστιν εὐτυχεῖν βροτούς.
ΧΟ. κλύοντες θεοὶ δικαίας λιτὰς ἀντιστροφὴ γ'.
ἐμὰς εὖ τελοῖθ' ὡς πόλις εὐτυχῇ,
δορίπονα κάκ' ἐκτρέποντες γᾶς
ἐπιμόλους· πύργων δ' 625

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608. φρενῶν βίᾳ. See on Soph. Œd. C. 854.

609. πάλιν μολεῖν, i. e. ὥστε μολεῖν. This must be understood of the *flight* of the Argive army, and not of *death*, as Stanley interprets it, since πάλιν would in that case be entirely out of place.

620. παρ' ἀσπίδος. *From his left side*, on which the shield was borne.

621. Stanley compares the line of Bacchylides: Ὄλβιος ᾧτινι θεὸς μοῖράν τε καλῶν ἔπορε, and the poet Carcinus, ap. *Stobaeum*: ἀσκεῖν μὲν ἀρετὴν, εὐτυχεῖν δ' αἰτεῖν θεούς. The same sentiment is expressed by Addison, in his Tragedy of Cato: *'Tis not in mortals to command success, but we'll do more, Sempronius; We'll deserve it.*

ἔκτοθεν βαλὼν
Ζεύς σφε κάνοι κεραυνῷ.
ΑΓ. τὸν ἕβδομον δὴ τόν τ' ἐφ' ἑβδόμαις πύλαις
λέξω, τὸν αὐτοῦ σοῦ κασίγνητον, πόλει
οἵας γ' ἀρᾶται καὶ κατεύχεται τύχας· 630
πύργοις ἐπεμβὰς κἀπικηρυχθεὶς χθονὶ,
ἁλώσιμον παιᾶν' ἐπεξιακχάσας,
σοὶ ξυμφέρεσθαι, καὶ κτανὼν θανεῖν πέλας·
ἢ ζῶντ' ἀτιμαστῆρά θ' ὡς σ' ἀνδρηλάτην
φυγῇ τὸν αὐτὸν τόνδε τίσασθαι τρόπον. 635
τοιαῦτ' ἀϋτεῖ, καὶ θεοὺς γενεθλίους
καλεῖ πατρῴας γῆς ἐποπτῆρας λιτῶν
τῶν ὧν γενέσθαι πάγχυ Πολυνείκους βία.
ἔχει δὲ καινοπηγὲς εὔθετον σάκος,
διπλοῦν τε σῆμα προσμεμηχανημένον· 640
χρυσήλατον γὰρ ἄνδρα, τευχηστὴν ἰδεῖν,
ἄγει γυνή τις σωφρόνως ἡγουμένη.
Δίκη δ' ἄρ' εἶναί φησιν, ὡς τὰ γράμματα

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631. ἐπικηρυχθείς, Abreschius, with the Scholiast, understands βασιλεύς. Polyænus, IV. 8. τὴν Ἀλεξάνδρου μητέρα καὶ τον υἱὸν μετὰ πολλῆς ἡδονῆς καὶ χαρᾶς ἀνηγόρευσαν. The following interpretation is given by Dr. Blomfield: *Scilicet ut (cum turres ascenderit, et rex renuntiatus fuerit, et Pæana ob captam urbem cantaverit,) tecum congredi*, &c.

632. ἁλώσιμον. See the Lexicon.

634. Some refer ζῶντ' to Polynices, but it is far more easily and naturally referred to Eteocles.

636. The following is the order of the construction: τοιαῦτ' ἀϋτεῖ Π. βία, καὶ καλεῖ θεοὺς γενεθλίους πατρῴας γῆς πάγχυ γενέσθαι ἐποπτῆρας τῶν ὧν λιτῶν.

641. τευχηστὴν ἰδεῖν. So γοργὸς εἰσιδεῖν, Eurip. Phœn. 146.

λέγει, ΚΑΤΑΞΩ Τ' ΑΝΔΡΑ ΤΟΝΔΕ, ΚΑΙ ΠΟΛΙΝ
ΕΞΕΙ ΠΑΤΡΩΙΑΝ, ΔΩΜΑΤΩΝ Τ' ΕΠΙΣΤΡΟΦΑΣ.
τοιαῦτ' ἐκείνων ἐστὶ τἀξευρήματα·
σὺ δ' αὐτὸς ἤδη γνῶθι τίνα πέμπειν δοκεῖς·
ὡς οὔποτ' ἀνδρὶ τῷδε κηρυκευμάτων
μέμψει, σὺ δ' αὐτὸς γνῶθι ναυκληρεῖν πόλιν.
ΕΤ. ὦ θεομανές τε καὶ θεῶν μέγα στύγος,
ὦ πανδάκρυτον ἁμὸν Οἰδίπου γένος·
ὤμοι, πατρὸς δὴ νῦν ἀραὶ τελεσφόροι.
ἀλλ' οὔτε κλάειν, οὔτε δύρεσθαι πρέπει,
μὴ καὶ τεκνωθῇ δυσφορώτερος γόος.
ἐπωνύμῳ δὲ κάρτα Πολυνείκει λέγω,
τάχ' εἰσόμεσθα τἀπίσημ' ὅπη τελεῖ·
εἴ νιν κατάξει χρυσότευκτα γράμματα,
ἐπ' ἀσπίδος φλύοντα σὺν φοίτῳ φρενῶν.
εἰ δ' ἡ Διὸς παῖς παρθένος Δίκη παρῆν
ἔργοις ἐκείνου καὶ φρεσὶν, τάχ' ἂν τόδ' ἦν.
ἀλλ' οὔτε νιν φυγόντα μητρόθεν σκότον,

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655. ἐπωνύμῳ. See on Eurip. Phœn. 646.

659. Διὸς παῖς παρθένος Δίκη. Hesiod. Op. D. 256. ἡ δέ τε παρθένος ἐστὶ Δίκη Διὸς ἐκγεγαυῖα.

661. μητρόθεν σκότον, *His mother's womb.* Abreschius compares Pind. Nem. I. 53. Ἐπεὶ σπλάγχνων ὕπο ματέρος αὐτίκα θαητὰν ἐς αἴγλαν Παῖς Διὸς ὠδῖνα φεύγων διδύμῳ Σὺν κασιγνήτῳ μόλεν. Æsch. Eumen. 668. οὐδ' ἐν σκότοισι νηδύος τεθραμμένη.

οὔτ' ἐν τροφαῖσιν, οὔτ' ἐφηβήσαντά πω,
οὔτ' ἐν γενείου ξυλλογῇ τριχώματος,
Δίκη προσεῖδε καὶ κατηξιώσατο·
οὐδ' ἐν πατρῴας μὴν χθονὸς κακουχίᾳ
οἶμαί νιν αὐτῷ νῦν παραστατεῖν πέλας.
ἦ δῆτ' ἂν εἴη πανδίκως ψευδώνυμος
Δίκη, ξυνοῦσα φωτὶ παντόλμῳ φρένας.
τούτοις πεποιθὼς εἶμι, καὶ ξυστήσομαι
αὐτός· τίς ἄλλος μᾶλλον ἐνδικώτερος;
ἄρχοντί τ' ἄρχων, καὶ κασιγνήτῳ κάσις,
ἐχθρὸς ξὺν ἐχθρῷ στήσομαι. φέρ' ὡς τάχος
κνημῖδας, αἰχμῆς καὶ πετρῶν προβλήματα.
ΧΟ. μή, φίλτατ' ἀνδρῶν, Οἰδίπου τέκος, γένῃ
ὀργὴν ὁμοῖος τῷ κάκιστ' αὐδωμένῳ·
ἀλλ' ἄνδρας Ἀργείοισι Καδμείους ἅλις
εἰς χεῖρας ἐλθεῖν· αἷμα γὰρ καθάρσιον.
ἀνδροῖν δ' ὁμαίμοιν θάνατος ὧδ' αὐτόκτονος,
οὐκ ἔστι γῆρας τοῦδε τοῦ μιάσματος.
ΕΤ. εἴπερ κακὸν φέρει τις, αἰσχύνης ἄτερ
ἔστω· μόνον γὰρ κέρδος ἐν τεθνηκόσι

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664. Eur. Phœn. 1740. οὐχ ὁρᾷ δίκα κακούς.

670. μᾶλλον ἐνδικώτερος. See on Soph. Antig. 86.

672. ξὺν ἐχθρῷ στήσομαι, for ξυστήσομαι, as in v. 669.

675. τῷ κάκιστ' αὐδωμένῳ. Scholiast: τῷ βλασφημουμένῳ ὑπό σου. Dr. Blomfield compares Eurip. Hippol. 581. αὐδῶν δεινὰ πρόσπολον κακά.

678. θάνατος ὧδ' αὐτόκτονος. The nominative absolute. See on Soph. Ant. 260.

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κακῶν δὲ καἰσχρῶν οὔ τιν' εὐκλείαν ἐρεῖς.
ΧΟ. καὶ μέμονας τέκνον ; μή τι σε θυμοπλη- στροφὴ ς'.
θὴς δορίμαργος ἄτα φερέτω· κακοῦ δ'
ἔκβαλ' ἔρωτος ἀρχάν. 685
ΕΤ. ἐπεὶ τὸ πρᾶγμα κάρτ' ἐπισπέρχει θεὸς,
ἴτω κατ' οὖρον, κῦμα Κωκυτοῦ λαχὸν,
Φοίβῳ στυγηθὲν πᾶν τὸ Λαΐου γένος.
ΧΘ. ὠμοδακής σ' ἄγαν ἵμερος ἐξοτρύ- ἀντιστροφὴ ς'.
νει πικρόκαρπον ἀνδροκτασίαν τελεῖν 690
αἵματος οὐ θεμιστοῦ.
ΕΤ. φίλου γὰρ ἐχθρά μοι πατρὸς τέλει' ἀρὰ
ξηραῖς ἀκλαύτοις ὄμμασιν προσιζάνει,
λέγουσα κέρδος πρότερον ὑστέρου μόρου.
ΧΟ. ἀλλὰ σὺ μὴ 'ποτρύνου, κακὸς οὐ κεκλή- στροφὴ ζ'.
σει, βίον εὖ κυρήσας· μελάναιγις οὐκ 696

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682. The commentators have endeavoured to explain this passage in various ways; but we have no doubt, from an inspection of the Scholiast, whose words are cited by Dr. Blomfield, that something is lost after v. 681.

684. κακοῦ δ' ἔκβαλ', κ. τ. λ. *Malæ cupiditatis principiis obsta.* Schutz.

687. ἴτω κατ' οὖρον. Anglice, *Let it float with the stream*, Blomfield: who compares, after Abreschius, v. 833. infra. κατ' οὖρον ἐρέσσετ'. Pers. 487. Κατ' οὖρον οὐκ εὔκοσμον αἴρονται φυγήν. Soph. Trach. 467. ἀλλὰ ταῦτα μὲν Ῥείτω κατ' οὖρον.

693. ξηροῖς ὄμμασι. *Siccis oculis.* See the note on Soph. Œd. T. 528.

694. The following is the construction according to Dr. Blomfield: λέγουσα κέρδος εἶναι μᾶλλον τὸν πρότερον τοῦ ὑστέρου μόρου.

696. βίον εὖ κυρήσας. Schol. τὸν βίον εὖ διάξας. On the construction of κυρέω with an accusative, see Matt. Gr. Gr. § 363. Obs.

εἶσι δόμους Ἐρινὺς, ὅταν ἐκ χερῶν
θεοὶ θυσίαν δέχωνται.
ΕΤ. θεοῖς μὲν ἤδη πως παρημελήμεθα,
χάρις δ' ἀφ' ἡμῶν ὀλομένων θαυμάζεται· 700
τί νυν ἔτ' ἂν σαίνοιμεν ὀλέθριον μόρον;
ΧΟ. νῦν, ὅτε σοι παρέστακεν· ἐπεὶ δαίμων
λήματος ἐν τροπαίᾳ χρονίᾳ μεταλ-
λακτὸς ἴσως ἂν ἔλθοι θαλερωτέρῳ
πνεύματι· νῦν δ' ἔτι ζεῖ. 705
ΕΤ. ἐξέζεσεν γὰρ Οἰδίπου κατεύγματα·
ἄγαν δ' ἀληθεῖς φασμάτων ἐνυπνίων
ὄψεις, πατρῴων χρημάτων δατήριοι.
ΧΟ. πιθοῦ γυναιξὶ, καίπερ οὐ στέργων ὅμως·
ΕΤ. λέγοιτ' ἂν ὧν ἀνῇ τις· οὐ δὲ χρὴ μακράν. 710
ΧΟ. μὴ ἔλθῃς ὁδοὺς σὺ τάσδ' ἐφ' ἑβδόμαις πύλαις.
ΕΤ. τεθηγμένον τοί μ' οὐκ ἀπαμβλυνεῖς λόγῳ.
ΧΟ. νίκην γε μέντοι καὶ κακὴν τιμᾷ θεός.
ΕΤ. οὐκ ἄνδρ' ὁπλίτην τοῦτο χρὴ στέργειν ἔπος.
ΧΟ. ἀλλ' αὐτάδελφον αἷμα δρέψασθαι θέλεις; 715
ΕΤ. θεῶν διδόντων, οὐκ ἂν ἐκφύγοι κακά.

ΧΟΡΟΣ.

πέφρικα τὰν ὠλεσίοι- στροφὴ α'.
κον θεὸν, οὐ θεοῖς ὁμοί-

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699. Senec. Agam. 695. *Vicere nostra jam metus omnes mala: Equidem nec ulla caelites placo prece: Nec si velint saevire quo noceant habent.*

αν, πανάληθῆ, κακόμαν-
τιν, πατρὸς εὐκταίαν Ἐρι-
νὺν τελέσαι τὰς περιθύμους κατάρας
Οἰδιπόδα βλαψίφρονος·
παιδολέτωρ ἔρις ἅδ᾽ ὀτρύνει.
ξενὸς δὲ κλήρους ἐπινώ- **ἀντιστρ. α΄.**
μᾶ Χάλυβος Σκυθῶν ἄποι-
κος, κτεάνων χρηματοδαί-
τας πικρὸς, ὠμόφρων σίδα-
ρος, χθόνα ναίειν διαπήλας, ὁπόσαν
καὶ φθιμένους ἂν κατέχειν,
τῶν μεγάλων πεδίων ἀμοίρους.
ἐπεὶ δ᾽ ἂν αὐτοκτόνως **στροφὴ β΄.**
αὐτοδάϊκτοι θάνωσι,
καὶ χθονία κόνις πίῃ
μελαμπαγὲς αἷμα φοίνιον,
τίς ἂν καθαρμοὺς πόροι;
τίς ἂν σφε λούσειεν; ὦ
πόνοι δόμων νέοι παλαι-
οῖσι συμμιγεῖς κακοῖς.
παλαιγενῆ γὰρ λέγω **ἀντιστρ. β΄.**

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720. *Ἐρινύν.* See on Soph. Œd. T. 418.

725. The Chalybes were a nation of Scythia, who are said first to have discovered iron. Hence Χάλυβος here signifies the metal itself.

728. *ὁπόσαν καὶ φθιμένους, κ. τ. λ.* Soph. Œd. C. 789. *Ἔστιν δὲ παισὶ τοῖς ἐμοῖσι τῆς ἐμῆς Χθονὸς λαχεῖν τοσοῦτον ἐν θανεῖν μόνον.*

παρβασίαν ὠκύποινον·
αἰῶνα δ' εἰς τρίτον μένει·
Ἀπόλλωνος εὖτε Λάϊος
βίᾳ, τρὶς εἰπόντος ἐν
μεσομφάλοις Πυθικοῖς
χρηστηρίοις, θνάσκοντα γέν-
νας ἄτερ, σώζειν πόλιν,
κρατηθεὶς ἐκ φίλων ἀβουλίαις, στροφὴ γ'.
ἐγείνατο μὲν μόρον αὐτῷ,
πατροκτόνον Οἰδιπόδαν,
ὅστε μὴ πρὸς ἁγνὰν
σπείρας ἄρουραν, ἵν' ἐτράφη,
ῥίζαν αἱματόεσσαν
ἔτλα. παράνοια συνᾶγε
νυμφίους φρενώλεις.
κακῶν δ' ὥσπερ θάλασσα κῦμ' ἄγει, ἀντιστρ. γ'.

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741. *αἰῶνα τρίτον.* The third generation. So Plato: *εἰς τετάρτην γενέαν διαβιβάζει τὴν τιμωρίαν.* Compare also Exodus XX. 5. *ἀποδιδοὺς ἁμαρτίας πατέρων ἐπὶ τέκνα, ἕως τρίτης καὶ τετάρτης γενεᾶς τοῖς μισοῦσί με.*

744. *μεσομφάλοις* Πυθικοῖς. See on Soph. Œd. T. 480.

747. We have removed the point which is commonly placed after *φίλων*. See the note on Soph. Antig. 1210. Dr. Blomfield proposes to read *ἐκ φίλων ἀβουλίας.*

750. The following is the construction given by Dr. Blomfield. *ὅστε ἔτλα σπείρας ῥίζαν αἱματόεσσαν πρὸς ἄρουραν μὴ ἁγνὰν, ἵν' ἐτράφη.*

755. *κακῶν κῦμα.* So *κακῶν πέλαγος* Eurip. Hipp. 824. where Dr. Monk compares Æsch. Prom. 771. *Δυσχείμερόν γε πέλαγος ἀτηρᾶς δύης.* 911. *Στυγνῆς πρὸς κύμασιν ἄτης.* 1051. *Οἷός σε χειμὼν καὶ κακῶν τρικυμία Ἔπεισ' ἄφυκτος.* Pers. 433. *αἶ, αἶ, κακῶν δὴ πέλαγος ἔῤῥωγεν μέγα.* Eurip. Med. 363. *ὡς εἰς ἄπορόν σε κλύδωνα θεὸς, Μήδεια, κακῶν ἐπόρευσε.* Suppl. 834. *ἴδετε κακῶν πέλαγος.* Herc. Fur. 1090. *κακῶν δὲ πέλαγος εἰς τόδ' ἤγαγες.* So Shakspeare, Hamlet, Act. III.

τὸ μὲν πιτνὸν, ἄλλο δ' ἀείρει
τρίχαλον, ὃ καὶ περὶ πρύμ-
ναν πόλεως καχλάζει.
μεταξὺ δ' ἀλκὰ δι' ὀλίγου
τείνει πύργος ἐν εὔρει.
δέδοικα δὲ σὺν βασιλεῦσι
μὴ πόλις δαμασθῇ.
τέλειαι γὰρ παλαίφατοι στροφὴ γ'.
ἀραὶ, βαρεῖαι καταλλαγαὶ,
τὰ δ' ὀλοὰ τε-
λούμεν' οὐ παρέρχεται.
πρόπρυμνα δ' ἐκβολὰν φέρει
ἀνδρῶν ἀλφηστᾶν
ὄλβος ἄγαν παχυνθείς.
τίν' ἀνδρῶν γὰρ τοσόνδ' ἐθαύ- ἀντιστρ. γ'.
μασαν θεοὶ καὶ ξυνέστιοι
τᾶς πόλεως,
πολύβοτός τ' αἰὼν βροτῶν,
ὅσον τότ' Οἰδίπουν τίον,

Sc. 1. *Or to take arms against a sea of* troubles, *and by opposing end them.*

756. ἀείρει, *rises*. This verb is here used intransitively, as is also τείνει in v. 760.

759. μεταξὺ δι' ὀλίγου. *For a short interval.* See Musgrave on Eur. Phœn. 1133. The whole of the passage may be thus translated: *The breadth of the wall is now our only defence, and that but for a short time.* Virg. Æn. IX. 142. *quibus hæc medii fiducia valli, Fossarumque moræ, leti discrimina parva.*

767. πρόπρυμνα δ' ἐκβολάν. Stanley compares Act. Apost. XXVII. 18. Σφοδρῶς δὲ χειμαζομένων ἡμῶν, τῇ ἑξῆς ἐκβολὴν ἐποιοῦντο.

ἀναρπάξανδρον
κῆρ᾽ ἀφελόντα χώρας;
ἐπεὶ δ᾽ ἀρτίφρων στροφὴ ε΄.
ἐγένετο μέλεος ἀθλίων
γάμων, ἐπ᾽ ἄλγει δυσφορῶν
μαινομένᾳ κραδίᾳ
δίδυμα κάκ᾽ ἐτέλεσεν·
πατροφόνῳ χερὶ τῶν
κρεισσοτέκνων
ὀμμάτων ἐπλάγχθη.
τέκνοις δ᾽ ἀραίας ἀντιστρ. ε΄.
ἐφῆκεν ἐπίκοτος τροφᾶς,
αἶ αἶ, πικρογλώσσους ἀράς,
καί σφε σιδαρονόμῳ
διὰ χερί ποτε λαχεῖν
κτήματα· νῦν δὲ τρέω
μὴ τελέσῃ
καμψίπους Ἐρινύς.

ΑΓ. θαρσεῖτε παῖδες μητέρων τεθραμμέναι.

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778. μέλεος ἀθλίων γάμων. Subaud. ἕνεκα.

783. Dr. Blomfield instances a similar construction in Eurip. Troad. 635. Ψυχὴν ἀλᾶται τῆς πάροιθ᾽ εὐπραξίας. Pind. Olymp. I. 94. εὐφροσύνας ἀλᾶται.

786. ἐπίκοτος τροφᾶς. *Ira accensus propter victum quem illi præbebant filii.* Heath. See the Scholiast on Soph. Œd. C. 1375.

787. Compare Eurip. Phœn. 65.

793. μητέρων τεθραμμέναι, i. e. *Brought up under the care and inspection of your mothers*, in conformity with the well known custom of the Greeks. The same construction is employed in Soph. Phil. 3. ὦ κρατίστου πατρὸς Ἑλλήνων τραφείς. Eurip. Herac. 578. Σοὶ παῖδες ἐσμέν. σοῦ γὰρ ἐκτεθράμμεθα, cited by Blomfield.

πόλις πέφευγεν ἥδε δούλιον ζυγόν·
πέπτωκεν ἀνδρῶν ὀβρίμων κομπάσματα·
πόλις δ᾽ ἐν εὐδίᾳ τε, καὶ κλυδωνίου
πολλαῖσι πληγαῖς ἄντλον οὐκ ἐδέξατο.
στέγει δὲ πύργος, καὶ πύλας φερεγγύοις
ἐφραξάμεσθα μονομάχοισι προστάταις.
καλῶς ἔχει τὰ πλεῖστ᾽ ἐν ἓξ πυλώμασι·
τὰς δ᾽ ἑβδόμας ὁ σεμνὸς ἑβδομαγέτης
ἄναξ Ἀπόλλων εἵλετ᾽, Οἰδίπου γένει
κραίνων παλαιὰς Λαΐου δυσβουλίας.
ΧΟ. τί δ᾽ ἐστὶ πρᾶγος νεόκοτον πόλει παρόν;
ΑΓ. ἄνδρες τεθνᾶσιν ἐκ χερῶν αὐτοκτόνων—
ΧΟ. τίνες; τί δ᾽ εἶπας; παραφρονῶ φόβῳ λόγου.
ΑΓ. φρονοῦσα νῦν ἄκουσον, Οἰδίπου γένος.

796. κλυδωνίου. So Eurip. Phœn. 873. ἐν γὰρ κλύδωνι κείμεθ᾽, ὥσπερ οἶσθα σὺ, Δορὸς Δαναϊδῶν. See also the passages cited on Soph. Ant. 163. in which the same metaphor is employed.

797. ἄντλον οὐκ ἐδέξατο. A nautical expression, in which the metaphor is pursued. We should say: *has not sprung a leak*. Suidas: ἀντλία· τὸ τοῦ πλοιοῦ εἰσρέον ὕδωρ.

801. ἑβδομαγέτης. Apollo was supposed to have been born on the seventh day of the month, which day was therefore consecrated to him, and hence he was called ἑβδομαγέτης. To this effect are the words of the Scholiast: τὸν Ἀπόλλωνα λέγει, ὃς ἐν ἑβδόμῃ ἡμέρᾳ τοῦ μηνὸς γεννηθεὶς ἐκλήθη Ἑβδομαγέτας. Compare Hesiod. Op. D. 771. See also Spanheim on Callim. Hymn. Del. 251. who cites the following from Proclus: τῷ Ἀπόλλωνι τὴν ἑπτάδα ἀνεῖσαν, ὡς συνέχοντι πάσας τὰς συμφωνίας, διὸ καὶ Ἑβδομαγέταν ἐκάλουν τὸν Θεὸν, καὶ τὴν ἑβδόμην τοῦ Θεοῦ ἱερὰν ἔλεγον. According to some the new moon also was consecrated to Apollo: Scholiast, Aristoph. Plut. 1127. ἑκάστου γὰρ μηνὸς ἡ νεομηνία καὶ ἡ ἑβδόμη ἀφιεροῦτο τῷ Ἀπόλλωνι. In the present instance, however, there is either a play upon the name, or Apollo is said to have taken his post at that gate, in the place of Eteocles, who would fall in the conflict.

ΧΟ. οἳ ἐγὼ τάλαινα, μάντις εἰμὶ τῶν κακῶν.
ΑΓ. οὐδ' ἀμφιλέκτως μὴν κατεσποδημένοι.
ΧΟ. ἐκεῖθι κἦλθον; βαρέα γ' οὖν, ὅμως φράσον.
ΑΓ. οὕτως ἀδελφαῖς χερσὶν ἠναίροντ' ἄγαν.
ΧΟ. οὕτως ὁ δαίμων κοινὸς ἦν ἀμφοῖν ἅμα.
ΑΓ. αὐτὸς δ' ἀναλοῖ δῆτα δύσποτμον γένος.
ΧΟ. τοιαῦτα χαίρειν καὶ δακρύεσθαι πάρα·
πόλιν μὲν εὖ πράσσουσαν, οἱ δ' ἐπιστάται,
δισσὼ στρατηγὼ, διέλαχον σφυρηλάτῳ
Σκύθῃ σιδήρῳ κτημάτων παμπησίαν.
ἕξουσι δ' ἣν λάβωσιν ἐν ταφῇ χθόνα,
πατρὸς κατ' εὐχὰς δυσπότμους φορούμενοι.
ΑΓ. πόλις σέσωσται· βασιλέοιν δ' ὁμοσπόροιν
πέπωκεν αἷμα γαῖ' ὑπ' ἀλλήλων φόνῳ.

ΧΟΡΟΣ.

ὦ μεγάλε Ζεῦ, καὶ πολιοῦχοι
δαίμονες, οἳ δὴ Κάδμου πύργους
τούσδε ῥύεσθε,
πότερον χαίρω, κἀπολολύξω
πόλεως ἀσινεῖ σωτῆρι,
ἢ τοὺς μογεροὺς καὶ δυσδαίμονας
ἀτέκνους κλαύσω πολεμάρχους;

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817. **Σκύθῃ σιδήρῳ.** See on v. 728. supra.

826. *ἀσινεῖ σωτῆρι.* Jupiter.

828. *ἀτέκνους.* To die childless was considered a grievous calamity by the ancients. Stanley cites Eur. Ion. 789. 'Or-

οἳ δῆτ᾽ ὀρθῶς, καὶ πολυνεικεῖς
κατ᾽ ἐπωνυμίαν,
ὤλοντ᾽ ἀσεβεῖ διανοίᾳ.
ὦ μέλαινα καὶ τελεία στροφή.
γένεος Οἰδίπου τ᾽ ἀρὰ,
κακόν με καρδίαν τι περιπιτνεῖ κρύος.
ἔτευξα τύμβῳ μέλος
Θυιὰς, αἱματοσταγεῖς
νεκροὺς κλύουσα δυσμόρως
θανόντας· ἦ δύσορνις ἅ-
δε ξυναυλία δορός.
ἐξέπραξεν, οὐδ᾽ ἀπεῖπε ἀντιστρ.
πατρόθεν εὐκταία φάτις·
βουλαὶ δ᾽ ἄπιστοι Λαΐου διήρκεσαν.
μέριμνα δ᾽ ἀμφὶ πτόλιν·
θέσφατ᾽ οὐκ ἀμβλύνεται.
ἰὼ πολύστονοι, τόδ᾽ εἰρ-
γάσασθ᾽ ἄπιστον· ἦλθε δ᾽ αἰ-
ακτὰ πήματ᾽ οὐ λόγῳ.

τοττοττοτοῖ· τὰ δ᾽ ἐμὸν ἄτεκνον, ἄτεκνον ἔλαβεν Ἄρα βίοτον. Other authorities might easily be collected.

Ib. Vulgo *πολεμάρχας*. Dr. Blomfield *πολεμάρχους*, which the analogy of the language seems to require. Æsch. Choëph. 1059. *πολέμαρχος ἀνήρ*. So we have Ἵππαρχος, Κλέαρχος, Νέαρχος, &c.

834. Virg. Georg. II. 484. *Frigidus obstiterit circum præcordia sanguis.* On the construction see the note to Soph. Œd. C. 113.

835. *τύμβῳ Θυιάς*. Eurip. Phœn. 1503. *βάκχα νεκύων*.

847. *οὐ λόγῳ*. Subaud. *μόνον*. See on Soph. Ant. 543.

τάδ' αὐτόδηλα, προὖπτος ἀγγέλου λόγος. ἐπῳδός.
διπλαῖ μέριμναι, διδυμάνορα
κάκ' αὐτοφόνα, δίμοιρα τέλεια τάδε πάθη.
τί φῶ; τί δ' ἄλλο γ' ἢ πόνοι
πόνων, δόμων ἐφέστιοι;
ἀλλὰ γόων, ὦ φίλαι, κατ' οὖρον
ἐρέσσετ' ἀμφὶ κρατὶ πόμπιμον χεροῖν
πίτυλον, ὃς ἀεὶ δι' Ἀχέροντ' ἀμείβεται
τὰν ἄστονον μελάγκροκον νεκυοστόλον θεωρίδα,
τὰν ἀστιβῆ 'πόλλωνι, τὰν
πάνδοκον, εἰς ἀφανῆ τε χέρσον.
ἀλλὰ γὰρ ἥκουσ' αἵδ' ἐπὶ πρᾶγος
πικρὸν Ἀντιγόνη τ' ἠδ' Ἰσμήνη,
θρῆνον ἀδελφοῖν· οὐκ ἀμφιβόλως
οἶμαί σφ' ἐρατῶν ἐκ βαθυκόλπων
στηθέων ἥσειν ἄλγος ἐπάξιον.
ἡμᾶς δὲ δίκη πρότερον φήμης
τὸν δυσκέλαδόν θ' ὕμνον Ἐρινύος
ἰαχεῖν, Ἀΐδα τ'

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853. The order is: *ἀλλά, ὦ φίλαι, κατ' οὖρον ἐρέσσετε πόμπιμον χ. πίτυλον ἀμφὶ κρατὶ, ὃς ἀεὶ ἀμείβεται τὰν ἄστονον μ. ν. θεωρίδα, τὰν ἀστιβῆ Ἀπόλλωνι, τὰν πάνδοκον, δι' Ἀχέροντα, εἰς ἀφανῆ τε χέρσον.* In v. 856. the vulgar reading is *ἄστολον*, which has evidently been confused and corrupted from *νεκυοστόλον*. Dr. Blomfield has given *ἄστονον*, (inclosed however in crotchets,) which we have retained, though the passage is evidently corrupt.

864. *πρότερον φήμης*, i. e. *Priusquam nos allocutæ fuerint.* Blomfield.

866. *ἀΐδα.* Aldus. *ἀΐδᾳ*, Porson: in defence of which Dr. Blomfield adduces Eu-

ἐχθρὸν παιᾶν' ἐπιμέλπειν,
ἰώ. δυσαδελφόταται πασῶν, ὁπόσαι
στρόφον ἐσθῆσιν περιβάλλονται,
κλάω, στένομαι, καὶ δόλος οὐδεὶς
μὴ ἐκ φρενὸς ὀρθῶς με λιγαίνειν.
ΗΜΙΧ. ἰὼ, ἰὼ, στροφὴ α'.
δύσφρονες, φίλων ἄπιστοι,
καὶ κακῶν ἀτρύμονες,
δόμους πατρῴους ἑλόν-
τες μέλεοι σὺν αἰχμᾷ.
ΗΜΙΧ. μέλεοι δῆθ', οἳ μελέους θανάτους
εὕροντο δόμων ἐπὶ λύμῃ.
ΗΜΙΧ. ἰὼ ἰὼ ἀντιστρ. α'.
δωμάτων ἐρειψίτοιχοι,
καὶ πικρὰς μοναρχίας

---

rip. Alcest. 424. ἀντηχήσατε Παιᾶνα τῷ κάτωθεν ἀσπόνδῳ θεῷ. The genitive, however, is not indefensible.

868. ὁπόσαι στρόφον ἐ. π. *Quotquot cingulum vestibus circumjiciunt*, i. e. *Quotquot sunt virgines.* The στρόφος was a *band* or *girdle*, used by virgins as an ornament, and fixed below the waist. Pollux, Onomast. VII. 48. τὸ μὲν γυναικεῖον ζώνιον οὕτω τι ἐκάλουν, καὶ στρόφιον ὠνόμαζον, ὡς Ἀριστοφάνης, ἀλλὰ τὸ στρόφιον λυθὲν, Τὰ κάρυά μου ἐξέπεπτεν. (Fragm. LIX. Brunck.) Ibid. Therm. 484. στρόφος μ' ἔχει τὴν γαστέρα. Catull. LXI. 65. *Non tereti strophio luctantes vincta papillas.*

871. ἐκ φρενὸς ὀρθῶς. We should say, *With all my heart*; i. e. deeply, sincerely. Quere ἐκ φρενὸς ὀρθῆς. Soph. Œd. T. 528. ἐξ ὀρθῆς φρενός. But the common reading is confirmed by v. 913. infra. ἐτύμως δακρυχέων ἐκ φρενός. A variety of examples of this expression are adduced by Abreschius, and after him by Blomfield. Among the rest Matt. XXII. 37. ἀγαπήσεις ἐν ὅλῃ τῇ καρδίᾳ καὶ ἐν ὅλῃ τῇ ψυχῇ.

873. φίλων ἄπιστοι. *Unyielding to the advice of friends.* Compare v. 708. infra. Scholiast: μὴ τοῖς φίλοις πεισθέντες ὥστε καταλῦσαι τὸν πόλεμον.

ἰδόντες, ἤδη διήλ-
λαχθε σὺν σιδάρῳ.
ΗΜΙΧ. κάρτα δ' ἀληθῆ πατρὸς Οἰδιπόδα
πότνι' Ἐρινὺς ἐπέκρανεν. 885
ΗΜΙΧ. δι' εὐωνύμων τετυμμένοι—— στροφὴ β'.
ΗΜ. τετυμμένοι δῆθ', ὁμοσπλάγχνων τε πλευρωμάτων.
ΗΜΙΧ. αἶ αἶ δαιμόνιοι,
αἶ αἶ δ' ἀντιφόνων θανόντων ἀραί. 889
ΗΜΙΧ. διανταίαν λέγεις πλαγάν. ἀντιστρ. β'.
ΗΜΙΧ. δόμοισι καὶ σώμασιν πεπλαγμένους ἐννέπω.
ΗΜΙΧ. ἀναύδῳ μένει
ἀραίῳ τ' ἐκ πατρὸς διχόφρονι πότμῳ.
ΧΟ. διήκει δὲ καὶ πόλιν στόνος, ἐπῳδός.
στένουσι πύργοι, στένει πέδον 895
φίλανδρον· μενεῖ κτέανα τ' ἐπιγόνοις,
δι' ὧν αἰνομόροις, δι' ὧν νεῖκος ἔβα,
καὶ θανάτου τέλος·
ἐμοιράσαντο δ'
ὀξυκάρδιοι 900

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882. διήλλαχθε for διηλλάχθητε. So ἄνωχθε for ἀνώχθητε. Hom. Od. X. 437.

886. δι' εὐωνύμων, sc. πλευρωμάτων, i. e. *the Heart*. The second Semichorus takes up and finishes the sentence, which the first had begun.

890. διανταίαν πλαγάν. See on Soph. Ant. 1308.

896. ἐπιγόνοις. This title was applied κατ' ἐξοχὴν to the Sons of the Ἑπτὰ ἐπὶ Θήβας; who, ten years after, renewed the Theban war, with *Ægialeus* at their head. See Apollod. III. 7. 2. and Heyne in loco. But, as Dr. Blomfield observes, it is not clear that Æschylus alludes to these in particular.

898. θανάτου τέλος. Dr. Butler compares Virg. Æn. XII. 546. *Mortis meta.*

κτήμαθ', ὥστ' ἴσον λαχεῖν·
διαλλακτῆρι δ'
οὐκ ἀμεμφία φίλοις,
οὐδ' ἐπίχαρις Ἄρης.
ΗΜΙΧ. σιδαρόπλακτοι μὲν ὧδ' ἔχουσιν· στροφὴ γ'.
ΗΜΙΧ. σιδαρόπλακτοι δὲ τοὺς μένουσιν——
τάχ' ἄν τις εἴποι, τίνες;
τάφων πατρῴων λαχαί.
ΗΜΙΧ. δόμων μάλ' ἀχὼ 'π' αὐτοὺς προπέμπει
δαϊκτὴρ γόος, αὐ-
τόστονος, αὐτοπήμων,
δαΐφρων, οὐ φιλόγα-
θὴς, ἐτύμως δακρυχέων
ἐκ φρενὸς, ἃ κλαομένας
μου μινύθει,
τοῖνδε δυοῖν ἀνάκτοιν.
ΗΜΙΧ. πάρεστι δ' εἰπεῖν ἐπ' ἀθλίοισιν, ἀντιστρ. γ'.
ὡς ἐρξάτην πολλὰ μὲν πολίτας,
ξένων τε πάντων στίχας

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902. διαλλακτῆρι, i. e. *the Sword.* Compare v. 882. Scholiast: μέμφονται δὲ οἱ φίλοι τῷ διαλλακτῆρι αὐτῶν σιδήρῳ.

906. σιδαρόπλακτοι τάφων λαχαί. *The tomb which the stroke of the sword has allotted to them.*

912. δαΐφρων. This is the reading of all the MSS. and editions. Blomfield gives, from conjecture, δαϊόφρων, *luctifica.* But the word, though formed according to the strict analogy of the language, is not to be met with in any Greek author now extant.

914. ἃ must be referred to ἀχὼ, v. 909.

916. ἀνάκτοιν. Supply ἕνεκα.

918. ἐρξάτην, *malefecerunt,* in which sense it is followed by a double accusative. See Matt. Gr. Gr. §. 409.

πολυφθόρους ἐν δαΐ.
ΗΜΙΧ. δυσδαίμων σφιν ἁ τεκοῦσα προπασᾶν
γυναικῶν, ὁπόσαι
τεκνογόνοι κέκληνται.
παῖδα τὸν αὐτᾶς πόσιν αὐ-
τᾷ θεμένα, τούσδ᾽ ἔτεχ᾽, οἱ δ᾽
ὧδ᾽ ἐτελεύτασαν ὑπ᾽ ἀλ-
λαλοφόνοις
χερσὶν ὁμοσπόροισιν.
ΗΜΙΧ. ὁμόσποροι στροφὴ δ.
δῆτα καὶ πανώλεθροι,
διατομαῖς οὐ φίλαις, ἔριδι
μαινομένᾳ,
νείκεος ἐν τελευτᾷ.
πέπαυται δ᾽ ἔχθος· ἐν δὲ γαίᾳ
ζοὰ φονορύτῳ
μέμικται· κάρτα δ᾽ εἴσ᾽ ὅμαιμοι.
πικρὸς λυτὴρ
νεικέων, ὁ πόντιος
ξεῖνος ἐκ πυρὸς συθεὶς,
θηκτὸς σίδαρος·

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923. κέκληνται. See on Eurip. Phœn. 10.

926. ἀλλαλοφόνοις. Dr. Blomfield cites Pind. Olymp. II. 3. speaking of Œdipus: ἰδοῖσα δ᾽ ὀξεῖ᾽ Ἐρινὺς, πέφνεν ἑοῖ σὺν ἀλλαλοφονίᾳ γένος ἀρήϊον.

931. διατομαῖς οὐ φίλαις. *An unfriendly division*, viz. *of their inheritance;* with an indirect allusion, as Butler observes, to the wounds which they had received from the sword.

πικρὸς δὲ χρημάτων κακὸς
δατητὰς Ἄρης
ἀρὰν πατρῴαν τιθεὶς ἀληθῆ.
ἔχουσι μοῖ- ἀντιστρ. δ'.
ραν λαχόντες, ὦ μέλεοι
διοσδότων ἀχέων·
ὑπὸ δὲ χώματι γᾶς
πλοῦτος ἄβυσσος ἔσται·
ἰὼ πολλοῖς ἐπανθίσαντες
πόνοισί γε δόμους·
τελευτᾷ δ' αἵδ' ἐπηλάλαξαν
ἀραὶ τὸν ὀ-
ξὺν νόμον, τετραμμένου
παντρόπῳ φυγᾷ γένους.
ἕστακε δ' Ἄτας
τρόπαιον ἐν πύλαις, ἐν αἷς
ἐθείναντο, καὶ
δυοῖν κρατήσας ἔληξ' ὁ δαίμων.

947. Vulgo *σώματι*, which, if it be the true reading, whatever be the opinion of Schutz, must be joined with *γῆς*, against which there is no objection, which would not be urged with equal reason against the similar expressions, *αὐχὴν γῆς*, Eurip. Elect. 1288. *αὐχὴν πόντου*, Æsch. Pers. 72. and the like, of which Dr. Butler has cited a variety of examples. Still we have not hesitated to retain the elegant emendation of Dr. Blomfield. Pausan. IX. 17. *ἐν κοινῷ γῆς χώματι*. The sense of the passage seems to be: *and the boundless wealth*, for which they have contended, *will be theirs under the earth*. Perhaps also in the word *πλοῦτος* there may be an allusion to the name of *Pluto*, as Dr. Blomfield suggests.

ΑΝΤΙΓΟΝΗ. ΙΣΜΗΝΗ.

ΑΝ. παισθεὶς ἔπαισας. ΙΣ. σὺ δ᾽ ἔθανες κατακτανών.
ΑΝ. δορὶ δ᾽ ἔκανες. ΙΣ. δορὶ δ᾽ ἔθανες.
ΑΝ. μελεόπονος. ΙΣ. μελεοπαθής.
ΑΝ. ἴτω γόος. ΙΣ. ἴτω δάκρυα.
ΑΝ. προκείσεται κατακτάς· ΙΣ. ἠὲ, ἠέ.
ΑΝ. μαίνεται γόοισι φρήν.
ΙΣ. ἐν δὲ καρδία στένει.
ΑΝ. ἰὼ πανδάκρυτε σύ.
ΙΣ. σὺ δ᾽ αὖ καὶ πανάθλιε.
ΑΝ. πρὸς φίλου ἔφθισο. ΙΣ. καὶ φίλον ἔκτανες.
ΑΝ. ὀλοὰ λέγειν. ΙΣ. ὀλοὰ δ᾽ ὁρᾷν.
ΑΝ. ἀχέων τοίων τάδ᾽ ἐγγύθεν.
ΙΣ. αἵδ᾽ ἀδελφαὶ πέλας ἀδελφῶν.
ΧΟ. ἰὼ, ἰὼ, μοῖρα
βαρυδότειρα, μογερὰ,
πότνιά τ᾽ Οἰδίπου σκιὰ,

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959. In the ensuing dialogue it is to be observed that Antigone and Ismene are stationed on different sides of the stage, the former by the body of Polynices, the latter by that of Eteocles, to which each were respectively more affectionately attached. Each semichorus has also taken side with one of the sisters.

965. ἐν δέ. See on Soph. Œd. T. 27.

969. Vulgo διπλᾶ λέγειν. ΙΣ. διπλᾶ δ᾽ ὁρᾶν. What we have given occurs again in vv. 986. 996. Schutz proposes the same alteration, but he has not altered the text.

970. Dr. Blomfield proposes two interpretations of this line, of which we think the latter is decidedly correct: *Nostræ calamitates illorum malis similes sunt.* Our misfortunes are akin to theirs. That this is the sense of the words is clear from the reply of Ismene.

974. Οἰδίπου σκιά. Æschylus seems to have considered Œdipus dead.

μέλαιν' Ἐρινὺς,
ἦ μεγασθενής τις εἶ.
ΙΣ. ἠὲ ἠὲ,
δυσθέατα πήματ' ἐ-
δεῖξατ' ἐκ φυγᾶς ἐμοί.
ΑΝ. οὐδ' ἵκεθ' ὡς κατέκτανεν.
ΙΣ. σωθεὶς δὲ πνεῦμ' ἀπώλεσεν.
ΑΝ. ἀπώλεσε δῆτα. ΙΣ. καὶ τὸ τοῦδ' ἐνόσφισεν.
ΑΝ. τάλαν γένος. ΙΣ. τάλανα παθόν.
ΑΝ. δύστανα καὶ κήδε' ὁμώνυμα.
ΙΣ. δίυγρα τριπάλτων πημάτων.
ΑΝ. ὀλοὰ λέγειν. ΙΣ. ὀλοὰ δ' ὁρᾶν.
ΧΟ. ἰὼ, ἰὼ, μοῖρα
βαρυδότειρα, μογερὰ,
πότνιά τ' Οἰδίπου σκιὰ,
μέλαιν' Ἐρινὺς,
ἦ μεγασθενής τις εἶ..
ΑΝ. σὺ τοίνυν οἶσθα διαπερῶν.
ΙΣ. σὺ δ' οὐδὲν ὕστερον μαθών.
ΑΝ. ἐπεὶ κατῆλθες εἰς πόλιν.
ΙΣ. δορός γε τῷδ' ἀντηρέτας.

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978. ἐδεῖξατ', scil. *Polynices.*

985. *δίυγρα πημάτων.* *Soaked with misfortunes.* Blomfield.

992. *διαπερῶν.* Dr. Blomfield understands *διαπερῶν μοῖραν* with the Scholiast. We are rather inclined however to understand with Schutz, *huc trajiciens*, i. e. from Argos; which seems to be implied in the continuation of Antigone's speech. v. 994.

ΑΝ. ὀλοὰ λέγειν. ΙΣ. ὀλοὰ δ' ὁρᾷν.
ΑΝ. ἰὼ πόνος. ΙΣ. ἰὼ κακὰ δώμασιν.
ΑΝ. ἰὼ καὶ χθονὶ, πρὸ πάντων δ' ἐμοί.
ΙΣ. ἰὼ, ἰὼ, καὶ πρόσω γ' ἐμοί.
ΑΝ. ἰὼ, ἰὼ, δυστάνων κακῶν—
ΙΣ. ἄναξ Ἐτεόκλεις ἀρχαγέτα.
ΑΝ. ἰὼ πάντων πολυπονώτατοι.
ΙΣ. ἰὼ, ἰὼ, δαιμονῶντες ἄτᾳ.
ΑΝ. ἰὼ, ἰὼ, ποῦ σφε θήσομεν χθονός;
ΙΣ. ἰὼ, ἰὼ, ὅπου τιμιώτατον.
ΑΝ. ἰὼ, ἰὼ, πῆμα πατρὶ πάρευνον.

ΚΗΡΥΞ.

δοκοῦντα καὶ δόξαντ' ἀπαγγέλλειν με χρὴ
δήμου προβούλοις τῆσδε Καδμείας πόλεως.
Ἐτεοκλέα μὲν τόνδ', ἐπ' εὐνοίᾳ χθονὸς,
θάπτειν ἔδοξε γῆς φίλαις κατασκαφαῖς·
εἴργων γὰρ ἐχθροὺς, θάνατον εἵλετ' ἐν πόλει·
ἱερῶν πατρῴων δ' ὅσιος ὢν, μομφῆς ἄτερ

1006. *πῆμα πατρὶ πάρευνον.* Schutz properly understands *πῆμα* of the bodies of Eteocles and Polynices; which Antigone would consign to the same tomb with their father, as being the most honourable place of interment.

1007. *δοκοῦντα* seems to refer to the *discussion* previous to the passing of the decree; *δόξαντ'* to the decree itself.

1012. The commentators give two constructions of this passage: the Scholiast understands *ὑπὲρ* thus: *ὑπὲρ ἱερῶν π. τέθνηκεν*: Stanley makes the genitive depend upon *ὅσιος*. Dr. Blomfield leaves the choice to the judgment of the student. We think Stanley's method correct: and similar to the *Integer vitæ, scelerisque purus*, of Horace.

τέθνηκεν, οὗπερ τοῖς νέοις θνήσκειν καλόν.
οὕτως μὲν ἀμφὶ τοῦδ' ἐπέσταλται λέγειν.
τούτου δ' ἀδελφὸν τόνδε Πολυνείκους νεκρὸν
ἔξω βαλεῖν ἄθαπτον, ἁρπαγὴν κυσὶν,
ὡς ὄντ' ἀναστατῆρα Καδμείας χθονὸς,
εἰ μὴ θεῶν τις ἐμποδὼν ἔστη δορὶ
τῷ τοῦδ'· ἄγος δὲ καὶ θανὼν κεκτήσεται
θεῶν πατρῴων, οὓς ἀτιμάσας ὅδε,
στράτευμ' ἐπακτὸν ἐμβαλὼν, ἥρει πόλιν.
οὕτως πετεινῶν τόνδ' ὑπ' οἰωνῶν δοκεῖ
ταφέντ' ἀτίμως, τοὐπιτίμιον λαβεῖν·
καὶ μήθ' ὁμαρτεῖν τυμβοχόα χειρώματα,
μήτ' ὀξυμόλποις προσσέβειν οἰμώγμασιν,
εἶναι δ' ἄτιμον ἐκφορᾶς φίλων ὕπο.
τοιαῦτ' ἔδοξε τῷ γε Καδμείων τέλει.
ΑΝ. ἐγὼ δὲ Καδμείων γε προστάταις λέγω,
ἢν μήτις ἄλλος τόνδε συνθάπτειν θέλῃ,
ἐγώ σφε θάψω, κἀμὲ κινδύνῳ βαλῶ,
θάψασ' ἀδελφὸν τὸν ἐμὸν, οὐδ' αἰσχύνομαι
ἔχουσ' ἄπιστον τήνδ' ἀναρχίαν πόλει.
δεινὸν τὸ κοινὸν σπλάγχνον, οὗ πεφύκαμεν,

1015. Compare Soph. Ant. 29. 205. Eurip. Phœn. 1648.

1021. ἥρει. *Attempted to take.* See Œd. C. 993.

1022. ὑπ' οἰωνῶν Ταφέντ', i. e. *Devoured by the birds.* So in Soph. Elect. 1488 the word ταφεῦσιν is applied in a similar signification. See Brunck in loco.

1030. ἐγώ σφε θάψω. Compare Soph. Ant. 71. Eurip. Phœn. 1671. 1759.

μητρὸς ταλαίνης κἀπὸ δυστήνου πατρός.
τοιγὰρ θέλουσ᾽ ἄκοντι κοινώνει κακῶν
ψυχή, θανόντι ζῶσα, συγγόνῳ φρενί.
τούτου δὲ σάρκας οὐδὲ κοιλογάστορες
λύκοι σπάσονται· μὴ δοκησάτω τινί.
τάφον γὰρ αὐτῇ καὶ κατασκαφὰς ἐγώ,
γυνή περ οὖσα, τῷδε μηχανήσομαι,
κόλπῳ φέρουσα βυσσίνου πεπλώματος·
καὐτὴ καλύψω· μηδέ τῳ δόξῃ πάλιν·
θάρσει παρέσται μηχανὴ δραστήριος.
ΚΗ. αὐδῶ πόλιν σε μὴ βιάζεσθαι τόδε.
ΑΝ. αὐδῶ σε μὴ περισσὰ κηρύσσειν ἐμοί.
ΚΗ. τραχύς γε μέντοι δῆμος ἐκφυγὼν κακά.
ΑΝ. τραχύς γ᾽· ἄθαπτος δ᾽ οὗτος οὐ γενήσεται.
ΚΗ. ἀλλ᾽ ὃν πόλις στυγεῖ, σὺ τιμήσεις τάφῳ;
ΑΝ. ἤδη τὰ τοῦδ᾽ οὐ διατετίμηται θεοῖς.
ΚΗ. οὔ, πρίν γε χώραν τήνδε κινδύνῳ βαλεῖν.
ΑΝ. παθὼν κακῶς, κακοῖσιν ἀντημείβετο.
ΚΗ. ἀλλ᾽ εἰς ἅπαντας ἀνθ᾽ ἑνὸς τόδ᾽ ἔργον ἦν.
ΑΝ. ἔρις περαίνει μῦθον ὑστάτη θεῶν·

1034. *ἀπὸ* must be supplied before *μητρός*. See on Soph Œd. T. 733.

1035. *ἄκοντι*, sc. Polynici.

1045. *περισσὰ κηρύσσειν*. See Monk on Eur. Hippol. 785.

1053. *ἔρις περαίνει, κ. τ. λ.* *Contention is the last goddess to finish a dispute*: Blomfield: who thinks that the line has been wrongly inserted here from some other play of Æschylus. If it remains, he thinks that it should be assigned to the Herald instead of Antigone: but there is no reason for any change.

ἐγὼ δὲ θάψω τόνδε· μὴ μακρηγόρει.
ΚΗ. ἀλλ' αὐτόβουλος ἴσθ', ἀπεννέπω δ' ἐγώ.

ΧΟ. φεῦ, φεῦ,
ὦ μεγάλαυχοι καὶ φθερσιγενεῖς
κῆρες Ἐρινύες, αἵτ' Οἰδιπόδου
γένος ὠλέσατε πρέμνοθεν οὕτως,
τί πάθω; τί δὲ δρῶ; τί δὲ μήσωμαι;
πῶς τολμήσω μήτε σὲ κλάειν,
μήτε προπέμπειν ἐπὶ τύμβον;
ἀλλὰ φοβοῦμαι, κἀποτρέπομαι
δεῖμα πολιτῶν.
σύ γε μὴν πολλῶν πενθητήρων
τεύξει· κεῖνος δ', ὁ τάλας, ἄγοος,
μονόκλαυτον ἔχων θρῆνον ἀδελφῆς,
εἶσι. τίς ἂν ταῦτα πίθοιτο;
ΗΜΙΧ. δράτω τε πόλις καὶ μὴ δράτω
τοὺς κλάοντας Πολυνείκη.
ἡμεῖς μὲν ἴμεν, καὶ ξυνθάψομεν
αἵδε προπομποί· καὶ γὰρ γενεᾷ
κοινὸν τόδ' ἄχος, καὶ πόλις ἄλλως
ἄλλοτ' ἐπαινεῖ τὰ δίκαια.
ΗΜΙΧ. ἡμεῖς δ' ἅμα τῷδ', ὥσπερ τε πόλις
καὶ τὸ δίκαιον ξυνεπαινεῖ.
μετὰ γὰρ μάκαρας καὶ Διὸς ἰσχὺν,

ὅδε Καδμείων ἤρυξε πόλιν
  μὴ ἀνατραπῆναι,
μηδ' ἀλλοδαπῶν κύματι φωτῶν
  κατακλυσθῆναι ταμάλιστα.

1079. μη ἀνατραπῆναι, i. e. ὥστε μή. See on Eurip. Phœn. 609.

ΤΕΛΟΣ ΤΩΝ ΕΠΤΑ ΕΠΙ ΘΗΒΑΣ.

LEXICON

VOCUM DIFFICILIORUM.

LEXICON.

ἌΒΡΟΤΟΣ, or as more generally in Homer, ἄμβροτος, ου· ὁ, ἡ. *Immortal, Divine.* Soph. Œd. T. 158. ἄμβροτε Φάμα. Ant. 1134. ἀβρότων ἐπέων.

ἀγαπάζω. *To love, to embrace.* Hom. Od. Π. 17. ὡς δὲ πατὴρ ὃν παῖδα φιλὰ φρονέων ἀγαπάζει. Hence it signifies, *To attend to.* Phœn. 1347. νέκυν τοι παιδὸς ἀγαπάζων ἐμοῦ. Scholiast. ἀγαπάζων· ἐπιμελούμενος, περιέπων. The word occurs no where else in the Tragic writers.

ἀγεμόνευμα, τος. *n.* Doric for ἡγεμόνευμα, *Guidance;* and hence, *a guide, a conductor.* Phœn. 1506. See note on Soph. Œd. T. 85.

ἄγευστος, ου· ὁ, ἡ. *Without taste;* hence, *without experience.* Soph. Ant. 582. κακῶν Ἄγευστος αἰών. The word sometimes occurs in a passive sense.

ἀγηλατέω. *To drive away as a pollution.* Hesych. ἀγηλατεῖν· διώκειν, ὡς ἄγος ἐλαύνειν, φυγαδεύειν. Œd. T. 402. The word occurs in a similar sense in Herod. V. 72. but not elsewhere among the poets. Some would render it by *regno,* but there is no authority for its use in such a sense.

Ἀγκύλη, ης. *f.* Generally, *a string, a cord.* Iph. T. 1373. πλεκτὰς ἀγκύλας, *cables.* Hence, *the string of a bow,* and thence by an easy metonymy, *the bow* itself. Soph. Œd. T. 203. χρυσοστρόφων ἀπ᾽ ἀγκυλῶν. Cf. Eurip. Orest. 1483. Eustath. p. 33, 3. διὸ καὶ Σοφοκλῆς ἀγκύλα χρυσόστροφα τὰ τοῦ Φοίβου τόξα λέγει.

ἀγνώμων, ονος· ὁ, ἡ. *Merciless, relentless.* Hesychius: ἀγνώμονες· ἀσύγγνωστοι, ἀναίσθητοι. Soph. Œd. C. 86.

ἀγνὼς, ῶτος· ὁ, ἡ. 1. *Ignorant, unconscious.* Œd. C. 547. ἀγνὼς ἐφόνευσα. 2. *Forgetful.* Œd. T. 1133. ἀγνῶτ᾽ ἀναμνήσω νιν. 3. In Œd. T. 677. it seems to convey the idea of *ignorance* attended with *injustice.* Σοῦ μὲν τυχὼν ἀγνῶτος, ἐν δὲ τοῖσδ᾽ ἴσος.

ἄγονος, ου· ὁ. ἡ. *Yet unborn.* Soph. Œd. T. 27. Eur. Phœn. 1614. See the passage from Aristophanes cited in the note.

ἄγος, εος. *n.* *A crime, a pollution.* Soph. Ant. 256.

ἄγρευμα, τος. *n.* *A net.* Æsch. Theb. 603. Properly, *the spoil taken in hunting.* Eurip. Bacch. 1239. γαυρούμενος δὲ τοῖς ἐμοῖς ἀγρεύμασι.

ἀγύρτης, ου. *m.* *A mountebank, a quack.* Eurip. Rhes. 499. ἀγύρτης, πτωχικὴν ἔχων στολήν. In

Soph. Œd. T. 388. it is applied to Tiresias, as dealing out his oracles for money.

ἀγχιστεῖον, ου. n. *The right of legitimate succession.* Soph. Ant. 174.

ἀδάκρυτος, ου˙ ὁ, ἡ. *Lamentable, mournful.* Soph. Ant. 881. Trach. 106. The *α* in this and many other words is intensive. See Valckenær ad Theocr. Adoniaz. p. 214.

ἀδάματος, ου˙ ὁ, ἡ. *Unsubdued, untamed.* Soph. Œd. T. 205. 1315. Eurip. Phœn. 649. Hence metaphorically, *unmarried.* The forms *ἄδμητος* and *ἀδμὴς* are also used. Œd. C. 1056. 1321. Ant. 351.

ἄδελφος, η, ον. *Kindred, like, similar.* Soph. Œd. C. 1262. Ant. 192. *ἀδελφὰ τῶνδε, his congruentia.* Plato in Phæd. *ἀδελφῶν ἐπιθυμιῶν.* Isoc. Hel. *ἐξ ἀδελφῶν δὲ γεγονότες, ἀδελφὰς καὶ τὰς ἐπιθυμίας ἔσχον.*

ἀδηλόω. *To be ignorant, to be uncertain.* Soph. Œd. C. 35. Hesych. *Ἀδηλίαν˙ ἄγνοιαν, ἀφάνειαν.*

ἀδῇος, ον. ὁ, ἡ. *Impregnable, secure.* Soph. Œd. C. 1535. Hesych. *Ἀδήϊον˙ ἀπόρθητον, ἀπολέμητον.*

ἀείφρουρος, ου˙ ὁ, ἡ. *Always guarded, always secure.* Antig. 893. *οἴκησις ἀείφρουρος,* i. e. *the tomb.*

ἀελλὰς, άδος. ὁ, ἡ. *Swift as the wind.* Soph. Œd. T. 467. Hesych. *ἀελλάδων ἵππων, ταχέων˙ Σοφοκλῆς Οἰδίποδι Τυράννῳ.*

ἀέριος, ου˙ ὁ, ἡ. *Dark, gloomy.* Eur. Phœn. 1550. *ἀέριον σκότον.*

ἅζομαι. *To reverence.* Soph. Œd. T. 155. In Œd. C. 134. the active form is used, which is very uncommon. Sophocles however has used *μηχανᾶν* for *μηχανᾶσθαι* in Ajax. 1037. *ἅζομαι* occurs in Eurip. Orest. 1116. Alcest. 336. Herac. 600. Æsch. Suppl. 660. 891. Eumen. 392. 1005.

ἄθεος, ον. ὁ, ἡ. *Forsaken by the gods.* Soph. Œd. T. 254. 662. Thus Virgil: *Sine numine divum.*

ἄθικτος, ον. ὁ, ἡ. *Not to be touched, sacred.* Soph. Œd. T. 891; 897. Œd. C. 39. In an active sense, with a genitive, Soph. Œd. C. 1521. *ἄθικτος ἡγητῆρος; Without a guide.* See Monk on Eur. Hipp. 1006.

αἰδόφρων, ονος˙ ὁ, ἡ. *Respectful.* Œd. C. 237.

αἴθριος, ου: ὁ, ἡ. *Bright, clear, frosty.* Soph. Ant. 357.

αἱματήφορος, ου. ὁ, ἡ. *Bloodshedding.* Æsch. Theb. 415. *αἱματηφόρους μόρους.* Dr. Blomfield has illustrated this class of adjectives in his Glossary.

αἱματοσταγὴς, ες. ὁ, ἡ. *Dropping blood.* Æsch. Theb. 836. *αἱματοσταγεῖς νέκρούς.* Eur. Supp. 812. Aristoph. Ran. 474.

αἰνέω. *To praise, to extol.* Hence, *to assent to, to acquiesce in.* So also *Καταινέω.* Soph. Œd. C. 432. 1633. 1637. See Monk on Eur. Alcest. 2. Tragic writers use *αἰνέσω* in the future, Homer *αἰνήσω.*

αἰνόμορος, ου. ὁ, ἡ. *Ill-fated.* In the same sense as *δύσμορος.* Hom. Il. X. 480. *ὅ μ' ἔτρεφε τυτθὸν ἐοῦσαν Δύσμορος αἰνόμορον.* Æsch. Theb. 897. Thus we have also *δύσπαρις* and *αἰνόπαρις, δύσγαμος* and *αἰνόγαμος, δυσπάθης* and *αἰνοπάθης,* &c. &c.

ἀΐσσω. *To rush away.* Soph. Œd. T. 1074. The verb is rarely used in the passive by the Tragic writers, though frequently by Homer: Il. Γ. 368. *ἠΐχθη παλάμηφιν.* The passive however occurs in Soph. Œd. C. 1261. *κόμη δι' αὔρας ἀκτένιστος ἄσσεται (is scattered.)* See Porson on Eurip. Orest. 1427. In Attic *ᾄσσω* is generally a dissyllable. Porson on Hec. 31.

ἀκάρπιστος, ου˙ ὁ, ἡ. *Not yield-*

ing *fruit*. See the note on Eurip. Phœn. 216.

ἀκεστὴρ, ῆρος. *m.* Properly, *a physician*, from ἀκέω, *to heal*; hence metaphorically, *a ruler*, *a tamer* (of horses, for instance:) Soph. Œd. C. 714. ἀκεστῆρα χαλινόν.

ἀκίνητος, ου· ὁ, ἡ. *Not to be moved, immoveable.* Soph. Ant. 1027. Aristoph. Ran. ἀκίνητοι φρένες. Hence, *not to be spoken*, *unspeakable*. Œd. C. 624. τἀκίνητα ἔπη, i. e. ἄῤῥητα. Ant. 1060. ὄρσεις με τἀκίνητα διὰ φρενῶν φράσαι. So Œd. C. 1526. κινεῖται λόγῳ.

ἀκμάζει. *It is time, it is the exact crisis.* Used impersonally. Æsch. Theb. 95. ἀκμάζει βρετέων ἔχεσθαι. This use of the verb however is somewhat less frequent: which is equivalent to the phrase ἀκμή ἐστι. Blomfield in his Glossary compares Æsch. Pers. 413. κοὐκετ' ἦν μέλλειν ἀκμή. Agam. 1324. τὸ μὴ μέλλειν δ' ἀκμή. Soph. Aj. 812. οὐχ ἕδρας ἀκμή. Elect. 22. ἔργων ἀκμή. 1337. ὡς τὸ μὲν μέλλειν, κακὸν Ἐν τοῖς τοιούτοις ἐστ', ἀπηλλάχθαι δ' ἀκμή. Philoct. 12. ἀκμὴ γὰρ οὐ μακρῶν ἡμῖν λόγων. We may add Eurip. Elect. 275. οὐ γὰρ νῦν ἀκμή. 684. στείχειν δ' ἀκμή. Aristoph. 256. ὁ καιρὸς οὐχὶ μέλλειν, Ἀλλ' ἐστ' ἐπ' αὐτῆς τῆς ἀκμῆς.

ἀκμὴ, ῆς. *f.* Properly, the edge of any sharp *instrument*. Soph. Ant. 976. κερκίδων ἀκμαῖσι, and so the proverb, ἐπὶ ξυροῦ ἵσταται ἀκμῆς, *the matter stands upon the edge of a razor*. See on Soph. Ant. 996. Hence *the point* or *extremity* of any thing. Soph. Œd. T. 1034. ποδοῖν ἀκμάς. Eurip. Phœn. 1270. ἐμπύρους ἀκμὰς, see note. Hence also, *a point of time*, *a crisis*. See under the preceding word. Hence Æsch. Theb. 11. ἥβης ἀκμαίας, *the season or time of youth.*

ἀκραιφνὴς, εος· ὁ, ἡ. *Pure, unmixed.* Eurip. Hec. 535. ἔλθε δ', ὡς πίῃς μέλαν κόρης ἀκραιφνὲς αἷμα. Hence, *unhurt*, *uninjured*. Soph. Œd. C. 1147. ἀκραιφνεῖς τῶν κατηπειλημένων.

ἀκριτόφυρτος, ου· ὁ, ἡ. *Confused, huddled together.* Æsch. Theb. 354.

ἀκροβόλος, ου. *m.* *A skirmisher: one who fights at a distance.* Hesych. ἀκροβόλοι· ἀκοντισταὶ, τοξόται. Æsch. Theb. 146.

ἀκροθίνιον, ου. *n.* *The first fruits*, whether of harvest, or of the spoils taken in war, which were offered to the Gods. Eurip. Phœn. 289. Φοίβῳ μ' ἔπεμψαν ἐνθάδ' ἀκροθίνιον. This noun more frequently occurs in the plural. Phœn. 210. ἀκροθίνια Λοξίᾳ.

ἀκτένιστος, ου· ὁ, ἡ. *Uncombed; dishevelled.* Soph. Œd. C. 1261. κόμη δι' αὔρας ἀκτένιστος ᾄσσεται.

ἀκτέριστος, ου· ὁ, ἡ. *Deprived of the rites of burial.* Soph. Ant. 1071. 1207.

ἀλαλὴ, ῆς. *f.* Properly, *a martial shout; a war-cry.* Pind. Nem. III. 103. δορίκτυπον ἀλαλάν. Hence, *any cry*, of lamentation, for instance. Eurip. Phœn. 345. where however the edition of Valckenær has σὺν ἀλαλαγαῖς δ' αἰαγμάτων.

ἀλαὸς, α, ον. *Blind.* Soph. Œd. C. 243. ἀλαοῖς ὄμμασιν.

ἄλαστος, ου· ὁ, ἡ. *Odious, intolerable.* The grammarians in general explain this word as if it were for ἄληστος, *Dorice*. Hence it would signify, *not to be forgotten*, scil. on account of some crime, or calamity. Others, however derive it ultimately from ἀλῶ, *to wander*. Etym. Mag. p. 67, 41. ὁ δὲ φιλόξενος λέγει, ἔστι ῥῆμα ἀλῶ, τὸ πλανῶ. γίνεται παράγωγον ἀλάζω—ἐκ τούτου ἄλαστος— καὶ ἐξ αὐτοῦ ῥῆμα ἀλαστῶ, σημαῖνον τὸ χαλεπαίνω. See Blomfield on Æsch. Pers. 983. Eurip. Phœn. 351. ἄλαστα ματρὶ τᾷδε.

ἀλάστορος, ου· ὁ, ἡ. *Having suffered intolerably, or shamefully.* Soph. Ant. 974. ἀλαστοροῖσιν ὀμμάτων κύκλοις. Schol. τοῖς ἄλαστα πεπονθόσιν. This word is not to be found in the common Lexicons.

ἀλάστωρ, ορος. *m.* *An evil genius, a dæmon.* Soph. Œd. C. 787. Eurip. Phœn. 1621. It signifies also, *any heinous offender, an assassin,* &c. See the passage cited from Etymol. M. p. 57. by Blomfield on Æsch. Pers. 360.

ἀλεξητήριος, α, ον. *Ready to avert, able to protect.* Also,

ἀλεξήτωρ, ορος. *m.* *A protector, an averter of evil.* These titles were applied to those deities, who were invoked to avert any impending danger or calamity. Soph. Œd. C. 143. Ζεῦ ἀλεξῆτορ. Æsch. Theb. 8. Ζεὺς ἀλεξητήριος. In the same sense we have ἀλεξίμορος, Sopb. Œd. T. 163.

ἀλεύω. *To avert.* Æsch. Theb. 88. 130.

ἀλιόω. *To render useless, to frustrate.* Hom. Il. Π. 787. οὐδ' ἀλίωσε βέλος, βάλε δ' Ἕκτορος ἡνιοχῆα. Soph. Trach. 258. κοὐχ ἠλίωσε τοὔπος. Hence, *to destroy.* Soph. Œd. C. 703.

ἀλιτήριος, ου· ὁ, ἡ. *Criminal, impious.* Soph. Œd. C. 371. ἀλιτηρίου φρενός.

ἀλληλοφόνοι, ων· οἱ, αἱ. *Slaying each the other.* Æsch. Theb. 926.

ἀλλόχρως, ωτος· ὁ, ἡ. *Of a different complexion, stranger-like.* Eurip. Phœn. 138. ὡς ἀλλόχρως ὅπλοισι, μιξοβάρβαρος. Androm. 880. καὶ μὴν ὅδ' ἀλλόχρως τις ἐκδημος ξένος. The form ἀλλόχροος occurs in Eur.Hipp. 175.

ἀλόγιστος, ου· ὁ, ἡ. *Incalculable.* Soph. Œd. C. 1675. This word is generally used in the sense of *inconsiderate, rash, unreasonable.*

ἄλοξ, οκος. *f.* *A furrow.* Hence metaphorically *the womb.* Eurip. Phœn. 18. τέκνων ἄλοκα. See ἀρόω. Also, *a harvest*: and hence, *the fruits of wisdom.* Æsch. Theb. 590. The nominative in use is αὖλαξ. Etym. Mag. ἄλοξ ἢ αὖλαξ.

ἀλύσκω. *To avoid, to escape.* Soph. Ant. 488.—The simple verb is of rare occurrence in the Tragic writers, being peculiar to Homer. We meet with it again in Soph. Elect. 627. Æsch. Prom. 607. Pers. 101.

ἀλύω. *To be mad, to rave.* Hence, *to be in difficulty, or perplexity.* Soph. Œd. T. 695. ἐν πόνοις ἀλύουσαν. *To be frantic,* to *speak with rapture and exultation.* Æsch. Theb. 387. τοιαῦτ' ἀλύων.

ἀλφηστὴς, ου. *m.* *An Inventor. One who acquires celebrity by his skill and invention.* Hesych. ἀλφησταῖσι, τοῖς εὑρετικοῖς. Æsch. Theb. 768. The word occurs frequently in the Odyssee.

Ἅλως, ω. *f.* *A circular area.* Hence, *the circumference of a shield.* Hesych. ἡ τοῦ ἡλίου, ἢ σελήνης, περιφέρεια. Αἰσχύλος δὲ περιφέρειαν τῆς ἀσπίδος. Theb. 485.

ἁλώσιμος, ου· ὁ, ἡ. Properly, *easy to be taken.* Eurip. Hel. 1688. κεἰ μὲν ἦν ἁλώσιμος Ναῦς διώγμασιν, πονήσας εἷλον ἂν τάχα ξένους. In Æsch. Theb. 682. it must be rendered, *celebrating the capture; in honour of the capture*; τὴν ἅλωσιν *celebrans.* So Agam. 10. ἁλώσιμος βάξις.

ἁλωτὸς, η, ον. *Liable to be taken, or discovered, accessible.* Œd. T. 111.

ἁμαξοπληθὴς, ες· ὁ, ἡ. *Immense. That would fill a waggon.* Eurip. 1176.

ἀμαυρὸς, α, ὀν. *Dark, obscure, blind:* Soph. Œd. C. 182. 1639. Hence, *infirm, weak.* 1018. So Xenoph. Ages. XI. 12. ἀεὶ τιθεὶς τὰ τῶν φίλων ἀσφαλῶς, ἀεὶ ἀμαυροῦν τὰ τῶν πολεμίων εἶχεν. Pind. Isth. IV. 81. χρὴ δὲ πᾶν ἔρδοντ' ἀμαυρῶσαι τὸν ἐχθρόν.

ἀμάω. Properly, *to reap.* Hesy. ἀμᾶν· θερίζειν. Eurip. Bacch. 1314. ἐξήμησα κάλλιστον θέρος. Aristoph. Equit. 392. ἀλλότριον ἀμῶν θέρος. Hence, *to cut off.* Soph. Ant. 601. κἀτ' αὖ νιν θεῶν φοίνια τῶν Νερτέρων ἀμᾷ κοπίς. Its sense in this passage is sanctioned by Hor. Sat. I. 2. 46. *Demeterent ferro.*

ἀμβλύνω. *To blunt.* Æsch. Theb. 712. Hence, *to obscure, to frustrate.* Ib. 844.

ἀμείβω. Properly, *to move from one place to another;* hence, *to ascend.* Eurip. Phœn. 1195. κλίμακος ἀμείβων βάθρα, *ascending,* i. e. *moving from one step of a ladder to another.*

ἀμείβομαι. (middle) *To move oneself, to pass.* Eur. Phœn. 278. In Æsch. Theb. 855. *to attend, to accompany,* in which sense it occurs no where else. Also, *to recompense, to repay.* Eur. Phœn. 1741. *to answer.* Soph. Œd. C. 991. *to change.* Eurip. Phœn. 336.

ἀμέριος, ου· ὁ, ἡ. (Dorice for ἡμέριος.) *Ephemeral, mortal.* Soph. Ant. 789. Eurip. Phœn. 130. 1527. Hom. Od. Φ. 82. ἐφημέρια φρονέοντες.

ἀμιλλητὴρ, ῆρος. m. *A combatant, a rival.* It is used as an adjective, Soph. Ant. 1075. in the sense of *emulous, eager, rapid.* See the note on Soph. Œd. T. 85.

ἄμιππος, ου ὁ, ἡ. *Equal to a horse in speed, swift, fleet.* Soph. Antig. 985.

ἄμοιβος, ου ὁ, ἡ. *Given in return; given as a requital, or atonement.* Soph. Ant. 1067. So Hom. Il. I. 467. χάριν ἄμοιβον.

ἄμοιρος, ου· ὁ, ἡ. *Without a share.* Eurip. Phœn. 619. Hence, *destitute.* Soph. Œd. T. 248.—The forms ἄμορος, ἄμμορος, are also used.

ἀμπυκτὴρ, ῆρος. m. *A gilded band, or frontlet, in which the manes of the horses were collected.* Æsch. Theb. 457. Hesych. ἀμπυκτήρια· τὰ φάλαρα. Hence ἀμπυκτήρια φάλαρα, Soph. Œd. C. 1068.

ἀμύνω. *To defend, to succour.* Eur. Phœn. 700. *To repay.* Soph. Œd. C. 1128. The poetic form ἀμυνάθω is used in a passive signification, ibid. 1015.

ἀμφίβολος, ου· ὁ, ἡ. *Attacked on every side.* Æsch. Theb. 285. Dr. Blomfield cites in his Glossary, Thucyd. IV. 86. καὶ οἱ Λακεδαιμόνιοι, βαλλόμενοί τε ἀμφοτέρωθεν ἤδη . . . . . ἀμφίβολοι ἤδη ὄντες.

ἀμφιδέξιος, ου· ὁ, ἡ. *Of both hands.* Soph. Œd. T. 1260. ἀμφιδεξίοις ἀκμαῖς.

ἀμφίλεκτος, ου· ὁ, ἡ. *Doubtful, contentious.* Eur. Phœn. 510. ἀμφίλεκτος ἔρις.

ἀμφιπλὴξ, ῆγος· ὁ, ἡ. *Striking on both sides.* Soph. Œd. T. 417.

ἀμφιτείχης, εος· ὁ, ἡ. *Surrounding the walls.* Æsch. Theb. 277.

ἀμπλάκητος, ου· ὁ, ἡ. *Unerring, inevitable.* Soph. Œd. T. 472. κῆρες ἀπλάκητοι. Suidas, who quotes the passage according to the reading of all the copies, ἀναπλάκητοι,—and perhaps there is no great reason for Brunck's alteration,—has the following explanation: αἱ ἐς μηδὲν ἁμαρτάνουσαι, ἀλλ' ἁπάντων κρατοῦσαι, ἃς οὐκ ἔστιν ἀποφύγειν.

ἀναπνέω. *To respire, to recover from fatigue or distress.* Hom. Il. Γ. 227. πότε κεν τις ἀναπνεύσειε πόνοιο. Soph. Œd. T. 1221.

ἀναρπάξανδρος, δρα, ον. *Seizing men, devouring men.* Æsch. Theb. 775.

ἀναστατὴρ, ῆρος. m. *A destroyer.*

" ἀνεστάναι dicuntur cives, qui urbe eversa, alias migrant." Blomf. Æsch. Theb. 1017.

ἄνατος, ου ὁ, ἡ. Unhurt, uninjured. Hesych. *ἄνατος· ἀβλαβής.* Soph. Œd. C. 786. *κακῶν ἄνατος.* See the note on Œd. T. 191.

ἄναυδος ου ὁ, ἡ. Mute, speechless. Æsch. Theb. 89. 892.

ἀνδρηλατέω. To banish. Soph. Œd. T. 100. Timæus Lex. Platon. *ἀνδρηλατεῖν, ἄνδρας ἐξελαύνειν καὶ φυγαδεύειν.* Hence *ἀνδρηλάτης, one who banishes.* Æsch. Theb. 634.

ἀνδροκτασία, ας. f. The slaughter of men. " Vox Homerica." Blomf. Hom. Il. E. 909. Ω. 548.

ἀνδρολέτειρα, ας. f. A destroyer of men. Æsch. Theb. 302.

ἀνδρόπαις, δος. m. A boy just arrived at manhood: or perhaps, *a manly boy; a youth endowed with manly sentiments.* Hesych. *Ἀνδρόπαις· ἀνδρούμενος ἤδη παῖς· ἢ ἀνδρὸς φρόνησιν ἔχων παῖς.*

ἀνέχω. To sustain. Hence, *to experience.* Œd. T. 173. *οὐδὲ τόκοισιν Ἰηΐων καμάτων ἀνέχουσι γυναῖκες.* where the Glossary improperly explains: *ἀνέχουσι· ἄνεσιν ἔχουσιν. ἀναπαύονται.* Maltby more correctly renders the passage: *neque sospitales sustinent,* vel *experiuntur partus.*

ἀντάω, ἀντιάω, ἀντιάζω. 1. *To meet with.* Soph. Œd. T. 192. Hesych. *ἀντιάζων· ἀπαντῶν.* 2. *To go against, to oppose.* See also the note on Soph. Œd. C. 1445.

ἀντηρέτης, ου. m. An antagonist. Æsch. Theb. 269. 514. 592. 995.

ἀντίπαλος, ου. m. A protector. Æsch. Theb. 413. Suidas gives three other significations of this word.

ἀντίπετρος, ου ὁ, ἡ. Hard as a rock. Soph. Œd. C. 192.

ἀντιπλήξ, ῆγος· ὁ, ἡ. Exposed to beating: i. e. to the beating of the waves. Soph. Ant. 599. *ἀντιπλῆγες ἀκταί.*

ἀντίτυπος, ου ὁ, ἡ. Beating back, repulsive, reacting. Soph. Antig. 134. *ἀντιτύπᾳ δ' ἐπὶ γᾷ πέσε ταντωλωθείς.* In Æsch. Theb. 517. it is used in an unusual signification, implying *hostile, adverse.*

ἀντίφονος, ου ὁ, ἡ. Shedding blood for blood. Æsch. Theb. 889. *ἀντιφόνων θανάτων ἀραί.* Soph. Elect. 250. *ζώσουσιν ἀντιφόνους δίκας.*

ἀντιχαρείς. Gratifying in return. See on Soph. Ant. 149.

ἀνύτω, or *ἀνύω. To perform, to accomplish.* Soph. Trach. 123. *ἥκιστα· σιγῇ τοὐμὸν ἔργον ἤνυτον.* This verb is frequently used elliptically. See the note on Soph. Œd. C. 1562. Also Porson on Eur. Phœn. 463.

ἀξίωμα, ατος. n. A wish, a request. Soph. Œd. C. 1459. Gloss. *βούλημα.* In v. 1451. of the same play we have *ἀξίωμα δαιμόνων.*

ἀπαρθένευτος, ου ὁ, ἡ. Unbecoming a virgin, unlike a virgin. Eurip. Phœn. 1753. *ἀπαρθένευτ' ἀλωμένα.* (used adverbially:). see the note on Soph. Œd. T, 180.

ἀπήνη, ης. f. A vehicle used by females, and drawn by two horses or oxen. See the note on Eurip. Phœn. 861. Hence also metaphorically, *a pair* of any thing. Ibid. 338. *ἀπήνης ὁμοπτέρου,* i. e. *Eteocles and Polynices.*

ἀπογυμνάζω. To exercise. i. e. *the tongue.* Æsch. Theb. 437. The verb is used metaphorically, being properly applied to the exercise of the *gymnasia,* in which the several combatants fought naked.

ἀποικίζω. To banish. Hom. Od. M. 135. *ἀπῴκισε τηλόθι ναίειν.* Soph. Œd. C. 1390.

ἀπολαύω. Properly, *to enjoy.* In Eurip. Phœn. 1220. it is used in an unfavourable acceptation, and signifies *to undergo, to suffer.*

ἀπονοσφίζω. *To separate, to set apart.* Hence, *to avert.* Soph. Œd. T. 480.

ἀπόπτολις, εως· ὁ, ἡ. *An exile.* Soph. Œd. T. 1000. Œd. C. 205.

ἀπόπτυστος, ου· ὁ, ἡ. *Abominable, detestable.* See the note on Soph. Ant. 653.

ἀποῤῥοιβδέω. *To make a noise by flapping the wings.* From ῥοῖβδος. Soph. Ant. 1021. See the note on v. 1004.

ἀποστατέω. *To be distant, to differ.* Soph. Œd. T. 743.

ἀποστέγω. See στέγω.

ἀπότιμος, ου· ὁ, ἡ. *Dishonoured.* Hesych. ἀπότιμος· ἄτιμος.

ἀπότροπος, ου· ὁ, ἡ. *To be avoided, hateful.* Hesych. ἀπότροπον· ὅ τις ἂν ἀποτράποιτο. Soph. Œd. T. 1313. Also in an active sense, *turning aside, averting.* Eurip. Phœn. 595. ὦ θεοὶ, γένοισθε τῶνδ' ἀπότροποι κακῶν. Herc. F. 821. ἀπότροπος γένοιό μοι τῶν πημάτων.

ἀποτρύομαι. *To cultivate.* Soph. Ant. 340.

ἀποφάσκω, *To contradict, to deny.* Soph. Œd. T. 485. Œd. C. 317. Aristot. Metaph. III. 7. ἀνάγκη ἢ φάναι ἢ ἀποφάναι ἓν καθ' ἑνὸς ὁτιοῦν. The present ἀποφάσκω is seldom, if ever, used in the indicative.

ἄπρακτος, ου· ὁ, ἡ. *Unbought, unpurchased.* Soph. Ant. 1035. Compare Œd. T. 124. ξὺν ἀργύρῳ 'Επράσσετ'.

ἀπροσόμιλος, ου· ὁ, ἡ. *Unsocial.* Soph. Œd. C. 1236.

ἀπύω. *To name, to invoke.* Æsch. Theb. 132.

ἀπώμοτος, ου· ὁ, ἡ. 1. *To be affirmed on oath.* Soph. Ant. 388. 2. *Bound by oath, sworn to the contrary.* Ibid. 394.

ἀραῖος, α, ον. *Accursed, bound by a curse.* Soph. Œd. T. 644. μὴ νῦν ὀναίμην, ἀλλ' ἀραῖος, ὀλοίμην. Also frequently in an active sense, *one who invokes a curse.* Ib. 1291. Trach. 1204. Æsch. Agam. 228. Eurip. Med. 608. Iph. T. 778.

ἀράσσω. *To beat, to strike against.* Soph Ant. 52. ὄψεις ἀράξας, *striking against his eyes.* Compare v. 976. Œd. T. 1276. See Blomfield's Gloss. on Æsch. Pers. 466. and add to the examples there cited, Theocr. Idyl. II. 159. αἱ δ' ἔτι κἠμὲ Λυπῇ, τὰν 'Αΐδαο πύλαν, καὶ Μοίρας, ἀράξει.

ἀργηστὴς, ου· ὁ, ἡ. *White.* Æsch. Theb. 60. The more common form is ἀργεστής. Hom. Il. Φ. 334. ἀργέσταο Νότοιο.

'Αριθμὸς, ου. *m. Number.* Hence *Arithmetic.* Eur. Phœn. 552. Æsch. Prom. V. 468.

ἁρματόκτυπος, ου· ὁ, ἡ. *Chariot-rattling.* Æsch. Theb. 188. ἁρματόκτυπος ὄτοβος.

ἀρόω. *To plough.* Hence metaphorically, *to beget, to generate.* Soph. Œd. T. 1485. 1497. So also ἄρουρα and ἄλοξ are used figuratively to signify *the womb.* Soph. Œd. T. 1257. See ἄλοξ. So also we have *genitale arvum* in Virgil. In the same sense we have ἀρώσιμοι γύαι, Soph. Ant. 569.

ἁρπάζω. *To seize, to snatch.* Hence also, *to seize mentally*, i. e. *to understand, to perceive.* Soph. Ant. 311.

ἁρπαλίζω. *To seize with eagerness.* Hesych. ἁρπαλίζομαι· ἀσμένως δέχομαι. Æsch. Theb. 229. κωκυτοῖσιν ἁρπαλίζετε. On this class of verbs frequentative, which is very rare, see Valckenær ad Eurip. Hipp. 230.

ἄῤῥωξ, ωγος· ὁ, ἡ. *Unbroken.* Soph. Ant. 251.

ἀρτιβρεφὴς, εος· ὁ, ἡ. *Infantine.* Æsch. Theb. 342. ἀρτιβρεφεῖς βλαχαὶ, *the cries of infants.*

ἀρτίκολλος, ου· ὁ, ἡ. *Accurate.* Æsch. Theb. 369. Properly, *newly* *compacted.* Hesych. ἀρτίκολλα· ἡρμοσμένα. Soph. Trach. 769. καὶ προσπτύσσεται Πλευροῖσιν ἀρτίκολλος.

ἀρτίτροπος, ου· ὁ, ἡ. *Verging towards maturity; youthful.* Æsch. Theb. 328. Scholiast. νεωστὶ τραπείσαις καὶ ἡβησάσαις.

ἀρτίφρων, ονος· ὁ, ἡ. *Sound in mind.* Scholiast. ἔμφρων. Hesych. ὑγιὴς τὴν φρένα. In Eurip. Iph. A. 866. ἀρτίφρων is opposed to μεμηνώς.

ἄσεπτος, ου· ὁ, ἡ. *Impious.* Soph. Œd. T. 890. Hesych. ἄσεπτον· ἀσεβές.

ἄσημος, ου· ὁ, ἡ. *Unmarked, unemblazoned.* Eur. Phœn. 1129. ἄσημ' ὅπλα. 2. *Obscure, unknown.* Soph. Ant. 352. 3. *Uncertain, indistinct.* Ib. 1209. In this latter sense ἀσήμων occurs in Soph. Œd. C. 1668. and the word is found nowhere else in the tragic writings.

ἀσινής, ες· ὁ, ἡ. Properly *unhurt.* Æsch. Choëph. 1005. οὔτις μερόπων ἀσινῆ βίοτον διὰ παντὸς ἄτιμος ἀμείψει. In Æsch. Theb. 826. It has an active signification, which is very unusual: viz. *averting evil: protecting from injury.* So in the Agamemnon, 1312. τίς ἂν οὐκ εὔξαιτο βροτῶν ἀσινεῖ Δαίμονι φῦναι, ταδ' ἀκούων.

ἀσκέπαρνος, ου· ὁ, ἡ. *Unsmoothed, rugged.* Soph. Œd. C. 101. Gloss. ἄξεστον. Compare v. 19.

ἀσπιδοφέρμων, ονος· ὁ, ἡ. *Shield-bearing, warlike.* Eurip. Phœn. 809.

ἀστακτί. *adv. Not drop by drop; abundantly, copiously.* Hesych. ἄστακτον· οὐ καταστάζον, ἀλλὰ ῥύδην. Soph. Œd. C. 1251. 1646. On this class of adverbs see Blomfield's Gloss. on Æsch. Prom. 216.

ἀστιβὴς, ες· ὁ, ἡ. *Untrodden.* Æsch. Theb. 857. Hence, *impervious.* Soph. Œd. C. 126. ἀστιβὲς ἄλσος.

ἀστερωπὸς, ου· ὁ, ἡ. *Having the appearance of a star, star-like.* Eurip. Phœn. 129.

ἄστονος, ου· ὁ, ἡ. *Lamentable.* Æsch. Theb. 856. Hesych. ἄστονον· μεγαλόστονον. The α is intensitive.

ἄστροφος, ου· ὁ, ἡ. *Not turning back.* Soph. Œd. C. 690.

ἀστυδρομέω. *To run to and fro through the city.* Æsch. Theb. 207.

ἀστύνομος, ου· ὁ, ἡ. *Regulating the city.* Soph. Ant. 355. ἀστυνόμους ὀργάς. See the note.

ἀτενὴς, ες· ὁ, ἡ. See on Soph. Ant. 826.

ἀτλητέω. *To be grieved, to be indignant.* Soph. Œd. T. 515.

ἄτρεστος, ου· ὁ, ἡ. *Intrepid, fearless.* Soph. Œd. T. 586.

ἄτεγκτος, ου· ὁ, ἡ. *Unrelenting, hard-hearted.* Soph. Œd. T. 336. From τέγγω, *to soften.* Æsch. Prom. 1044. Τέγγει γὰρ οὐδὲν οὐδὲ μαλθάσσει κέαρ Λιταῖς. Timæus, Lex. Plat. p. 248. τέγγεσθαι· εἴκειν, ἐνδιδόναι. See Rhunken's note.

ἀτελεύτητος, ου· ὁ, ἡ. Properly *unfinished, incomplete.* Hence, *inflexible, unyielding.* Soph. Œd. T. 336. Schol. δυσπαράκλητος, αμείλεχος.

ἀτρύμων, ονος· ὁ, ἡ. *Unsubdued, unwearied.* Æsch. Theb. 874. ἀτρύμονες κακῶν.

αὐτόβουλος, ου· ὁ, ἡ. *Self-willed.* Æsch. Theb. 1055.

αὐτόγνωτος, ου· ὁ, ἡ. *Self-determined, stubborn.* Eurip. Phœn. 875. αὐτόγνωτος ὀργά.

αὐτοδάϊκτος, ου· ὁ, ἡ· *Mutually slain by each other.* Compounded of δαΐζω, *to divide,* and αὐτοὺς, for ἀλλήλους. See the note on Soph. Antig. 145. αὐτόκτονος occurs in the same sense in v. 805.

αὐτόδηλος, ου· ὁ, ἡ. *Self-evident.* Æsch. Theb. 848.

αὐτοέντης, ου. *m. The actual perpetrator.* Soph. Œd. T. 107.

αὐτοπήμων, ονος· ὁ, ἡ. *Self-afflicted.* Æsch. Theb. 910.

αὐτόποιος, ου· ὁ, ἡ. *Self-made, produced spontaneously.* Soph. Œd. C. 698. φύτευμα αὐτόποιον.

αὐτόπρεμνος, ου· ὁ, ἡ. *From the very roots.* Soph. Ant. 714. τὰ δ' ἀντιτείνοντ' αὐτόπρεμν' ἀπόλλυται. Schol. αὐτόπρεμνα· αὐτόῤῥιζα. In the same sense is used πρέμνοθεν, Æsch. Theb. 71. where Dr. Blomfield compares Sallust, B. C. 3. *Carthago, æmula imperii Romani, a stirpe interiit.* The metaphor is borrowed from trees torn up by the roots. Timæ. Lex. Plat. p. 222. πρέμνον, τὸ τοῦ δένδρου στέλεχος καὶ ἕδρασμα.

αὐτόστονος. *Lamenting self-inflicted sorrows.* Æsch. Theb. 910.

αὐτοφῶρος, ου· ὁ, ἡ. *Self-detected.* Soph. Ant. 51. ἐπ' αὐτοφώρων ἀμπλακημάτων. Schol. αὐτὸς γὰρ ἑαυτὸν ἐφώρασε. Its sense is somewhat different in Aristoph. Plut. 455. ἐπ' αὐτοφώρῳ δεινὰ δρῶντ' εἰλημμένω, i. e. *Caught in the very act.* So in New Test. John viii. 1.

ἀφαγιστεύω. *To perform the rites of burial.* Soph. Ant. 247.

ἀφεγγὴς, ες· ὁ, ἡ. *Dark, obscure.* Eurip. Phœn. 556. νυκτὸς ἀφεγγὲς βλέφαρον. Hence, *calamitous.* Soph. Œd. C. 1481.

ἄφορμος, ου. *m.* *A fugitive.* Soph. Œd. C. 234.

ἄχερδος, ου. *f.* *A sloe.* Soph. Œd. C. 1596. See the note.

ἄψαυστος, ου· ὁ, ἡ. *Not touching.* Soph. Œd. T. 969. ἄψαυστος ἔγχους.

B.

Βαθύκολπος, ου· ὁ, ἡ. *Having deep bosoms, long-waisted.* Æsch. Theb. 862. The epithet frequently occurs in Homer, Il. Σ. 339. ἀμφὶ δέ σε Τρωαὶ καὶ Δαρδανίδες βαθύκολποι.

βαθύσπορος, ου· ὁ, ἡ. *Deeply sown.* βαθυσπόρους γύας. Eurip. Phœn. 655. 679.

βαθύχθων, ονος· ὁ, ἡ. *Fertile,* scil. *from depth of soil.* Æsch. Theb. 294. βαθύχθον' αἶαν. Schol. εὔγειον. In the same sense is used βαθὺς, in v. 593. βαθεῖαν ἄλοκα. See Blomfield's Gloss. Æsch. Prom. 673.

Βαιὸς, α, ον. *Short, small.* Soph. Œd. C. 397. βαιοῦ κοὐχὶ μυρίου χρόνου. Hence, *unattended, alone.* Soph. Œd. T. 750. Hesych. Βαιόν· ὀλιγὸν, μικρόν. Σοφοκλῆς δὲ Οἰδίποδι Τυράννῳ, ἀντὶ τοῦ ἄφιλος καὶ μόνος, as the passage is corrected by Elmsley.

βαλβὶς, ῖδος. *f.* Properly, *a starting post.* Hence metaphorically, the *beginning,* and also the *end* of any thing. In the latter of these senses it occurs in Eurip. Med. 1240. βαλβῖδα λυπηρὰν βίου. Nearly allied to this is its signification in Soph. Ant. 131. viz. *the edge of a battlement.* Hesych. βαλβὶς· ἔρεισμα.

βαρυαχὴς, ες· ὁ, ἡ. *Deep sounding, awful.* Soph. Œd. C. 1561. The Commentators and Lexicographers seem to derive the word from ἄχος, and not from ἦχος; but the Scholiast, in l. c. properly explains it as the Doric form for βαρυηχής. Aristoph. Nub. 277. πατρὸς ἀπ' Ὠκεανοῦ βαρυαχέος. Aves. 1748. ὦ χθόνιαι βαρυαχέες Ὀμβρόφοροι θ' ἅμα βρονταί.

βαρυδότειρα, ας. *f.* *A dispenser of affliction.* Æsch. Theb. 273. 988.

βαρύστονος, ου· ὁ, ἡ. *Deeply lamentable.* Soph. Œd. T. 1232.

βάσανος, ου· ὁ, ἡ. Properly, *the Lydian stone, by which gold is tried.* Theog. 449. Εὑρήσεις δέ με πᾶσιν ἐφ' ἔργμασιν, ὥσπερ ἄπεφθον χρύσον, ἔρυθρον ἰδεῖν, τριβόμενον βασάνῳ, Τοῦ χροίης καθύπερθε μέλας οὐχ ἅπτεται ἰὸς, Οὐδ' εὐρως, αἰεὶ δ' ἄνθος ἔχει κάθαρον. Hence, *any* *trial or proof*. Soph. Œd. T. 493. 510. Compare Soph. Œd. C. 885. and 1297.

βαστάζω. *To carry*. In Soph. Œd. C. 1105. it has a rather unusual signification, *to handle*, *to touch*, as in Hom. Od. Φ. 405. *αὐτίκ' ἐπεὶ μέγα τόξον ἐβάστασε, καὶ ἴδε πάντῃ*.

βέβηλος, ου· ὁ, ἡ. *Unconsecrated*. Soph. Œd. C. 10.

βιοστερὴς, ες· ὁ, ἡ. *Deprived of livelihood, destitute*. Soph. Œd. C. 747.

βλαχὰ, ας. f. Dorice for *βληχὴ, ης*. Properly, *the bleating of sheep*. Hom. Od. M. 267. *οἰῶν τε βληχήν*. Hence, *the cry of an infant*. Æsch. Theb. 340. and so Arist. Vesp. 570. *τὰ δὲ συγκύπτονθ' ἅμα βληχᾶται*.

βλαψίφρων, ονος· ὁ, ἡ. *Hurt in mind, mad*. Æsch. Theb. 722. Dr. Blomfield cites a fragment from an unknown author, preserved by Athenagoras, p. 29. ed. Colon. *Ὅταν δ' ὁ δαίμων ἀνδρὶ πορσύνῃ κακὰ, Τὸν νοῦν ἔβλαψε πρῶτον*.

βραβεία, ας. f. *A decision*. Eurip. Phœn. 463.

βρίθω. *To be heavy*. Eurip. Phœn. 1573. *ξίφεσιν βρίθων*. Soph. Aj. 180. *ἢ χειρὶ βριθεὶς, ἢ μακροῦ πλούτου βάρει*. Hom. Il. I. 219. M. 346. Σ. 561. Od. T. 112. In Æsch. Theb. 141. it is used intransitively, *to burden, to load*. So Pers. 352. *τάλαντα βρίσας οὐκ ἰσοῤῥόπῳ τύχῃ*.

βρύω. *To abound*. Hom. Il. P. 56. *καί τε βρύει ἄνθεϊ λευκῷ*. Arist. Nub. 45. *βρύων μελίτταις καὶ προβάτοις καὶ στεμφύλοις*. In Soph. Œd. C. 16. this verb is constructed with a genitive, of which there is no other instance: *βρύων Δάφνης, ἐλαίας, ἀμπέλου*.

βύσσινος, η, ον. *Flaxen, made of fine flax*. Æsch. Theb. 1041. *Βυσσίνου πεπλώματος*.

Γ.

Γαιήοχος. *Encircling, or possessing the earth*. An epithet of Neptune. Æsch. Theb. 298. Hom. Il. N. 49. *ἀλλὰ Ποσειδάων γαιήοχος, ἐννοσιγαῖος*. It is also applied to Diana, in Soph. Œd. T. 161. See the note.

γαμβρὸς, ου. m. Properly, *a son-in-law*. Eurip. Phœn. 438. and in this sense the word generally occurs in the Tragic writings. It sometimes denotes, however, any relationship by marriage, though more particularly on the side of the husband, as distinguished from *πενθερὸς*, which should designate the kinsman of the wife. Jul. Pollux. III. 31. The words however are frequently confused. Thus in Soph. Œd. T. *γαμβρὸς* signifies *a wife's brother*. Eustath. ad. Hom. Il. E. 474. p. 572. 44. *γαμβροὶ νῦν μὲν, οἱ κοινῶς οὕτω καλούμενοι· ἡ δὲ τραγῳδία ἐν τῷ, Κηδεύσας καλοῖς γαμβροῖς* (Eurip. Hippol. 630. See Monk in loc.) *τοὺς πενθεροὺς δηλοῖ, ὡς καὶ αὐτοὺς κατὰ γαμικὸν κτηθέντας συνάλλαγμα. καὶ ὁ παρὰ Σοφοκλεῖ δὲ Οἰδίπους γαμβρὸν ἑαυτοῦ τὸν τῆς Ἰοκάστης ἀδελφὸν Κρέοντα λέγει, ὡς ἐξ ἐπιγαμβρίας συγγενῆ, ἀλλαχοῦ μὲν τοι κηδεστὴν, κυριολεκτῶν, αὐτὸν λέγει ἐν τῷ, Ἄναξ ἐμὸν κήδευμα*.

γαμψώνυξ, υχος· ὁ, ἡ. *Armed with crooked talons*. Soph. Œd. T. 1198. *τὰν γαμψώνυχα παρθένον χρησμῳδόν* i. e. *the Sphynx*. Hom. Il. Π. 428. *οἱ δ' ὥστ' αἰγύπιοι, γαμψώνυχες, ἀγκυλοχεῖλαι*.

γαπετὴς, ες· ὁ, ἡ. Doric for *γηπετής*. *Falling upon the ground*. Eurip. Phœn. 678.

γεγωνέω. *To speak loudly and audibly*. See Heringa's Observ. p. 64. Hence, *to declare*. The barytone form, which is of rarer use, occurs in Soph. Œd. C. 213. So Eurip. Orest. 1218. Soph. Philoct. 238. Æsch. Prom. 201. See Blomfield's Gloss. Hence

γεγωνὸς, ου· ὁ, ἡ. *Audible, loud.* Æsch. Theb. 439. Hesych. γεγωνόν· ἐξακουστὸν, μεγαλόφωνον.

γενῆϊς, ῆιδος. *f.* *An axe or hatchet, a mattock.* Soph. Ant. 249.

γεροντανωγέω. *To lead an old man.* Soph. Œd. C. 347.

γεύομαι. *To taste.* Hence, *to experience.* Soph. Ant. 1005. ἐμπύρων ἐγευόμην.

γῆρας, ατος, αος, ως. *n.* *Old age.* Eurip. Phœn. 538. Hence metaphorically, *the end of any thing.* Soph. Œd. C. 954. θυμοῦ γῆρας. Æsch. Theb. 679. γῆρας μιάσματος.

γονυπετὴς, ες· ὁ, ἡ. *Falling upon the knees.* Eurip. Phœn. 300.

γοργὸς, ἡ, όν. *Stern.* Eurip. Phœn. 146. Æsch. Theb. 533.

γραφὴ, ης. *f.* Properly, *a writing.* Eurip. Hec. 860. νόμων γραφαί. Hence, *a picture, a device on a shield.* Eurip. Phœn. 129. 1151.

γράφω. *To write.* In Soph. Œd. T. 411. *To enrol as a client.* See the note.

γυμνὴς, ῆτος. *m.* *A light-armed soldier.* Eurip. Phœn. 1163.

Δ.

Δαϊκτὴρ, ῆρος. *m.* *A divider.* Hesych. δαΐζων· κατακόπτων. Æsch. Theb. 910. δαϊκτὴρ γόος. *dividing,* i. e. *piercing,* or *heart-rending lamentation.*

δαιμονάω. *To be possessed of an evil spirit, to be infuriate.* Eurip. Phœn. 902. ὡς δαιμονῶντας κἀνατρέψοντας πόλιν. Æsch. Theb. 1003. δαιμονῶντες ἄτᾳ. The more modern authors use δαιμονίζω, and the ecclesiastical writers and Josephus, δαιμονιάω. See Valckenær ad Phœn. l. c. The compound κακοδαιμονάω is sometimes used. Aristoph. Plut. 372.

δαΐφρων, ονος· ὁ, ἡ. *Intent upon war, warlike.* Hom. Il. B. 879. χρυσὸν δ' Ἀχιλεὺς ἐκόμισσε δαΐφρων. Æsch. Theb. 912.

δάκος, εος. *n.* *A beast, or venomous animal.* From δάκνω, *to bite.* Æsch. Theb. 554. The word frequently occurs in Æschylus.

δαρόβιος, ου· ὁ, ἡ. Dorice for δηρόβιος. *Long-lived, eternal.* Æsch. Theb. 520.

δατήριος, ου· ὁ, ἡ. *Dividing, distributing.* Æsch. Theb. 708.

δατητὴς, ου. *m.* *A distributor.* Æsch. Theb. 942.

δεινόπους, οδος· ὁ, ἡ. *Advancing with dreadful feet, awful, malignant.* Soph. Œd. T. 418. δεινόπους ἀρά.

δεννάζω. *To reproach, to revile.* Hesych. δεννάζων· λοιδορῶν. Soph. Ant. 759. ἐπὶ ψόγοισι δεννάσεις ἐμέ. Ajax. 243. κακὰ δεννάζων ῥήμαθ', ἃ δαίμων κοὐδεὶς ἀνδρῶν ἐδίδαξεν. The word also occurs in Eurip. Rhes. 928. Eustath. ad Hom. Il. H. p. 668. δέννον λέγει τὴν ὕβριν, ἐξ οὗ τὸ δεννάζειν παρὰ Σοφοκλεῖ.

δεξίμηλος, ου· ὁ, ἡ. *Receiving sheep,* scil. *for sacrifice.* Hesych. Δεξίμηλοι θεοί· ἐπήκοοι καὶ ἱλαροὶ, ἀπὸ τοῦ δέχεσθαι τὰ θυόμενα μῆλα. Eurip. Phœn. δεξίμηλ' ἀγάλματα. Androm. 1115. δεξίμηλοι ἐσχάραι.

δεξιόσειρος, ου· ὁ, ἡ. *The horse on the right side.* Isidorus Origin. XVIII. 35. cited by Dr. Blomfield after Stanley, in his Glossary to Æsch. Agam. 815.: *Quadrigarum vero currus duplici temone olim erant, perpetuoque et quod omnibus equis injiceretur jugo. Primus Clisthenes Sicyonius tantum medios jugavit, eisque singulos ex utraque parte simplici vinculo applicuit, quos Græci* σειραφόρους, *Latini* funarios *appellant.* Eurip. Iph. A. 220. τοὺς μὲν μέσους, ζυγίους—τοὺς δ' ἄξω, στεροφόρους. The δεξιόσειρος ἵππος was generally the most powerful: hence the word is used metaphorically as an epithet of Mars; *fiery, impetuous.* Soph. Ant. 140: μέγας Ἄρης δεξιόσειρος. Schol. δεξιόσειρος· ὁ γενναῖος.

δεξίωμα, τος. n. *A treaty pledged with the right hand.* Soph. Œd. C. 619. ξύμφωνα δεξιώματα.

δηάλωτος, ου· ὁ, ἡ. *Taken by the enemy.* Hesych. δηϊάλωτοι· αἰχμάλωτοι. Æsch. Theb. 72. Eurip. Andr. 105. δορὶ καὶ πυρὶ δηϊάλωτον.

δημόλευστος, ου· ὁ, ἡ. *Stoned by the people.* Soph. Ant. 36.

δημοῦχος, ου· ὁ, ἡ. *Presiding over the people.* Soph. Œd. C. 458. 1348.

διαπάλλω. *To allot.* Properly *to shake together the lots in an urn, or helmet.* Hence πάλος, *Sors.* See the note on Æsch. Theb. 454.

διαπρύσιος, ια, ον. *Loud, clear, audible.* Hesychius, as properly corrected: διαπρύσιον· διαπορεύσιμον, μακρὸν, διὰ πάντων διεξιὸν, ἐξάκουστον, μέγα, διάτονον. Soph. Œd. C. 1479. διαπρύσιος ὄτοβος. Hom. Il. Θ. 227. ἤϋσεν δὲ διαπρύσιον, Δαναοῖσι γεγωνώς.

διαπτύσσω. *To unfold.* Hence, *to examine, to prove, to investigate.* Soph. Ant. 709. Scholiast to Eurip. Hipp. 989. διαπτύξεις· ἐρευνήσεις.

διαρκέω. *To be all-sufficient, to prevail.* Æsch. Theb. 842.

διαῤῥοθέω. *To cause or excite by clamour.* Æsch. Theb. 176. This and similar words, compounds from ῥόθος, *the dashing of waves,* are very frequently used metaphorically by Æschylus.

διδυμάνωρ, ορος· ὁ, ἡ. *Of two men.* Æsch. Theb. 849. διδυμάνορα κάκ' αὐτοφόνα. *Duorum virorum mala et mutua homicida.* Blomfield.

διείπω, (from ἔπω, *to speak.*) *to declare.* Soph. Œd. T. 854. Also *to explain, to solve.* Hesych. διειπεῖν· διηγήσασθαι. Soph. Œd. T. 394. διειπεῖν αἴνιγμα. This compound verb which is of rare occurrence, will be found again in Soph. Trach. 22.

διέχω. *To intervene.* Soph. Œd. T. 717. This signification of the verb is extremely rare in the Tragic writers.

διῆρες, εος. n. *The upper room of a house, having a double roof.* Steph. Thes. G. L. Tom. II. p. 1218. A. διῆρες· Ἀττικῶς τὸ ὑπερῷον· τὸ δὲ κατώγαιον ξυνοικία λέγεται. Pollux IV. 129. ἡ διστεγία—ἐν οἴκῳ βασιλείῳ Διῆρες δωμάτων. Eurip. Phœn. 88. μελάθρων εἰς διῆρες ἔσχατον. See Maltby *in voce.*

δικόρυφος, ου· ὁ, ἡ. *Having two tops.* Eurip. Phœn. 237.

δικτυόκλωστος, ου· ὁ, ἡ. *Woven like a net, reticulated.* Soph. Ant. 358. σπείραισι δικτυοκλώστοις.

δίκω. *To cast, to throw, to fling.* Eurip. Phœn. 649. ἀδάματον πέσημα δίκε. Scholiast. δίκε· κατέβαλε: and again δίκειν γὰρ τὸ βάλλειν, ὅθεν ὁ δίσκος. Elmsley, however, on Eurip. Bacch. 600, observes that δικεῖν differs from βαλεῖν, inasmuch as it never carries with it the idea of *striking,* and that therefore it is better explained by ῥίψαι. And so Etym. Mag. p. 279. 20. παρὰ τὸ δίκω τὸ ῥίπτω, δίκος ὁ ῥιπτούμενος, καὶ πλεονασμῷ τοῦ Σ δίσκος. The verb is only found in the Aorist, ἔδικον. It is not once used by Homer; it occurs nine times in Euripides, once in Æschylus, and nowhere in Sophocles, or Aristophanes. In the Pentalogia, Phœn. 650. 675. 678. 1504.

δίλοφος, ου· ὁ, ἡ. *Having two summits.* Soph. Ant. 1139.

διόβολος, ου· ὁ, ἡ. *Sent by Jupiter.* Soph. Œd. C. 1464.

διόσδοτος, ου· ὁ, ἡ. *Given by*

Jupiter. Æsch. Theb. 946. διοσδότων ἀχέων.

διχόφρων, ονος ὁ, ἡ. *Discordant, produced by discord.* Æsch. Theb. 898. διχόφρονι πότμῳ.

δορίμαργος, ου ὁ, ἡ. *Eager for war.* Æsch. Theb. 684. δορίμαργος ἄτα.

δορύσσοος, ου ὁ, ἡ. (Contracted, δορύσσους.) *Shaking the spear, bold, impetuous.* Etym. Mag. p. 284. 18. δορύσσοον· ἀνδρεῖον ἢ δόρατι φοβοῦντα καὶ σοοῦντα καὶ ὁρμῶντα. And so Hesychius. Soph. Œd. C. 1313. δορύσσους Ἀμφιαρέως. Also, *repelling the spear, defensive.* Æsch. Theb. 119. δορύσσοις σαγαῖς.

δορυτίνακτος, ου ὁ, ἡ. *In which spears are brandished.* Æsch. Theb. 148. δορυτίνακτος ἀήρ.

δουρίληπτος, ου ὁ, ἡ. *Taken in war.* Æsch. Theb. 264. λάφυρα δουρίληπτα.

δοχμόλοφος, ου ὁ, ἡ. *Having a crest obliquely waving.* Hesych. δοχμόλοφοι· οἱ ἐκ τοῦ πλαγίου τοὺς λόφους ἔχοντες. Æsch. Theb. 108. δοχμολόφων ἀνδρῶν.

δρασείω. *To want to do.* Eur. Phœn. 1223. τί τἀπὶ τούτοις παῖδ' ἐμὼ δρασείετον. Med. 91. Soph. Aj. 326. 585. Phil. 1245. Aristoph. Pac. 61. See Dawes Misc. Crit. p. 463. ed. Kidd. "Quæ Græci ἐπιθυμητικὰ, *desiderativa,* vocant in είω exeuntia, habere dicuntur ἔμφασιν τοῦ μέλλοντος, *significationem* quodammodo *futuri*; derivantur enim a futuro, ideoque etiam in primo tempore Futuri vim habent." Bently on Horace, Art. Poet. 129. See also the further observations of Kidd, ubi supra.

δυναστεία, ας. *f.* *Power, authority.* Soph. Œd. T. 593. where it is distinguished from τυραννὶς, *supreme power, sovereignty.* Hence the English, *dynasty.*

δυσάδελφος, ου ὁ, ἡ. *Unhappy in a brother.* Æsch. Theb. 868.

δυσάλγητος ου ὁ, ἡ. *Unfeeling, insensible.* Soph. Œd. T. 12.

δυσαλωτὸς, ου ὁ, ἡ. *Difficult to be taken, incapable.* Soph. Œd. C. 1722. κακῶν δυσαλωτός· *incapable of, or, inaccessible to calamity.* Hesych. δυσχερῶς κρατούμενον.

δύσαυλος, ου ὁ, ἡ. *Unfit for lodging, inhospitable.* Soph. Ant. 357.

δυσκέλαδος, ου ὁ, ἡ. *Ill sounding, lamentable.* Hesych. δύσφωνος· κακὸν ἦχον ἀποτελῶν. Æsch. Theb. 865. δυσκέλαδον ὕμνον.

δύσομβρος, ου ὁ, ἡ. *Rainy, showering heavily.* Soph. Ant. 358.

δύσορνις, ιθος ὁ, ἡ. *Ill-omened.* Æsch. Theb. 839. See the notes on Soph. Œd. T. 55. Æsch. Theb. 594.

δυσόρφναιος, ου ὁ, ἡ. *Dismal, black, mournful.* Hesych. μέλας, ἀφανής. Eurip. Phœn. 325. δυσόρφναια δ' ἀμφὶ τρύχη Τάδε σκότι' ἀμείβομαι.

δυσούριστος, ου ὁ, ἡ. *Impelled by an unfavourable wind*: i. e. *unfortunate, miserable.* Soph. Œd. T. 1314.

δυσπινὴς, ες ὁ, ἡ. *Filthy, squalid.* Soph. Œd. C. 1597. δυσπινεῖς στολάς.

δυσπρόσοιστος, ου ὁ, ἡ. *Difficult of access, morose, unsocial.* Soph. Œd. C. 1277.

δυστέκμαρτος, ου ὁ, ἡ. *Inscrutable.* Œd. T. 109.

δυστομέω. *To revile.* Soph. Œd. C. 986.

δυσφορέω. *To be grieved, to be afflicted.* Æsch. Theb. 779. Hesych. δυσφορεῖν· βαρύνεσθαι, πικραίνεσθαι. Hence

δύσφορος, ου ὁ, ἡ. *Grievous, vexatious.* Soph. Œd. T. 87.

δύσχιμος, ου ὁ, ἡ. *Tempestuous.* Hence *noxious, destructive.* Æsch. Theb. 499.

E.

Ἑβδομαγέτης, ου. *m.* *A seventh leader.* Æsch. Theb. 801. See the note.

ἐγγενῶς. adv. *Truly or affectionately.* Soph. Œd, T. 1225.

ἐγκρατὴς, ες· ὁ, ἡ. 1. *Having power, being master of.* Soph. Ant. 715. *ναὸς ἐγκρατὴς, a pilot.* 2. *Having charge of.* Œd. C. 1022. *εἰ δ' ἐγκρατεῖς φεύγουσιν,* i. e. *those who have charge of the virgins.*

ἐγρεμάχης, ου· ὁ, ἡ. *Eager for battle, brave.* Hesych. *ἐγρεμάχας· ἐγερσιμάχας*: from *ἐγείρω.* Soph. Œd. C. 1054. *ἐγρεμάχαν Θησέα.*

εἰσοράω. *To look into, to behold.* Hence, *to avenge.* Soph. Œd. C. 1370. *τοιγάρ σ' ὁ δαίμων εἰσορᾷ.* 1536. *θεοὶ γὰρ εὖ μὲν, ὀψὲ δ' εἰσορῶσ'.*

εἰσχειρίζω. *To deliver into the hand, to entrust.* Soph. Œd. T. 384.

ἐκκρουστὸς, ου· ὁ, ἡ. *Embossed.* Æsch. Theb. 538.

ἐκλαπάζω. *To expel.* See *λαπάζω.*

ἐκμετρέομαι. *To measure back.* Soph. Œd. T. 795.

ἐκπράττω. 1. *To effect.* Soph. Ant. 303. 2. *To slay, to kill.* Soph. Œd. C. 1659.

ἐκστέφω. *To adorn with garlands.* See note on Soph. Œd. T. 3.

ἐκτείνω. *To stretch out, to extend.* Soph. Œd. T. 153. See the note.

ἐκτίνω. *To repay.* Soph. Ant. 856. Æsch. Theb. 544.

ἐκτόπιος, ου· ὁ, ἡ. *Displaced, removed.* Soph. Œd. T. 174. 1335. Œd. C. 119.

ἐκτρίβω. *To rub out, to wear out.* Hence, *to finish, to complete.* Soph. Œd. T. 248. 428.

ἐκφορὰ, ας. f. *A carrying out sc. to burial.* Æsch. Theb. 1026. Hesych. *ἐκφοράν· ἔξοδον, ταφήν.* In the same sense the Latins use *efferre.* Donatus, cited by Blomfield: "*Efferri* proprie dicuntur cadavera mortuorum."

ἐλαύνω. *To drive, to urge.* Hence, *to subdue.* Soph. Œd. T. 27. *ἐν δ' ὁ πυρφόρος θεὸς σκήψας ἐλαύνει πόλιν.* Æsch. Pers. 777. *Ἰωνίαν τε πᾶσαν ἤλασεν βίᾳ.*

ἐλεδέμνας, άδος· ὁ, ἡ. *Sleepless, destroying sleep.* Æsch. Theb. 83. This word is pronounced corrupt by Dr. Blomfield, who translates it by *lectum capiens.* Schutz understands it to signify *ὁ ἐλῶν ἐκ τοῦ δεμνίου,* i.e. *e lecto expellens,* which amounts, in sense at least, to our interpretation.

ἐλελίζω. *To make a noise, to shout, to cry.* See the note on Soph. Ant. 154.

ἑλίσσω. *To roll, to wind.* Hence, *to wheel round in a dance.* Eurip. Phœn. 241. Compare Iphig. Aul. 1480. Virg. Æn. VII. 391.

ἑλίτροχος, ου· ὁ, ἡ. *On which the wheel revolves.* Æsch. Theb. 189. *σύριγγες ἑλίτροχοι.*

ἑλκοποιὸς, ου· ὁ, ἡ. *Inflicting wounds.* Æsch. Theb. 394. *οὐδ' ἑλκοποιὰ γίγνεται τὰ σήματα.* From

ἕλκος, εος. n. *A wound, a sore.* Hence, metaphorically, *a calamity.* Hesych. *ἕλκη· λυπαί.* Soph. Ant. 651. *τί γὰρ Γένοιτ' ἂν ἕλκος μεῖζον ἢ φίλος κακός;* Æsch. Agam. 623. *πόλει ἕλκος.*

ἐλλείπω. *To fail, to fall short, to be deficient.* With a genitive. Soph. Ant. 585. Æsch. Theb. 10. With an accusative it signifies *to omit.* Soph. Aj. 1379. Trach. 88.

ἐμβριμάομαι. *To rage.* Hesych. *ἐμβριμώμενος· μετὰ ἀπειλῆς ἐντελλόμενος.* Hence, *to snort.* Æsch. Theb. 457. *ἵππους ἐμβριμωμένας.*

ἐμφύλιος, or *ἔμφυλος, ου· ὁ, ἡ.* 1. *Paternal.* Soph. Œd. C. 407. *ἔμφυλον αἷμα.* 2. *Native.* Ib. 1385. *γῆς ἐμφυλίου.*

ἐναγὴς, ες· ὁ, ἡ. *Revered.* Soph. Œd. T. 656. See the note.

ἐνάλιος, ὰ, όν. *Maritime, adjacent to the sea.* Eurip. Phœn. 6. ἐναλίαν χθόνα. Scholiast.: ἡ εἰναλία· ἤγουν ἡ παραθαλασσία. The form εἰνάλιος is sometimes used by the Tragic writers, but never except in the Choral Odes.

ἐνδατέομαι. Properly, *to divide, to distribute.* Æsch. Theb. 575. See the note. Hence, *to distribute reproaches,* i. e. *to revile, to reproach.* Hesych. ἐνδατούμενος· μεριζόμενος, καὶ κακῶς λέγων σφοδρῶς. Soph. Trach. 792. πολλὰ δ' οἰμωγῇ βοῶν Τὸ δυσπάρευνον λέκτρον ἐνδατούμενος. Scholiast: κατὰ μέρος κακῶς λέγων· ἐνδατεῖσθαι γὰρ τὸ μερίσασθαι. In Soph. Œd. T. 205. Elmsley would interpret it in a good sense, *to celebrate, to commemorate.*

ἐνδυστυχέω. *To be unfortunate, to be in danger.* Eurip. Phœn. 739. See the note.

ἐνήλατα, ων· *n. plur. The sides of a ladder into which the steps are fitted.* Eurip. Phœn. 1195.

ἐνθύμημα, τος. *n. A thought, a device.* Soph. Œd. C. 292. 1199.

ἐνθύμιον, ου. *n. Care, anxiety.* Soph. Œd. T. 739.

ἐντρέπω. *To make ashamed:* ἐντρέπομαι, *to be ashamed;* also *to feel respect or reverence.* Soph. Œd. T. 724. 1056. Œd. C. 1541. Hence,

ἐντροπὴ, ης. *f. Respect, reverence.* Soph. Œd. C. 299.

ἐξάγιστος, ου· ὁ, ἡ. *Not to be divulged, sacred.* Soph. Œd. C. 1526. ἃ δ' ἐξάγιστα, μηδὲ κινεῖται λόγῳ. Hesych. ἐξάγιστα· πάντα τὰ ἱερὰ καὶ ἀφωσιωμένα, ἃ οὐχ οἷόν τε ἐκκομίζεσθαι τῶν ἱερῶν. ἔνιοι δὲ ἀγνὰ ἀπέδοσαν. The more usual signification of the word is, *impure, infamous.*

ἐξαγριόω. *To exasperate.* Eurip. Phœn. 890.

ἐξαλείφω. *To efface, to expunge.* Hesych. ἐξηλείφθησαν· ἀπώλοντο. Æsch. Theb. 15. See the note.

ἐξανδρόομαι. *To become a man, to grow towards manhood.* Eurip. Phœn. 32.

ἐξαφίσταμαι. Properly, *to stand aloof, to depart.* Eurip. Iph. A. 459. καὶ τῶν παλαιῶν ἐξαφίσταμαι λόγων. Hence, *to withhold, to refuse.* Soph. Œd. C. 561.

ἐξεπᾴδομαι. *To soothe by incantations.* Soph. Œd. C. 1194. φίλων ἐπῳδαῖς ἐξεπᾴδονται φύσιν.

ἔξηβος, ου. *m. One who has passed the season of youth; a young man thirty-five years of age.* Hesych. ἔξηβος· ἔξω τῆς ἥβης· τριάκοντα πέντε ἐτῶν.

ἐξιστορέω. *To enquire into, to explore.* Æsch. Theb. 502. See the note.

ἐξορμίζω. Properly, *to set sail.* Hence metaphorically, *to remove from one place to another.* Eurip. Phœn. 859. πέλας φίλοισι σοῖς Ἐξώρμισαι σὸν πόδα.

ἐξυπτιάζω. *Turning upwards.* Æsch. Theb. 574. ἐξυπτιάζων ὄμμα. Clemens Alexand. Pædagog. III. p. 253. ἐξυπτιάζοντο παραβλέπειν εἰς τοὺς ἀπαντῶντας.

ἐπαλαλάζω. *To shout triumphantly.* Æsch. Theb. 951. Hesych. ἀλαλάζει· ἐπινικίως ἠχεῖ. From ἀλαλή. q. v.

ἐπαμαξεύω. *To mark with the wheels of a chariot.* Soph. Ant. 251.

ἐπανθίζω. *To render florescent.* Hence, *to make to abound.* Æsch. Theb. 949. ἰὼ πολλοῖς ἐπανθίσαντες πόνοισί γε δόμους· Choëph. 144. ὑμᾶς δὲ κωκυτοῖς ἐπανθίζειν νόμος.

ἐπαντέλλω (for ἐπανατέλλω.) *To rise.* Eurip. Herc. F. 1052. Κεχυμένος ἐπαντέλλει (εὐνᾶς). Æsch. Choëph. 276. λευκὰς δὲ κόρσας τῇδ' ἐπαντέλλειν νόσῳ. In Eurip. Phœn. 105. it is used in an active sense: *to raise.* ποδὸς ἴχνος ἐπαντέλλων.

ἐπεξιακχάζω. *To shout joyfully,* as in the sacrifices of Bacchus. Hesych. Ἰακχάζει· καταβοᾷ. Æsch. Theb. 632. The simple verb occurs in Herod. VIII. 65. τὴν φωνὴν ἣν ἀκούεις (sc. Iacche!) ἐν ταύτῃ τῇ ὁρτῇ ἰακχάζουσιν. The compound is peculiar to Æschylus.

ἐπεύχομαι. *To pray; also, to offer up thanksgiving.* Soph. Œd. C. 1024.

ἔπηλυς, υδος· ὁ, ἡ. *A stranger, a foreigner.* Hesych. ξένος· νεωστὶ ἐλθὼν· ἄλλοθεν ἐλθών. Æsch. Theb. 34.

ἐπίδημος, ου· ὁ, ἡ. (Dorice, ἐπίδαμος.) *Prevalent among the people, popular, common.* Hesych. ἐπιδήμιον, κοινὸν, δημόσιον. Soph. Œd. T. 494. ἐπίδαμον φάτιν. *Common report.*

ἐπιζαρέω. *To oppress.* Eustathius informs us that the word is Arcadian, and used for ἐπιβαρέω; Il. Γ. p. 381, 20. M. p. 909. 27. The same people used also ζέρεθρον for βάραθρον, ζέλλω for βάλλω, ζάρος for βάρος, &c. Eurip. Phœn. 45. ὡς δ' ἐπεζάρει Σφὶγξ ἁρπαγαῖσι πόλει. Hesych. ἐπεζάρει· ἐπεβάρει, ἐπέκειτο, ἐπεκράτει.

ἐπίηρος, ου· ὁ, ἡ. *Desirable, grateful.* Soph. Œd. T. 1094. ἐπίηρα φέροντα. The phrase ἐπίηρα φέρειν occurs repeatedly in Homer. e. g. Il. A. 572. 578. Od. T. 343. Hesych. ἐπίηρος· βοηθός· ὁ χάριν ἀποδιδούς.

ἐπίκλημα, τος. n. *An accusation, a charge.* Soph. Œd. T. 227. 529. Hesych. ἐπίκλημα· κατέγκλημα, κατηγορία. And so Eustathius, p. 1059. 27.

ἐπιλαγχάνω. *To obtain in addition.* The old preterperfect tense of this verb ἐπιλέλογχα occurs in Soph. Œd. C. 1235. It is sometimes found in Doric, but seldom in Attic. See Matt. Gr. Gr. §. 241. Pind. Ol. 84. Ἀκέρδεια λέλογχεν θαμινὰ κακαγόρως. Theoc. Idyl. IV. 40. δαίμονες, ὅς με λέλογχε.

ἐπιμαστίδιος, ου· ὁ, ἡ. *Hanging at the breast.* Said of an infant. Æsch. Theb. 341. Eurip. Iph. T. 230. Κλαίω σύγγονον, ὃν ἔλιπον ἐπιμαστίδιον Ἔτι βρέφος, ἔτι νέον. Pollux Onomast. II. 2. 4. βρέφος ἔτι ἐν γάλακτι, ἐπιμαστίδιον.

ἐπινυμφίδιος, ου· ὁ, ἡ. *Bridal, nuptial.* Soph. Ant. 814. See the note.

ἐπινωμάω. *To dispense, to supply.* Soph. Ant. 129. Schol. ἐπινώμα· ἐπιφέρει.

ἐπιπέλομαι. *To come upon, to be added.* Hom. Od. H. 261. ἀλλ' ὅτε δὴ ὄγδοόν μοι ἐπιπλόμενον ἔτος ἦλθε. where the participle is contracted for ἐπιπελόμενον. And so in Soph. Œd. T. 1314. νέφος ἐπιπλόμενον, where, however, the sense is less apparent. The Scholiast interprets the word by ἐπεληλυθός. Hesych. πλόμενον· φανερὸν γενόμενον, δῆλον.

ἐπιπόδιος, α, ον. *Binding the feet.* Soph. Œd. T. 1350.

ἐπίπολος, ου. m. *An attendant.* Soph. Œd. T. 1321.

ἐπίῤῥοθος, ου· ὁ, ἡ. Properly, *assisting, helping.* Æsch. Theb. 364. ἀχέων ἐπίῤῥοθον. Hom. Il. Δ. 390. τοίη οἱ ἐπίῤῥοθος ἦεν Ἀθήνη. Also, *contumacious, reproachful.* Soph. Ant. 413. ἐπιῤῥόθοις κακοῖσιν. And in the same sense, Trachin. 263. πολλὰ μὲν λόγοις Ἐπεῤῥόθησε. See διαῤῥοθέω.

ἐπιῤῥώομαι. *To exert oneself.* Hence, *to take courage.* Soph. Œd. C. 661. δεῖν' ἐπεῤῥώσθη λέγειν.

ἐπίσκιος, ου· ὁ, ἡ. *Shading, covering.* Soph. Œd. C. 1650.

ἐπίστασις, εως. f. *A succession.* Soph. Ant. 225. φροντίδων ἐπιστάσεις.

ἐπιστροφὴ, ης. f. 1. *A turning, or attention to any thing; and hence, an enquiry, an investigation.* Soph. Œd. T. 134. 2. *A change, or succession.* Œd. C. 537. ἐπιστροφαὶ χωρῶν μυρίων. 3. *A receiving in turn, a right of possession in turn.* Æsch. Theb. 645. δωμάτων ἐπιστροφάς. 4. *An engagement, a turning,* or *evolution of an army.* Soph. Œd. C. 1044. δαΐων ἀνδρῶν ἐπιστροφαί. Plutarch in Timoleon. Vol. I. p. 249. πυκνὰς δὲ ἐπιστροφὰς ποιεῖσθαι τὰς ἐπελάσεις. In this latter instance, however, Elmsley conceives that nothing more than *παρουσία, presence,* is implied: and the significations in which this word is used are so various, that several may frequently be applied without any injury to the sense.

ἐπίφαντος, ου ὁ, ἡ. Conspicuous, sc. *among the living; alive.* Soph. Ant. 841.

ἐπίχαρις, ιτος ὁ, ἡ. Grateful, agreeable. Æsch. Theb. 904. *οὐδ' ἐπίχαρις Ἄρης.* The word occurs no where else in the Tragic writings.

ἐποπτὴρ, ῆρος. m. A spectator. Æsch. Theb. 637. The more usual form is *ἐπόπτης.* Æsch. Prom. 307. Pind. Nem. IX. 11.

ἐπόψιμος, ου ὁ, ἡ. Easy to be seen, discernible. Soph. Œd. T. 1312.

ἑπτάλογχος, ου ὁ, ἡ. Having seven spears, i. e. *seven leaders armed with spears.* Soph. Œd. C. 1305. *ἑπτάλογχον στόλον.*

ἐποτοτύζω. To lament, to utter mournful ejaculations, viz. *ὀτοτοῖ, ὀτοτοῖ.* Æsch. Agam. 1039. *ὀτοτοτοῖ, πόποι, δᾶ. ὦ 'πολλον, ὦ 'πολλον.* ΧΟ. *τί ταῦτ' ἀνωτότυξας ἀμφὶ Λοξίου;* In the same way are formed *αἰάζω* from *αἶ αἶ*; *φεύζω,* from *φεῦ, φεῦ*; *οἰμώζω,* from *οἴμοι,* &c. &c. Eurip. Phœn. 1052. *ἄλλος ἀλλ' ἐπωτότυζε Διαδοχαῖς ἀνὰ πτόλιν.*

ἐρατὸς, ή, όν. Exciting love, lovely, beautiful. Æsch. Theb. 862. *ἐρατῶν ἐκ βαθυκόλπων στηθέων.* Eurip. Herac. 915. *Ἥβας ἐρατὸν λέχος.*

ἐρειψίτοιχος, ου. m. One who destroys a wall. Æsch. Theb. 879. *δωμάτων ἐρειψίτοιχοι.* Hom. Il. M. 258. *ἔρειπον ἐπάλξεις.*

ἐρέσσω. To row, to impel by oars. Soph. Trach. 561. Hence metaphorically applied to any bodily or mental exertion. Soph. Ant. 158. *μῆτιν ἐρέσσων.* Ajax. 251. *τοίας ἐρέσσουσιν ἀπειλάς.*

ἐρητύω. (Dorice *ἐρατύω.*) *To restrain, to withhold, to hinder.* Soph. Œd. C. 163. *πολλὰ κέλευθος ἐρατύοι. The long distance between us restrains us;* i. e. prevents our conversation.

ἐριπνὴ, ῆς. f. A summit. Eurip. Phœn. 1182. *ἐπάλξεων ἐριπναί.*

ἕρμαιον, ου. n. An unexpected advantage. Soph. Ant. 390. So called from Ἑρμῆς, *Mercury.* See the note on Æsch. Theb. 504.

ἑτερόφωνος, ου ὁ, ἡ. Speaking a foreign language. Æsch. Theb. 156. *ἑτεροφώνῳ στρατῷ.*

εὐαγὴς, ες ὁ, ἡ. 1. Holy, acceptable to the gods. Soph. Ant. 521. Gloss. *ἀποδεκτὰ, εὐσεβῆ.* 3. *Propitious, favourable.* Œd. T. 921.

εὐάζω. To shout Evoë; to shout as in the festivals of Bacchus. Soph. Ant. 1134. *ἀβρότων ἐπέων εὐαζόντων.*

εὐδία, ας. f. The serenity of the air. From *εὖ* and Δία. Pind. Isthm. VII. 52. Γαιάοχος εὐδίαν ὄπασσεν. Hence, *peace, tranquillity.* Æsch. Theb. 796. *πόλις δ' ἐν εὐδίᾳ.*

εὐέπεια, ας. f. Kindness of speech, benevolent language. Soph. Œd. T. 931. Suidas. *εὐέπεια· ἡ καλὴ φράσις.* Phocyl. 116. *εὐεπίην ἀσκεῖν, ἥτις μάλα πάντας ὀνήσει.*

εὐεστὼ, όος. f. Prosperity. Æsch. Theb. 171. Schol. *εὐδαιμονία, εὐετηρία.* Hesych. *εὐεστώ· εὐθηνία, ἀπὸ τοῦ εὖ εἶναι.*

εὐκρότητος, ου ὁ, ἡ. Well-wrought. Soph. Ant. 430. *εὐκροτήτου χαλκέας.* Eurip. Elect. 819. *εὐκρότητον Δωρίδα.*

εὐκταῖος, α, ον. *Votive: to be prayed for.* Æsch. Theb. 720. 841.

εὐπρόσωπος, ου· ὁ, ἡ. *Fair-faced.* Hence, *agreeable, pleasing, satisfactory.* Eurip. Phœn, 1356. εὐπροσώποις φροιμίοις.

εὔσεπτος, ου· ὁ, ἡ. *Venerable.* Soph. Œd. T. 863. εὔσεπτον ἁγνείαν.

εὔσοια, ας. *f. Safety.* Soph. Œd. C. 390. Hesych. εὔσοια· εὐσθένια, σωτηρία.

εὐστομέω. *To sing melodiously, to warble.* Soph. Œd. T. 18. εὐστομοῦσ' ἀήδονες.

εὐφρόνη, ης. *f. Night.* Eustathius ad Hom. Il. B. p. 168, 2. κατὰ τὴν παροιμίαν τὴν λέγουσαν, ἐν νυκτὶ βουλή. διὸ καὶ εὐφρόνη λέγεται ἡ νὺξ, ὥς φάσιν οἱ παλαιοί. Eurip. Phœn. 739. εὐφρόνης κνέφας.

εὐχὴ, ῆς. *f. A wish, a prayer.* Also, *an imprecation, a curse.* Eurip. Phœn. 68. Thus also ἀρὰ is sometimes used in a good sense.

εὔχλοος, ου· ὁ, ἡ. *Fruitful.* An epithet of Ceres. Soph. Œd. C. 1600. εὐχλόου Δήμητρος. See the note.

ἐφέστιος, ου· ὁ, ἡ. *Domestic.* Also, *presiding over houses.* Or perhaps, after the opinion of Dr. Blomfield, *native, indigenous.* Hesych. ἐφέστιος· αὐτόχθων, ἢ πολίτης, ἢ ἔνοικος. Soph. Œd. T. 32. Æsch. Theb. 73. 852. The word occurs repeatedly in the Tragic writers.

ἐφορμάω. *To rush upon.* In Œd. C. 812. simply *to come, to intrude.*

ἐφυμνέω. *To chaunt.* Hence, *to lament, to utter lamentations.* Soph. Œd. T. 1275. τοιαῦτ' ἐφυμνῶν. Eustath. ad Hom. Il. Z. p. 634. ἐφυμνῶν, ἤγουν δυσφημῶν. Also, *to invoke, to appeal to.* Antig. 658. ἐφυμνείτω Δία Ξύναιμον.

ἐχέγγυος, ου· ὁ, ἡ. *Pledged, guaranteed;* and hence, *to be relied upon, trustworthy.* Hesych. ἐχέγγυος· ἀσφαλὴς ἐγγυητὴς, ἀξιόπιστος, βέβαιος. Eurip. Phœn. 771. δόσιν ἐχέγγυον. See the note on Soph. Œd. C. 284.

ἐχθροδαίμων, ονος· ὁ, ἡ. *Hateful to the gods.* Soph. Œd. T. 816.

ἐχθρόξενος, ου· ὁ, ἡ. *Hostile to strangers, inhospitable.* Æsch. Theb. 602. 752.

ἔχω. *To have.* Hence, 1. *To embrace.* Soph. Œd. C. 1436. 2. *To be able.* Œd. T. 277. Œd. C. 262. 3. *To be.* Eurip. Phœn. 1217. 4. *To restrain, to keep off, to prevent.* Soph. Ant. 429. 888. Eurip. Phœn. 1172. 1212. On the signification of ἔχω with a participle, see the note on Soph. Œd. T. 577. ἔχομαι, with a genitive, signifies *to hold fast, to embrace.* Hesych. ἔχεται· ἀντιλαμβάνεται. Æsch. Theb. 95. Soph. Œd. T. 981.

ἐώρα, ας. *f. A suspended cord, a noose.* Soph. Œd. T. 1264. πλεκταῖς ἐώραις.

Z.

Ζάω. *To live.* Hence, *to flourish, to prosper.* Soph. Œd. T. 44. ξυμφορὰς ζώσας. 482. τὰ δ' ἀεὶ ζῶντα περιποτᾶται. Antig. 456. ἀεί ποτε Ζῇ ταῦτα. Æsch. Agam. 792. ἄτης θύελλαι ζῶσιν. And in a similar manner, Eur. Helen. 294. τοῖς πράγμασιν τέθνηκα. Cicero in Verrem. V. 18. *Antiquæ sunt istæ leges et mortuæ.*

ζέω. Properly, *to boil.* Hence, *to rage.* Soph. Œd. C. 434. ἔζει θύμος. Eurip. Hec. 1646. θύμῳ ζέοντι. In a sense somewhat different we have the compound ἐκζέω. Æsch. Theb. 706. ἐξέζεσεν γὰρ Οἰδίπου κατεύγματα, *have boiled over;* i. e. have received their accomplishment.

ζωπυρέω. *To rekindle, to inflame.* Etym. M. p. 413. 5. ζωπυρεῖν· κυρίως τοὺς ἄνθρακας φυσῶν· Æsch. Theb. 276. ζωπυροῦσι τάρβος.

Η.

'Ηδύπολις, ιος· ὁ, ἡ. *Endeared to the State.* Soph. Œd. T. 510. Dorice, ἁδύπολις.

ἤθεος, ου. *m.* *An unmarried youth, who has nevertheless attained a marriageable age.* Soph. Œd. T. 18. Eurip. Phœn. 959. Protius Lex. MS. ἤθεος· ὁ ὥραν γάμου ἔχων καὶ μηδαπῶ γεγαμηκώς. Hesych. ἔφηβος, ἄγαμος; and so Eustathius. The word corresponds to παρθένος in the feminine: ταὐτὸ ἐν ἄνδρασι, ὅπερ καὶ παρθένος ἐν γυναιξί. Phavorinus. Hom. Il. Σ. 567. παρθενικαὶ δὲ καὶ ἠΐθεοι, ἀταλὰ φρονέοντες. X. 127. παρθένος ἠΐθεός τ', ὀαρίζετον ἀλλήλοισι. Elmsley considers it equivalent to the French *Garçon.*

ἡλιοστερὴς, ες· ὁ, ἡ. *Shading from the sun.* Soph. Œd. C. 313. ἡλιοστερὴς κυνῆ. Eustath. p. 803. κυνῆ σκιάζουσα τὸν ἥλιον, ὡς μὴ κατακαίειν τὸ πρόσωπον.

ἡμεροσκόπος, ου. *m.* *A day watch, one who keeps watch by day.* Soph. Ant. 253. Æsch. Theb. 66. Scholiast to Arist. Aves. 1174. τοὺς ἐν ἡμέρᾳ φρουροῦντας.

ἡνιοστροφέω. *To turn the reins, to drive a chariot.* Eurip. Phœn. 175.

Θ.

Θαλάμη, ης. *f.* *A bed,* or *den.* Properly applied to brutes, as θάλαμος to rational creatures. Eurip. Phœn. 945. Eustath. θαλάμαι· ζωῖ- καὶ καταδύσεις.

θαλάμηπόλος, ου· ὁ, ἡ. *One who had the care of the bed-chamber.* Hom. Od. H. 9. γρηῦς 'Απειραιὴ θαλαμηπόλος Εὐρυμέδουσα. Æsch. Theb. 358. In a somewhat different sense it is applied to Œdipus, in allusion to his incestuous marriage: *a frequenter of the chamber.* Soph. Œd. T. 1209.

θαλερὸς, α, ον. *Flourishing, vigorous.* Properly said of the young shoots of plants. Hence, *soft, gentle.* Æsch. Theb. 704. θαλερωτέρῳ πνεύματι.

θάλπος, εος. *n.* *Heat.* καῦμα. Hesych. Æsch. Theb. 427. μεσημβρινοῖσι θάλπεσι. Hence, *a violent assault.* Soph. Ant. 1086. τοξευμάτων θάλπος.

θαμίζω. *To frequent.* Soph. Œd. C. 672.

θεήλατος, ου· ὁ, ἡ. *Sent by the gods, divine.* Soph. Œd. T. 255. 992.

θεόκλυτος, ου· ὁ, ἡ. *To be heard by the gods, addressed to the gods.* Æsch. Theb. 130. λιταῖς θεοκλύτοις.

θεομανὴς, ες· ὁ, ἡ. *Driven to madness by the gods.* Æsch. Theb. 650. Eurip. Orest. 835. θεομανεῖ λύσσῃ δαμείς.

θεόπτυστος, ου· ὁ, ἡ. *Hateful to the gods.* From πτύω, *to spit.* See the note on Soph. Ant. 653. Æsch. Theb. 600. θεοπτύστῳ γένει.

θερμὸς, η, ον. *Hot, ardent.* Hence, *fiery, bold, impetuous.* Soph. Ant. 88. θερμὴν καρδίαν. Æsch. Theb. 599. θερμοῖσι ναύταις. So Soph. Trach. 1048. ὦ πολλὰ δὴ καὶ θερμὰ καὶ λόγῳ κακὰ καὶ χερσὶ καὶ νώτοισι μοχθήσας ἐγώ. Arist. Plut. 415. ὦ θερμὸν ἔργον, κἀνόσιον, καὶ παρόνομον. Vesp. 318. θερμὸς γὰρ ἀνὴρ οὐδὲν ἧττον τῆς φακῆς. So θερμαίνω, *to be bold.* Æsch. Choëph. 1001.

θεσπιέπειος, α, ον. *Oracular.* Soph. Œd. T. 462. θεσπιέπεια Δελφὶς πέτρα.

θεωρὶς, ιδος. *f.* *A ship, a vessel.* Properly, *the sacred Trireme,* in which the delegates (θεωροὶ, Soph.

Œd. T. 174. C. 413.) were sent from Athens every year to consult the oracle of Apollo at Delos. Callim. Hym. 314. Ἔνθεν ἀειζώοντα θεωρίδος ἱερὰ Φοιβῷ Κεκροπιδαὶ πέμπουσι τοπήϊα νηὸς ἐκείνης. See Spanheim in loco. Æschylus has used the word of the *boat of Charon*, but with the qualifying addition: τὰν ἀστιβῆ Ἀπόλλωνι. Theb. 856. Schol. κυρίως ἡ τοῦ Ἀπόλλωνος, ἡ εἰς Δῆλον ἀπερχομένη.

θοάζω. *To hasten.* See note on Soph. Œd. T. 2.

θρασύστομος, ου· ὁ, ἡ. *Bold in speech, presumptuous.* Æsch. Theb. 608. θρασυστόμοισιν ἄνδρασιν.

θρέμμα, ατος. n. *An animal, whatever requires nourishment.* Hence, *an offspring.* Soph. Œd. T. 1142. θρέμμα θρεψαίμην. So Trach. 574. 1095. 1101. Phil. 243. It is more generally used as a term of reproach. Æsch. Theb. 166. θρέμματ᾽ οὐχ ἀνασχετά. Soph. Elect. 624. ὦ θρέμμ᾽ ἀναιδές.

θυιὰς, αδος. *f. A Bacchanal.* Virg. Æn. IV. 30. *qualis commotis excita sacris* Thyias. Soph. Ant. 1151. Æsch. Theb. 494.

θυμοπληθὴς, ες· ὁ, ἡ. *Filling the mind, satisfying desire:* in an active sense. Æsch. Theb. 683. θυμοπληθὴς ἄτα.

θυραῖος, α, ον. *External.* Phavorinus: ὁ ἐκτὸς τῆς θύρας. Hence, *strange, belonging to another person.* Eurip. Phœn. 862. χειρὸς θυραίας.

θυρσομανὴς, ες· ὁ, ἡ. *Raging with the Thyrsus.* Eurip. Phœn. 803.

θυστὰς, αδος· ὁ, ἡ. Dorice for θύστης. *Sacrificial, accompanied with sacrifice.* Soph. Ant. 1119. Æsch. Theb. 255.

θωρακεῖον, ου. n. *A wall raised breast high, a breast-work.* Æsch. Theb. 32.

I.

Ἰάλεμος, ου. m. *A mournful song, a dirge.* Eurip. Phœn. 1047.

ἰάχεος, α, ον. *Lamentable.* Soph. Œd. T. 1219. From ἰαχὴ, *a cry, a lamentation.* Eurip. Phœn. 1025.

ἰήϊος, ου· ὁ, ἡ. 1. *An epithet of Apollo.* Soph. Œd. T. 154. Hesych. Ἰήϊος· ὁ Ἀπόλλων. δασέως μὲν, ἀπὸ τῆς ἀφέσεως καὶ τῆς τοξείας. ψιλῶς δὲ, ἀπὸ τῆς ἰάσεως· ἰατρὸς γὰρ ὁ θεός. In child-birth prayers were usually addressed to Apollo, τῷ Ἰηΐῳ; whence, Soph. Œd. T. 174. ἰηΐων καμάτων. See Lexicon in v. ἀνέχω. 2. *Lamentable.* Eurip. Phœn. 1050.

ἱππηδόν. adv. *Like a horse;* i. e. *by the hair*, as *a horse by the mane.* Æsch. Theb. 317. In the same manner are formed the adverbs λυκηδὸν, ταυρηδὸν, and the like.

ἰχθυβόλος, ου· ὁ, ἡ. *Transfixing fishes.* Æsch. Theb. 123.

K.

Καθαγίζω. Properly, *to purify.* Also, *to pollute.* See the note on Soph. Ant. 1081.

καθαιρέω. *To take down, to demolish:* also, *to condemn.* Soph. Ant. 275. Eurip. Orest. 852. καθεῖλον ἡμᾶς, κἀπεκύρωσαν θανεῖν.

καθικνέομαι. *To come down, to reach;* also, *to hit, to strike.* Soph. Œd. T. 809. In this sense it is always constructed with a genitive.

καθιππεύω. *To make an attack with the cavalry.* Eurip. Phœn. 744.

καινοπηγὴς, ες· ὁ, ἡ. *Newly wrought.* Æsch. Theb. 639. καινοπηγὲς σάκος.

καινοπήμων, ονος· ὁ, ἡ. *Recently afflicted, unaccustomed to calamity.* Æsch. Theb. 358.

καίριος, α, ον. *Seasonable, useful, beneficial.* Æsch. Theb. 1. 615. λέγειν τὰ καίρια. Soph. Œd. C. 808. And in the same sense τὰ ἐν καίρῳ, in v. 809. Hence, *fatal, mortal,* in which sense it occurs frequently in Homer. Eurip. Phœn. 1445. καιρίας σφαγάς.

κακόσπλαγχνος, ου· ὁ, ἡ. *Timid, fearful, cowardly.* Æsch. Theb. 223. The bowels, σπλάγχνα, were supposed to be the seat of the passions and affections. See Blomfield's Glossary to Æsch. Prom. 755. In the same sense we have ἄσπλαγχνοι, Soph. Aj. 73.

κακουχία, ας. *f. Evil possession: violation.* Æsch. Theb. 665.

καλλίνικος, ου· ὁ, ἡ. 1. *Nobly victorious.* Eurip. Phœn. 869. Also, *in honour of victory.* Ib. 872.

καλλίπρωρος, ου· ὁ, ἡ. *Having a beautiful face.* Æsch. Theb. 529. Agam. 227. στόματος καλλιπρώρου.

καλὺξ, υκος. *f.* Properly, *a rose-bud.* Hence, *the blossom of any fruit or flower.* Soph. Œd. T. 25.

καλύπτω. *To cover, to shade.* Hence, *to cover with shame, to reproach.* Soph. Œd. C. 282. Pind. Pyth. IV. 260. αἰδῶ καλύψαι.

καλχαίνω. *To be deep in thought.* Hesychius: ταράσσω, φροντίζω, ἐκ βυθοῦ ταράσσομαι. Soph. Ant. 20. δηλοῖς γάρ τι καλχαίνουσ᾽ ἔπος. The word occurs only here, and once in Eurip. Herac. 40. ἐγὼ μὲν ἀμφὶ τοῖσδε καλχαίνω τέκνοις.

κάμαξ, ακος. *m.* Properly, *a stake fixed in the ground upon which the vines were trained.* Hom. Il. Σ. 563. Hence, *the wooden part of a spear,* and consequently, *the spear itself.* Eurip. Phœn. 1418. Hec. 1137. Elect. 852.

καμψίπους, οδος· ὁ, ἡ. *Bending the feet;* i. e. *quick, rapid.* An epithet of the furies, implying their eager pursuit of prey. Æsch. Theb. 792.

καναχὴ, ης. *f. A noise, a clash.* Soph. Ant. 130. Hom. Il. Π. 104. δεινὴν δὲ περὶ κροτάφοισι φαεινὴ Πήληξ βαλλομένη καναχὴν ἔχει. Hesych. καναχή· ψόφος.

καπηλεύω. *To retail.* Æsch. Theb. 541. οὐ καπηλεύσειν μάχην. See the note. The interpreters in general understand the phrase καπηλεύσειν μάχην, in the same sense as *cauponari bellum,* i.e. *to make war a gainful trade,* in which sense this verb is sometimes used: and so Ennius, in Cicer. Offic. I. 12. *Nec cauponantes bellum, sed belligerantes.* But the primary signification is more suitable in the present instance.

κάπνος, ου. *m. Smoke.* Hence, *any thing worthless, a trifle.* Soph. Ant. 1170. τἄλλ᾽ ἐγὼ καπνοῦ σκιᾶς Οὐκ ἂν πριαίμην. Eurip. Hippol. 958. πολλῶν γραμμάτων τιμῶν καπνούς. Aristoph. Nub. 319. καὶ περὶ καπνοῦ στενολέσχεῖν. Schól. ἀντὶ τοῦ περὶ μηδενὸς καὶ κενῶν πραγμάτων.

καταιγίζω. *To rush downwards, as a whirlwind.* Æsch. Theb. 63.

καταμβλύνω. See ἀμβλύνω. Soph. Œd. T. 686.

καταργυρόω. *To corrupt with money, to bribe.* Soph. Ant. 1077. Schol. κατηργυρωμένος. ἀργύρῳ πεισθείς. Pind. Isthm. II. 11. ἀοιδαὶ ἀργυρωθεισαί. Nem. X. 80. ἀργυρωθέντες σὺν ἀνηραῖς φιάλαις.

καταρτίζω. *To compose to rest.* Æsch. Theb. 370.

καταρτύζω. *To instruct, to train;* hence, *to govern, to break in* (a horse.) Soph. Ant. 478. Hesych. ἄρτυεν· διέτασσεν, ἐβασίλευεν. Also, *to persuade.* Soph. Œd. C. 71.

κατασκάπτω. *To undermine, to destroy.* Eurip. Phœn. 1170. βοᾷ πῦρ καὶ δικέλλας, ὡς κατασκάψων πόλιν. Iph. A. 64. κἀπιστρατεύσειν, καὶ κατασκάψειν πόλιν. Hence,

κατασκαφὴ, ης. *f. An undermining,*

a demolition. Soph. Œd. C. 1318. Æsch. Theb. 46. Choëph. 46. κατασκαφαὶ δόμων. Also, passively, *a place dug out, a cave, a tomb.* Soph. Ant. 920. θανόντων κατασκαφάς. Æsch. Theb. 1010. θάπτειν ἔδοξε γῆς φίλαις κατακαφαῖς.

κατασποδέω. *To roll in the dust.* Hence, metaphorically, *to slay, to kill.* Hesych. κατασπόδησον˙ κατέλασον. Scholiast: τῇ σποδῷ κεκονιαμένοι—ἀνῃρημένοι. So Horat. Od. I. 15. 20. *Crines pulvere collines,* i. e. *you shall be slain.*

καταστείβω. *To tread down upon,* i. e. *to walk upon.* Soph. Œd. C. 467. ἵκου καὶ κατέστειψας πέδον. The verb occurs no where else in the aorist.

κατατίθημι. *To lay down, to deposit.* Hence, *to lay down money, to pay.* Soph. Œd. C. 227. See the note. Also, *to lay up in store, to treasure up.* Œd. C. 1216.

καταφημί. *To assent to.* Soph. Œd. T. 507. Arist. Metaphys. III. 7. ἡ διάνοια ἢ κατάφησιν, ἢ ἀπόφησιν. Categor. c. 8. ἡ κατάφασις πρὸς τὴν ἀπόφασιν ἀντίκειται.

κατήγορος, ου. *m. An accuser.* Hence, *a betrayer, a discoverer.* Æsch. Theb. 435. Τῶν τοι ματαίων ἀνδράσιν φρονημάτων Ἡ γλῶσσ' ἀληθὴς γίγνεται κατήγορος. So Virgil: *Degeneres animos timor arguit.*

καχλάζω. *To resound as the waves of the sea.* Theoc. VI. 11. τὰ δέ νιν καλὰ κύματα φαίνει Ἄσυχα καχλάσσοντα ἐπ' αἰγιαλοῖο θεοῖσαν. Apoll. Rhod. II. 572. ὑψόθι δ' ὄχθης Λευκὴ καχλάζοντος ἀνέπτυε κύματος ἄχνη. Eurip. Hippol. 1205. καὶ πέριξ ἀφρὸν Πολὺν καχλάζον ποντίῳ φυσήματι, where Valcknær compares Catul. LXIII. 273. *leni et resonant plangore* cachinni. Attius. *Excita saxis sæva Celæno crepitu clangente cachinnat.* Hesych. καχλάζει˙ ψοφεῖ. And again, κιχλίζει, ἀθρόως γελᾷ, τετάρακται˙ γέγονε δὲ ἀπὸ τῶν κυμάτων. Hence metaphorically applied to the tumult occasioned by an army before a besieged city. Æsch. Theb. 108. κῦμα γὰρ περὶ πτόλιν Δοχμολόφων ἀνδρῶν Καχλάζει.

κεγχρώματα, των. *n. pl. Millet-work*; also, *holes in the rim of a shield, through which the enemy could be seen.* Eurip. Phœn. 1401. ἀσπίδων κεγχρώμασιν.

κινύρομαι. *To lament in a plaintive tone.* Hesych. κινύρεσθαι˙ θρηνεῖν, κλαίειν. The word is properly used of the cries of unfledged birds; it is applied metaphorically in Æsch. Theb. 116. and in a sense somewhat enlarged; κινύρονται φόνον, *bode slaughter in their sound.*

κλέπτω. *To steal.* Hence, *to deceive.* Soph. Ant. 681. χρόνῳ κεκλέμμεθα. 1218. θεοῖσι κλέπτομαι. Trach. 243. εἰ μὴ ξυμφοραὶ κλέπτουσί με. Elect. 56. λόγῳ κλέπτοντες, where the Scholiast explains, κλέπτοντες˙ ἀπατῶντες, παραλογιζόμενοι, and compares Hom. Il. A. 132. κλέπτε νόῳ. Compare also Soph. Ant. 493. φιλεῖ δ' ὁ θυμὸς πρόσθεν ᾑρῆσθαι κλοπεύς.

κληρὸς, ου. *m. A lot; any thing obtained by lot.* Also, *divination tablets,* upon which the Augurs noted their observations. Eurip. Phœn. 852. Scholiast: σημειώσεις τῶν ἀποβασέων˙ οἱ γὰρ οἰωνόσκοποι ἐν δελτοῖς ἐσημειοῦντο τὰς πτήσεις.

κνυζάομαι. *To howl bitterly.* Soph. Œd. C. 1571. of Cerberus.

κοιλογάστωρ, ορος˙ ὁ, ἡ. *Having a hollow belly.* Æsch. Theb. 1135. κοιλογάστορες λύκοι. Also, simply *hollow.* Ib. 492. κοιλογάστορος κύκλον.

κονίω. *To cover with dust.* Æsch. Pers. 168. Μὴ μέγας πλοῦτος κονίσας οὖδας ἀντρέψῃ ποδὶ Ὄλβον. Hence, *to hasten.* Æsch. Theb. 60.

κορκορυγὴ, ης. f. Properly, *a rumbling noise in the bowels.* Aristoph. Lysist. 491. *ἀεί τινα κορκορυγὴν ἐκύκων.* Hence, *any noise; the din of war.* Æsch. Theb. 337.

κουφόνοος, ου· ὁ, ἡ. Having light minds, simple-minded. Soph. Ant. 348. 617. The word also occurs in Æsch. Prom. 391. where Dr. Blomfield has accidentally marked it as peculiar to Æschylus.

κρεισσότεκνος, ου· ὁ, ἡ. Better than children. Æsch. Theb. 783. *κρεισσοτέκνων ὀμμάτων.*

κροκὴ, ης. f. Properly, *a weaver's woof.* In Soph. Œd. C. 473. it signifies *a piece of wool* used in libations.

κρότησμος, ου. m. A beating. Æsch. Theb. 557.

κρωσσὸς, ου. m. A cruse, a pitcher. Soph. Œd. C. 477.

κτερίζω. To perform the rites of burial. From *κτέρεα, funeral honours.* Hesych. *κτερίζω· ἐνταφιάζω.* Soph. Ant. 203. *τάφῳ κτερίζειν.* In v. 1209. *ἀκτερίστος* is explained by *ἄταφος.* Hom. Od. A. 291. *σῆμα τε οἱ χεῦσαι, καὶ ἐπὶ κτέρεα κτερεΐξαι.* Eustath. in loc. *κτέρεα· κτέατα, ἤτοι κτήματα νεκρικά.*

κυβιστητὴρ, ῆρος. m. A tumbler. Eurip. Phœn. 1166. See the note.

κύβος, ου. m. A cube, a die. Æsch. Theb. 410.

κυμαίνω. To swell as a wave. Hom. Il. Ξ. 229. *ἐπὶ πόντον ἐβήσατο κυμαίνοντα.* Hence, *to swell with pride.* Æsch. Theb. 439. *κυμαίνοντ' ἔπη.*

κυματοαγὴς, ες· ὁ, ἡ. Wave breaking. Used metaphorically in Soph. Œd. C. 1243. *κυματοαγεῖς ἄται.*

κυματοπλὴξ, ῆγος· ὁ, ἡ. Beaten by the waves. Soph. Œd. C. 1240. *ἀκτὰ κυματοπλήξ.*

κυνέη, ης. f. (contract. *κυνῆ.*) *A helmet.* From *κύων,* since helmets were originally made or covered with dog-skin. Soph. Œd. C. 314. *κυνῆ Θεσσαλίς.*

κώδων, ωνος. m. Any sonorous metallic substance; a bell. Æsch. Theb. 382. *χαλκήλατοι κώδωνες.* See the note. In Soph. Aj. 17. it signifies *a trumpet*: *χαλκοστόμου κώδωνος ὡς Τυρσηνικῆς.* Scholiast: *κώδων καλεῖται τὸ πλατὺ τῆς σάλπιγγος.*

κωτίλλω. To chatter, to prate. Phocyl. ap. Athenæum. *χρὴ δ' ἐν συμποσίοις κυλικῶν περινισσομενάων Ἥδεα κωτίλλοντα καθήμενον οἰνοποτάζειν.* Theoc. Idyl. XV. 87. *παύσασθ', ὦ δύστανοι, ἀνάνυτα κωτίλλοισαι Τρύγονες.* Hence it also signifies *to flatter.* Soph. Ant. 756. *γυναικὸς ὢν δούλευμα, μὴ κώτιλλέ με.* Hesych. *κώτιλος· κολακευτικὸς, ἀπατηλός.*

κωφὸς, η, ον. Properly, *dumb, mute.* Hence, *indistinct, uncertain, vague.* Soph. Œd. T. 290. *κωφὰ ἔπη.*

Λ.

Λᾶας, λάαος, λᾶος, contract. Also *λᾶος, ου. m. A large stone, a rock.* Soph. Œd. C. 195. *ἐπ' ἄκρου λάου.* Eurip. Phœn. 1173. *λᾶαν ἁμαξοπληθῆ.*

λαιμότμητος, ου· ὁ, ἡ. Having the throat cut. Eurip. Phœn. 465. *λαιμότμητον κάρα Γοργοῦς,* i. e. *the head severed from the body.*

λακάζω. To raise a clamour, to shriek. Æsch. Theb. 170. *αὔειν, λακάζειν.* Scholiast: *λακάζειν· τὸ ἠχεῖν, γίνεται ἀπὸ τοῦ λήκω ῥήματος.* Hesych. *λακάζει· λέληκε, βοᾷ, ἀπὸ τοῦ λακεῖν.*

λαξπάτητος, ου· ὁ, ἡ. Trodden under foot, loathed. Soph. Ant. 1275. *λαξπάτητον ἀντρέπων χαράν.* Schol. *μεθ' ὕβρεως ἀπωθουμένην.*

λαπάζω. To empty, to sack. Æsch. Theb. 47. 527. *λαπάξειν* ἄστυ. Hesych. λαπάζειν· ἐκκενοῦν. Athenæus VIII. p. 362. F. cited by Eustath. ad Hom. Od. A. p. 1413, 3. λαφύττειν γὰρ καὶ λαπάζειν τὸ ἐκκενοῦν καὶ ἀναλίσκειν· ὅθεν καὶ ἐπὶ τοῦ πορθεῖν τὸ ἀλαπάζειν οἱ ποιηταὶ τάττουσι, καὶ τὰ διαρπαζόμενα κατὰ τὴν λάφυξιν λάφυρα. The Homeric form is ἀλαπάζω.

λαχὴ, ης. *f. An allotment.* Æsch. Theb. 908. τάφων πατρῴων λαχαί.

λελιμμένος, η, ον. *Eagerly desiring.* Lex. Reg. MS. cited by Blomfield, after Albertus on Hesychius, I. 448. λελιμμένος· ἐπιθύμων· ἀπὸ τοῦ λίπτω, τὸ ἐπιθυμῶ. Æsch. Theb. 376. μάχης λελιμμένοι. And again 348. supra.

λέπας, αος. *n. A rock, a promontory, the summit of a mountain.* Eurip. Phœn. 24. Κιθαιρῶνος λέπας.

λέσχη, ης. *f.* Properly, *a place provided at Athens for the entertainment of poor strangers.* Hom. Od. Σ. 326. Hence, *any place of assembly;* and in Soph. Ant. 160. *the assembly itself.*

λευκανθὴς, ες· ὁ, ἡ. *Having white flowers.* Hence, metaphorically, *having white hair.* Soph. Œd. T. 742. λευκανθὲς κάρα.

λεύκασπις, ιδος· ὁ, ἡ. *Having a white shield.* See the note on Æsch. Theb. 89.

λευστὴρ, ῆρος. *m. One that stones.* Hesych. λευστῆρα· Φονέα λίθοις ἀναίροντα. Æsch. Theb. 183. λευστῆρα μόρον, *a death by stoning.* The word is derived from the old verb,

λεύω. *To stone.* Soph. Œd. C. 435. λευσθῆναι πέτροις. Hesych. λευσθείς· λιθοβοληθείς.

λεχήρης, ες· ὁ, ἡ. *Confined to the bed.* Eurip. Phœn. 1566.

λήκω. *To sound.* Æsch. Theb. 141. Hence, *to speak.* Soph. Ant. 1094. The verb itself is obsolete, but its perfect λέλακε is sometimes found in the Tragic writers, particularly in Euripides. Hesych. λέλακε· λέληκε, βοᾷ, φθέγγεται.

λῆμα, τος. *n.* 1. *A purpose, an intention;* from the old verb λάω, *to wish.* Soph. Œd. C. 878. 2. *Martial spirit;* in which sense it frequently occurs. Hesych. εὐλημανεῖ· λήματος καὶ ἀνδρείας εὖ ἔχει. Æsch. Theb. 445. 612. 3. *Violence.* Ib. 703. 4. *Pride, haughtiness, impudence.* Soph. Œd. C. 960.

λιγαίνω. *To complain, to utter lamentations.* Æsch. Theb. 871. In Homer it signifies, *to proclaim with a loud voice.* Iliad. Λ. 684. Κήρυκες δὲ λίγαινον. Eustath. ad Il. O. p. 1033. 38. λιγαίνειν, οὐ μόνον τὸ ῥητορικῶς ὑμνεῖν, ἀλλὰ καὶ τὸ ὀξέως φωνεῖν. Hom. Il. T. 5. κλαίοντα λιγέως.

λιγνὺς, υος. *f. Smoke.* Soph. Ant. 1127. Æsch. Theb. 490. Hesych. λιγνὺς ἡ τοῦ λύχνου ἀτμίς, κάπνος.

λιθὰς, αδος. *f. A shower of stones.* Æsch. Theb. 146. Schol. σωρὸς τῶν λίθων.

λιθοσπαδὴς, ες· ὁ, ἡ. *Torn from a rock.* Soph. Ant. 1216. This word is not to be found in the common Lexicons.

λιθοστρῶτος, ου· ὁ, ἡ. *Paved with stones, stony.* Soph. Ant. 1204.

λιμὴν, ενος. *n. A port, a harbour.* Soph. Œd. T. 429. Also *a station, a repository.* Antig. 1000. Also, metaphorically, *a wife.* Œd. T. 1207.

λιπαρόζωνος, ου· ὁ, ἡ. *Having a resplendent belt.* Eurip. Phœn. 178.

λῦμα, τος, *n. A shame, a disgrace.* Soph. Œd. C. 805. λῦμα τῷ γηρᾷ τρέφῃ.

M.

Μακρηγορέω. *To speak at length,*

to be tedious or prolix. Phœn. 773. Æsch. Theb. 1054.

μακρόπνους, ου˙ ὁ, ἡ. *Having long breath, long.* Eurip. Phœn. 1551. μακρόπνουν ζωάν.

μαλθάσσω. *To sooth with deceitful words.* Soph. Ant. 1194.

μαόμαι. *To desire, to plan, to contrive.* Æsch. Theb. 1060. Hesych. μώμεθα˙ ζητοῦμεν. The participle μώμενος occurs in Soph. Œd. C. 836. Trach. 1188. Æsch. Choëph. 41.

μαργάω. *To be mad with desire.* Eurip. Phœn. 1172. Æsch. Theb. 376.

μαστὴρ, ῆρος. *m. A seeker, a person sent in quest of any thing.* Soph. Œd. C. 456.

ματάω. *To waste time, to delay.* Æsch. Theb. 37. μὴ ματᾷν ὁδῷ. Hesych. ματᾷ˙ διατρίβει, χρονίζει.

μεγάλαυχος, ου˙ ὁ, ἡ. *Greatly boasting, proud, triumphant.* Hesych. μεγαλόφρων. Æsch. Theb. 1057. μεγάλαυχοι Ἐρίνυες. Compare v. 951.

μεγασθενὴς, ες˙ ὁ, ἡ. *Highly powerful.* Æsch. Theb. 70. 976.

μελάγκροκος, ου˙ ὁ, ἡ. *Having black sails.* From κρόκη, q. v. Æsch. Theb. 856. μελάγκροκον θεωρίδα.

μελαμβαθὴς, ες˙ ὁ, ἡ. *Black, dark,* sc. *on account of depth.* Eurip. Phœn. 1024. σῆκον εἰς μελαμβαθῆ. Æsch. Prom. 227. Ταρτάρου μελαμβαθὴς Κευθμών.

μελαμπηγὴς, ες˙ ὁ, ἡ. (Dorice μελαμπαγής˙) *Black and clotted.* From πηγνύω. Æsch. Theb. 734. μελαμπαγὲς αἷμα.

μελάμφυλλος, ου˙ ὁ, ἡ. *Having black leaves;* i. e. *darkened by the thick foliage.* Scholiast to Pind: Pyth. I. 52. μελάμφυλλος˙ πολύδενδρος˙ ἡ γὰρ τῶν δένδρων πυκνότης βαθεῖαν ἐργάζεται τὴν ὕλην. Soph. Œd. C. 482. γῆ μελάμφυλλος. Aristoph. Thesm. 1006. μελάμφυλλα τ' ὄρη δάσκια.

μελαναιγὶς, ιδος˙ ὁ, ἡ. *Having a black ægis.* Æsch. Theb. 696. μελαναιγὶς Ἐρινύς.

μελάνδετος, ου˙ ὁ, ἡ. *Black-bound;* i. e. *iron-bound.* Æsch. Theb. 43. μελάνδετον σάκος. Hom. Il. 713. πολλὰ δὲ φάσγανα καλὰ, μελάνδετα, κωπήεντα. Schol. Victor. μελάνδετα˙ μελαίνας λάβας ἔχοντα. The epithet is frequently applied to a sword, but never to a shield but in l. c.

μελεοπαθὴς, ες˙ ὁ, ἡ. *Suffering wretchedly.* Æsch. Theb. 961.

μελεόπονος, ου˙ ὁ, ἡ. *Labouring with affliction.* Æsch. Theb. 961.

μένω. *To remain.* Hence, *to sustain an attack.* Soph. Ant. 666. μένειν δίκαιον κἀγαθὸν παραστάτην. The word is not unfrequently used in this sense. Eurip. Herac. 744. κακὸς μένειν δόρυ. Elect. 386. οὐδὲ γὰρ δόρυ Μᾶλλον βραχίων σθεναρὸς ἀσθενοῦς μένει.

μεσάγκυλον, ου. *n. A javelin.* Eurip. Phœn. 1157. καὶ πρῶτα μὲν τόξοισι καὶ μεσαγκύλοις. Schol. εἶδος ἐστὶν ἀκοντίου ἐν μεσῷ τῷ ξύλῳ κοῖλον ἔχον, ὡς ἂν ἐρείδηται ἡ χεὶρ τοῦ πέμποντος.

μεσόμφαλος, ου˙ ὁ, ἡ. *Central.* See the note on Soph. Œd. T. 480.

μεταίχμιον, ου. *n. The space between two armies.* Eurip. Phœn. 1255. 1294. Hence, *any intermediate space.* See the note on Æsch. Theb. 181.

μεταψαίρω. *To strike against.* Eurip. Phœn. 1405. ποδὶ μεταψαίρων πέτρον. Valckenær affixes the same sense to the verbs, ψαύω, ψάω, and ψαίρω; but Dr. Blomfield observes that there is a slight difference between them; and that we may render ψάω, *to scrape,* ψαύω, *to touch,* ψαίρω, *to graze:*

μηχανοῤῥάφος, ου. *m. An intriguer.* Soph. Œd. T. 387.

μινύρομαι. *To warble plaintively*. Properly applied to the notes of birds, and used nearly in the same sense as *κινύρομαι*, q. v. Soph. Œd. C. 702. *ἔνθα λιγεῖα μινύρεται θαμίζουσα μάλιστ' ἀηδών*.

μιξοβάρβαρος, ου' ὁ, ἡ. *Half-barbarian*. Eur. Phœn. 138. Hesychius. *Μιξοβάρβαρος· οὔτε βάρβαρος, οὔθ' Ἕλλην, ἀλλ' ἀμφοτέρων μετέχων*.

μιξόθροος, ου' ὁ, ἡ. *Uttering confused sounds*. Æsch. Theb. 321.

μιξοπάρθενος, ου' ὁ, ἡ. *Partly a virgin*. An epithet applied to the Sphinx. Eurip. Phœn. 1037.

μισθαρνέω. *To work for hire*. Soph. Ant. 302.

μοιράομαι. *To divide*. Æsch. Theb. 899.

μονιμὸς, η, ον. *Constant, firm*, Soph. Œd. T. 1322. *ἐπίπολος ἔτι μονιμός*.

μονόκλαυτος, ου' ὁ, ἡ. *Lamented only by one person*. Æsch. Theb. 1067. *μονόκλαυτος θρῆνος*.

μύδρος, ου. m. *A mass of red-hot iron*. Soph. Ant. 264. Callim. Hym. Dian. 49. Herod. I. 165.

μυκτηρόπομπος, ου' ὁ, ἡ. *Emitted from the nostrils, snorting*. Æsch. Theb. 46. *μυκτηρόπομπον πνεῦμα*.

N.

Νάπαιος, *α, ον*. *Woody*. Soph. Œd. T. 1026. *ναπαίαις ἐν Κιθαιρῶνος πτυχαῖς*.

ναυκληρέω. Properly, *to be the owner of a ship*. Hence, *to direct*, or *govern a ship*: and metaphorically, *to rule*, generally. Photius: *ναυκληρεῖν· καὶ τὸ οἰκίας δεσπόζειν*. Æsch. Theb. 649. *ναυκληρεῖν πόλιν*. See the note on v. 2.

νεκυόστολος, ου' ὁ, ἡ. *Transporting the dead*. Æsch. Theb. 856. *νεκυόστολον θεωρίδα*.

νεμέτωρ, ορος. m. *An avenger*. Æsch. Theb. 481.

νεορτὸς, ου' ὁ, ἡ. *Of late occurrence, new*. Soph. Œd. C. 1507.

νεοσπὰς, αδος' ὁ, ἡ. *Newly lopped*. Soph. Antig. 1201. *νεοσπάσι θαλλοῖς*.

νεότομος, ου' ὁ, ἡ. *Newly cut, newly inflicted*. Soph. Ant. 1283. *νεοτόμοισι πλήγμασι*.

νηλίπους, οδος' ὁ, ἡ. *Without shoes, bare-footed*. Soph. Œd. C. 349. *νηλίπους ἀλωμένη*.

νήπιος, ου' ὁ, ἡ. Literally, *unable to speak*, i. e. *infant*. From *νὴ* and *ἔπος*. So the Latin, *infans*. i. e. *non fans*. Hence, *weak, defenceless*. Soph. Œd. T. 651.

νιφὰς, αδος. f. *A snow-storm*. Hesych. *νιφάς· ἡ τῆς χιόνος κατ' ὀλίγον ἀπόρροια*. Hence, *a shower of stones*, or *arrows*. Æsch. Theb. 197. *ὀλοᾶς Νιφάδος ἐν πύλαις νιφομένας βρόμος*. It is also used as an adjective: *snowy, covered with snow*. Soph. Œd. C. 1060. *πέτρας νιφάδος*.

νίφομαι. *To descend as a storm of snow*. Æsch. Theb. 197. cited under *νιφάς*.

νόμισμα, ατος. n. *A rite, a custom*. Soph. Ant. 296. Æsch. Theb. 255.

νόμος, ου. m. *A law*. Hence, *a musical measure, a song*, or *dirge*. Æsch. Theb. 954.

νοσφίζω. *To separate, to disunite*. Æsch. Theb. 982. *νοσφίζομαι*. *To desert, to forsake*. Soph. Œd. T. 694.

νυκτηγορέω. *To proclaim by night*. Æsch. Theb. 27.

νωμάω. 1. *To move here and there, to direct*. Soph. Œd. T. 468. Æsch. Theb. 3. Hesych. *νωμῆσαι· κυβερνῆσαι*. 2. *To move in the mind, to observe, to consider*. Soph. Œd. T. 300. *ὦ πάντα νωμῶν, Τιρεσία*. Eurip. Phœn. 1271. *ῥήξεις τ' ἐνώμων*. Æsch. Theb. 25. *ἐν ὠσὶ νωμῶν καὶ φρεσίν*. Platon. Cratyl.

p. 77. 32. τὸ γὰρ νωμᾷν καὶ τὸ σκοπεῖν ταυτόν.

νωτίζω. *To turn the back upon an enemy; to take to flight.* Eurip. Androm. 1141. οἱ δ᾽, ὅπως πελειάδες ἱέρακ᾽ ἰδοῦσαι, πρὸς φυγὴν ἐνώτισαν. Also, in an active sense, *to put to flight, to drive away.* Soph. Œd. T. 193. See Porson Orest. 1427. In Eurip. Phœn. 660. *to overshadow.* Hesych. ἐνώτισε· τὰ νῶτα περιεσκέπασε.

Ξ.

Ξενόστασις, εος. *f. An abode for strangers, a seat of hospitality.* Pollux IX. 59. Μέρη δὲ πόλεως καὶ πανδοκεῖον, καὶ ξενὼν· καὶ, ὡς ἐν Ἰνάχῳ Σοφοκλῆς, Πανδόκος ξενόστασις. Soph. Œd. C. 90.

ξιφηρὴς, ες· ὁ, ἡ. *Armed with a sword.* Eurip. Phœn. 374. ξιφήρη χεῖρα.

ξὺν. For the compounds of ξὺν (σὺν), see the letter Σ.

ξυνὸς, η, ον. *Common, agreeable to all.* Æsch. Theb. 76. ξυνὰ δ᾽ ἐλπίζω λέγειν, i. e. *the sentiments of all.* Schol. ξυνά· πανωφελῆ ἡμῖν καὶ ὑμῖν. Hom. Il. II. 262. ξυνὸν δὲ κακὸν πολέεσσι τιθεῖσι. Herod. VII. 53. ξυνὸν γὰρ τοῦτο πᾶσι ἀγαθὸν σπεύδεται.

ξυρηκὴς, ες· ὁ, ἡ. *Shorn.* Eurip. Phœn. 383. κάρα ξυρηκές. From

ξυρὸν, ου. *n. A razor.* Soph. Ant. 996.

O.

Ὄγχος, ου. *m.* Properly, *a swelling, a tumour.* Hence, 1. *Pride, haughtiness.* Soph. Œd. C. 1162. οὐκ ὄγκου πλέων. 2. *Greatness, consequence.* Eurip. Phœn. 729. ἔχει τιν᾽ ὄγκον τἄργος Ἑλλήνων πάρα. Hesych. μέγεθος, ἰσχύς. 3. *Labour, difficulty.* Soph. Œd. C. 1341. βραχεῖ σὺν ὄγκῳ καὶ πόνῳ διασκεδῶ.

ὁδὸς, ου. *f. A way.* Hence, *a method.* Soph. Œd. T. 67. 311. Eurip. Phœn. 918.

οἰακοστρόφος, ου. *m. One who directs the helm, a pilot.* Hence, *a ruler, a governor.* Æsch. Theb. 62. κεδνὸς οἰακοστρόφος. In the same sense we have in v. 3. οἴακα νωμῶν.

οἰκέω. *To inhabit.* Also, *to rule, to govern.* Soph. Œd. C. 1535. κἂν εὖ τις οἰκῇ. scil. πόλις. Hence the phrase οἰκεῖν οἶκον, *to direct a house, to be master in one's own family.* Eurip. Phœn. 611. ἐγὼ γὰρ τὸν ἐμὸν οἰκήσω δόμον. Compare Androm. 582. Iph. A. 331. Herac. 148. Hippol. 1014. In Soph. Œd. C. 92. the verb implies *to carry home, to domesticate;* κέρδη μὲν οἰκήσοντα τοῖς δεδεγμένοις.

οἶκτος, ου. *m.* Properly, *pity, commiseration.* Also, *lamentation.* Hesych. θρῆνος. Soph. Œd. C. 1636. Æsch. Theb. 51.

οἰνὼψ, ωπος· ὁ, ἡ. *Having the appearance of wine, grape-coloured, purple.* Soph. Œd. C. 674. οἰνῶπα κισσόν. The Lexicons only recognize the form οἰνωπός. See Porson on Eurip. Med. 1363.

οἰόζωνος, ου· ὁ, ἡ. *Alone, without attendants.* Soph. Œd. T. 846. ἄνδρ᾽ ἕν᾽ οἰόζωνον. Hesych. οἰόζωνος· μονόστολος.

οἴστρημα, τος. *n. A sting.* Soph. Œd. T. 1318.

οἰωνοθέτης, ου. *m. An augur, a soothsayer.* Soph. Œd. T. 484. In the same sense, οἰωνόμαντις. Eurip. Phœn. 779.

ὀλεσίθηρος, ου· ὁ, ἡ. *Destroying wild beasts.* Eurip. Phœn. 674.

ὀλολυγμὸς, ου. *m. A shout, a cry.* Generally used in reference to sacred things. Æsch. Theb. 96. ὀλολυγμὸν ἱερὸν εὐμενῆ παιάνισον. And so the verb ἀπολολύζω. Ib.

825. Schol. Arist. Pac. 96. ὀλολύζειν· μετὰ κραυγῆς εὔχεσθαι; where also Florens Christ. observes: "Etiam pro eodem dicebant παιανίζειν, quamquam scio differre. Nam bellatrici Minervæ ὀλολύζουσι· cæteris Diis παιανίζουσι, quod est proprie *vocem intendere et remittere*." The fact is, that there is this difference between the two words: ὀλολύζω is used of the shouts of women, παιανίζω of those of men. Xenoph. Anab. IV. 3. 9. ἐπεὶ δὲ καλὰ ἦν τὰ σφάγια, ἐπαιάνιζον πάντες οἱ στρατιῶται καὶ ἀνηλάλαζον· συνωλόλυζον δὲ καὶ αἱ γυναῖκες ἅπασαι. The words ὀλολύζειν and ὀλολυγμὸς are seldom found except upon joyful occasions; being properly used *de faustis declamationibus et ululatibus quos mulieres ad sacra ingeminabant*. Hemsterhuis on Lucian, I. 6. 59. (T. I. p. 7.) See also Spanheim ad Callim. Hym. Del. 258. They were applied by later writers indifferently to *joyful* or *mournful* acclamations.

ὀμματοστερὴς, ες· ὁ, ἡ. *Deprived of sight, blind.* Soph. Œd. C. 1260. κρατὶ δ' ὀμματοστερεῖ. Eurip. Phœn. 337. πρέσβυς ὀμματοστερής.

ὁμογενέτωρ, ορος. *m.* *A brother.* Eurip. Phœn. 167.

ὁμογενὴς, ες· ὁ, ἡ. *Of the same family, kindred.* Eurip. Phœn. 1307. In Soph. Œd. T. 1365. it has a signification in which it is no where else to be found, viz. *the husband of the same woman*; in which sense also, with the same singularity, the word ὁμόσπορος is used. Ibid. 460.

ὁμόσπλαγχνος, ου· ὁ, ἡ. *Of the same bowels, kindred.* Æsch. Theb. 887.

ὁμόσπορος, ου· ὁ, ἡ. *Born of the same parents.* Æsch. Theb. 928. See also under the word ὁμογενής.

ὄνειδος, εος. *n.* Properly, *a shame, a disgrace.* It is sometimes used, however, in a good sense: *glory, renown.* Eurip. Phœn. 825. 1746. Compare also v. 1690.

ὀξύγοος, ου· ὁ, ἡ. *Attended with piercing cries; mournful.* Æsch. Theb. 308. ὀξυγόοις λιταῖσιν.

ὀξύθηκτος, ου· ὁ, ἡ. Properly, *sharp-pointed.* Hence, *mad, delirious.* Soph. Ant. 1301. Compare Eurip. Orest. 1641; λῆμ' ἔχων τεθηγμένον. Hippol. 687. ὀργῇ νῦν τεθηγμένος φρένας. Æsch. Theb. 712. τεθηγμένον τοί μ' οὐκ ἀπαμβλυνεῖς λόγῳ.

ὀξυκάρδιος, ου· ὁ, ἡ. *Angry, enraged, violent.* Æsch. Theb. 900.

ὀξυκώκυτος, ου· ὁ, ἡ. *Deeply to be lamented.* Soph. Ant. 1316. ὀξυκώκυτον πάθος.

ὄργανον, ου. *n.* *An instrument by which any work*, ἔργον, *is done.* Hence, *the work itself.* Eurip. Phœn. 114. λαϊνέοις Ἀμφίονος ὀργάνοις, *the stone-work of Amphion*, i. e. the walls of Thebes.

ὄργια, ων. *n. pl.* Properly, *the orgies of Bacchus.* The word is sometimes used however of the festivals of other gods. Herod. V. 61. Δήμητρος ἱρόν τε καὶ ὄργια. Æsch. Theb. 164. Soph. Ant. 1013. See the note.

ὀρέσκοος, ου· ὁ, ἡ. *Inhabiting the mountains.* Æsch. Theb. 528. μητρὸς ἐξ ὀρεσκόου. Eurip. Phœn. 1271. ὀρεσκόων σκυλάκων. See Monk's note; who derives the word from ὄρεσι and κόοι. Hesych. Κόοι· τὰ χάσματα τῆς γῆς, καὶ τὰ κοιλώματα. The Homeric form is ὀρεσκῷος. Il. A. 268. Φηρσὶν ὀρεσκῴοισι. Schol. τοῖς ἐν ὄρεσι διαιτωμένοις.

ὀρεσσιβάτης, ου· ὁ, ἡ. *Wandering in the mountains.* Soph. Ant. 350. θηρὸς ὀρεσσιβάτα.

ὀρθόκρανος, ου· ὁ, ἡ. *Having its head erect, high-raised.* Soph. Ant. 1028. τύμβον ὀρθόκρανον.

ὀρκάνη, ης. *f.* Properly, *a hunter's net*; from ἕρκος. Hence, *a* [illegible] *used during a siege, which was raised against the walls in order to prevent the besieged from escaping.* Photius, ὁ περιέχων τοῖχος οἴκησιν ἢ χώριον. Æsch. Theb. 338. ὀρκάνη πυργῶτις. Scholiast. ὀρκάνη· τὸ θηρευτικὸν δίκτυον, ὃ καὶ σαργάνη καλεῖται.

ὁρκωμοτέω. *To call upon as witnesses to an oath, to adjure.* Soph. Ant. 265. θεοὺς ὁρκωμοτεῖν. Æsch. Theb. 45. Ἄρην, Ἐνυώ, καὶ φιλαίματον Φόβον Ὡρκωμότησαν.

ὀρνιθόσκοπος, ου· ὁ, ἡ. *Belonging to an augur.* Soph. Ant. 999. θᾶκον ὀρνιθόσκοπον. From

ὄρνις, ιθος· ὁ, ἡ. *A bird.* Soph. Ant. 1021. οὐδ' ὄρνις εὐσήμους ἀποῤῥοιβδεῖ βόας. Hence, *an omen, an augury.* See the note on Soph. Œd. T. 55. Æsch. Theb. 594.

ὀρότυπος, ου ὁ, ἡ. *Striking against the mountain.* Æsch. Theb. 85. ὕδατος ὀροτύπου.

οὐρίζω. *To impel with a favouring gale.* Used metaphorically in Soph. Œd. T. 696. From οὖρος. Hesych. ἐπιτήδειος ἄνεμος. See the note on Æsch. Theb. 687.

οὐτιδανὸς, ου ὁ, ἡ. *Worthless, of no value.* Æsch. Theb. 355. From δάνος, *a price.*

ὀφέλλω. *To increase, to augment.* Æsch. Theb. 177. 235.

ὀφθαλμὸς, ου. m. *The eye.* Hence, *light*, i. e. *consolation.* Soph. Œd. T. 987. Eurip. Androm. 407. ὀφθαλμὸς βίου.

Π.

παγκευθὴς, ες· ὁ, ἡ. *All-concealing, secret.* Soph. Œd. C. 1563. παγκευθῆ νεκύων πλάκα.

Παιὰν, ανος. m. *A hymn,* properly addressed to Apollo or Diana, as the averters of evil, particularly of diseases. Soph. Œd. T. 5. 187. Hence, *any hymn, or chaunt.* e. g. 1. *A dirge.* Æsch. Theb. 866. Ἀΐδα τ' ἐχθρὸν παιᾶν' ἐπιμέλπειν. 2. *The shout of soldiers before an engagement; a war-cry.* Eurip. Phœn. 1118. παιὰν δὲ καὶ σάλπιγγες ἐκελάδουν ὁμοῦ. 3. *An hymn of victory.* Æsch. Theb. 632. ἁλώσιμος παιάν. Servius ad Virgil. Æn. X. 738. cited by Blomfield in loc. *Pæana carmen esse victoriæ Æschylus docet, quod ideo Apollini dicatum est, quia malorum avertendorum potens est.* Παιὰν was also a title of Apollo, as the Patron of Medicine. Soph. Œd. T. 154. Ἰήϊε, Δάλιε, Παιάν. Hesych. Παιών· ἰατρός. Hence, παιανίζω, *to sing a Pæan.* See ὀλολύζω.

παιδολέτωρ, ορος· ὁ, ἡ. *Child-destroying.* Æsch. Theb. 723. Eur. Phœn. 1390. Rhes. 549.

παλαίχθων, ονος· ὁ, ἡ. *An ancient possessor of a country.* Æsch. Theb. 101. an epithet of Mars.

παλίσσυτος, ου· ὁ, ἡ. *Rebounding, retreating.* Soph. Œd. T. 193. See the note.

παλύνω. *To sprinkle.* Soph. Ant. 247. Hom. Od. Ξ. 77. ἄλφιτα λευκὰ πάλυνεν. 429. καὶ τὰ μὲν ἐν πυρὶ βάλλε, παλύνας ἀλφίτου ἀκτῇ.

παμμήτωρ, ορος. f. *An universal mother.* Such seems to be the primary meaning of the word, which is of somewhat rare occurrence. Æsch. Prom. 90. παμμῆτορ γῆ. Schol. ἡ πάντων μήτηρ καὶ τρόφος. See Dr. Blomfield's Gloss. in loc. It occurs in Soph. Ant. 1282. τοῦδε παμμήτωρ νέκρου, where the Scholiast's interpretation is remarkable: ἡ κατὰ πάντα μήτηρ· ἐμφαντικῶς δὲ εἶπεν, ὅτι καὶ μέχρι θανάτου μήτηρ ἐδείχθη, μὴ ἑλομένη ζῆν μετὰ τὸν τοῦ παιδὸς θάνατον. Hence it would signify, *one who is in every sense a mother.* Perhaps, however, it is used for μήτηρ simply, like many other compounds in which πᾶς is redundant.

παμπησία, ας. f. *Complete possession.* Hesych. πᾶσα ὕπαρξις.

Photius: παμπησίαν· παγκτησίαν. From πάω, *to possess*. Æsch. Theb. 817. κτημάτων παμπησίαν,

πανδοκέω. *To receive wholly.* Æsch. Theb. 18. Hence,

πάνδοκος, ου· ὁ, ἡ. *All-receiving.* Ib. 858.

πανήγυρις, εως. *f.* *A full assembly.* Æsch. Theb. 206. θεῶν πανήγυρις.

πανσαγία, ας. *f.* *Complete armour.* Soph. Ant. 107.

παντελὴς, ες· ὁ, ἡ. *Perfect.* Soph. Ant. 1016. ἐσχάραι παντελεῖς. 1163. παντελῆ μοναρχίαν. Hence, *fruitful.* Soph. Œd. T. 930. παντελὴς δάμαρ. Gloss. τέκνα ἔχουσα. Pollux III. 38. καὶ τέλος ὁ γάμος ἐκαλεῖτο, καὶ τέλειοι οἱ γεγαμηκότες. Hesych. τέλος ὁ γάμος, ἀπὸ τοῦ εἰς τελειότητα ἄγειν.

παντογήρως, ω· ὁ, ἡ. *Aged, eternal;* or perhaps, *all-subduing.* Soph. Ant. 606. ὕπνος παντογήρως. Schol. ὁ παντογήρως· ὁ πάντας καταβάλλων· τὸ γὰρ γῆρας ὥσπερ καταβολή ἐστιν· ἢ ὁ ἀΐδιος.

πάομαι. *To possess.* Eurip. Herc. F. 1426. φίλων Ἀγαθῶν πέπασθαι. Hence, *to taste.* Soph. Ant. 202. Hesych. πάσσεται· ἐσθίει. "In πάσασθαι, ubicunque *gustandi* et *comedendi* potestate pollet, prima syllaba brevis est: et ubi longam postulat versus, poetæ πάσσασθαι scribere consueverunt. Contra πάσασθαι pro κτήσασθαι primam producit." Valckenær ad Ammon. p. 187.

παράβακτρος, ου· ὁ, ἡ. *Supported by a staff.* Eurip. Phœn. 1564. παραβάκτροις θεραπεύμασιν.

παραγκάλισμα, τος. n. *A thing taken in the arms:* hence, *a person embraced.* Soph. Ant. 650.

πάρευνος, ου· ὁ, ἡ. *Lying near.* Æsch. Theb. 1006. πῆμα πατρὶ πάρευνον. Schol. πλησίον τοῦ πατρός.

παρήκω. *To proceed, to advance.* Soph. Aj. 741. τὸν ἄνδρ' ἀνεῖπε Τεῦκρος ἔνδοθεν στέγης μὴ 'ξω παρήκειν. Hence, metaphorically, *to concede, to allow.* Œd. C. 570. See Maltby in voce.

παρθένευμα, τος. n. *An assembly of virgins.* Eurip. Phœn. 1280. οὐκ ἐν χορείαις, οὐδὲ παρθενεύμασι Νῦν σοι προχωρεῖ δαιμόνων κατάστασις. The word occurs in two other places in Euripides, viz. Ion. 472. 1425, in the former of which it signifies the *condition*, in the other *the work of a virgin.* See Maltby in voce. Hence,

παρθενεύομαι. *To abide with virgins.* Eurip. Phœn. 1661.

παρθενὼν, ῶνος. m. *A virgin's chamber.* Eurip. Phœn. 87. 201.

παρίσταμαι. Properly, *to stand by, to defend.* Hom. Il. B. 244. τῷ δ' ὦκα παρίστατο δῖος Ὀδυσσεύς. Also, *to bring into subjection.* Soph. Œd. C. 916. παρίστασαι βίᾳ. So Herod. III. 45. ἱκανοὶ ἦσαν Πολυκράτεα παραστήσασθαι. Thucyd. I. 98. πολιορκίᾳ παρεστήσαντο.

πάταγος, ου. m. *A clatter:* from πατάσσω, *to strike.* Soph. Ant. 126. Æsch. Theb. 100. 225. Hom. Il. N. 283. πάταγος ὀδόντων.

πεδαίρω. *To raise from the ground; to lift up.* Æolice for μεταίρω. Eurip. Phœn. 1041. Thus in Æschylus we have πεδάρσιος for μετάρσιος, Prom. 277. πεδαίχμιος for μεταίχμιος, Choëph. 581. πεδάορος for μετέωρος, Ib. 582. These forms however are never employed by Sophocles, nor even by Euripides, except in the Choral Odes, or in Trochaics. See Valckenaer on Phœniss. v. 11: who quotes the following from Athenæus, IX. p. 402. C. Αἰσχύλος, διατρίψας ἐν Σικελίᾳ, πολλαῖς κέχρηται φωναῖς Σικελικαῖς.

πεδιοπλόκτυπος, ου· ὁ, ἡ. *Resounding against the plain.* Æsch. Theb. 83. πεδιοπλόκτυπος βοά.

πενθητήρ, ῆρος. m. *A mourner.* Æsch. Theb. 1065.

πέπων, ονος ὁ, ἡ. Properly, *soft, ripe.* Hence, *abated, eased.* Soph. Œd. C. 437.

πέργαμα, ων. n. *pl.* Properly, *the citadel of Troy.* Hence, *any tower,* or *fortress.* The Homeric form is Πέργαμος. "Recentiores dixere τὸ Πέργαμον ἢ τὰ Πέργαμα; immo et per tropum omnes ἀκροπόλεις vocarunt Περγάμους ἢ Πέργαμα. Pind. Olymp. VIII. 55. Eur. Phœn. 1114, 1192. ubi *mœnia in genere* sic vocari videntur." Damm.

περιβόητος, ου ὁ, ἡ. Properly, *noised abroad.* In Soph. Œd. T. 192. it is used in an active sense: *assailing with noise.* Schol. μετὰ βοῆς καὶ οἰμωγῆς ἐπιών.

περιτέλλομαι. *To revolve.* Soph. Ant. 156. Arist. Av. 696. περιτελλομέναις ὥραις. Hom. Il. B. 551. περιτελλομένων ἐνιαυτῶν.

περιπλοκὴ, ῆς. *f.* Properly, *a turning.* Hence, *intricacy, perplexity.* Eurip. Phœn. 504. περιπλοκὰς λόγων, *a perplexed narration.*

περισκελὴς, ες ὁ, ἡ. *Very hard.* Soph. Ant. 475. σίδηρον περισκελῆ. Hesych. περισκελές· σκληρόν. See Brunck's note on Soph. Aj. 649.

πευθὼ, οῦς. *f.* *Tidings, news.* Æsch. Theb. 366.

πηδάλιον, ου. n. Properly, *the helm of a ship.* Hom. Odys. Γ. 281. πηδάλιον μετὰ χερσὶ θεούσης νηὸς ἔχοντα. Hence, metaphorically, *any guide,* e. g. *a bridle.* Æsch. Theb. 190. ἱππικῶν πηδαλίων.

πημονὴ, ῆς. *f.* Properly, *an injury, an affliction.* Also, *a reproach, an insult.* Soph. Œd. T. 363. Gloss. λοιδορία.

πικρόγλωσσος, ου ὁ, ἡ. *Sharp-tongued, bitter, malignant.* Æsch. Theb. 787. πικρογλώσσους ἀράς.

πιστόομαι. *To impose an oath. To require the security of an oath.* Soph. Œd. C. 650.

πίτυλος, ου. m. *The dashing sound of oars.* Hence, *the sound occasioned by any rapid motion.* Æsch. Theb. 855. χεροῖν πίτυλον. Scholiast. πίτυλος· ἔστι κυρίως ὁ ἀπὸ τῶν ἐρεσσομένων κωπίων γενόμενος θόρυβος. We have instances of the secondary meaning in Eurip. Hippol. 1462. δακρύων πίτυλος. Iph. T. 307. μανίας πίτυλον. Troad. 1244. πιτύλους χειρός. Herac. 837. πίτυλος δορός. Herc. F. 818. πίτυλον φόβου. Hence the Latin, *Pitylisma.* Juvenal. Sat. XI. 153.

πλαστὸς, η, ον. *Supposititious.* Soph. Œd. T. 780.

πλεκτάνη, ης. *f.* *A volume, a fold.* Æsch. Theb. 491. ὄφεων πλεκτάναισι. Arist. Av. 1717. πλεκτάνην καπνοῦ.

πλημμελέω. *To offend, to transgress.* Eurip. Phœn. 1669.

πλώσιμος, η, ον. *Navigable.* Soph. Œd. C. 663.

ποίκιλος, η, ον. *Various.* Hence, *cunning, crafty.* Soph. Œd. C. 762. μηχάνημα ποίκιλον. So in Latin *varius.* Sallust. B. C. I. 1. *animus audax, subdolus, varius.* See Blomfield's Gloss. in Æsch. Prom. 316.

ποίφυγμα, τος. n. *A violent aspiration, a sigh.* Æsch. Theb. 266. ματαίοις κἀγρίοις ποιφύγμασιν. "Vox formatur, ni fallor, a sono ποίφ (Anglicè *puff*) quem explosæ buccæ edunt. Minus recte Eustathius ducit a φυσάω." Blomfield.

πολεμόκραντος, ου ὁ, ἡ. *Effective in war.* Æsch. Theb. 149.

πολύβοτος, ου ὁ, ἡ. *Feeding,* i. e. *nourishing many.* Æsch. Theb. 778. πολύβοτος αἰὼν βροτῶν.

πολυέλικτος, ου ὁ, ἡ. *Having many folds: manifold, multiplied.* Eurip. Phœn. 323. πολυέλικτον ἀδονάν.

πολύζηλος, ου ὁ, ἡ. *Greatly to*

be desired; enviable. Soph. Œd. T. 381. πολυζήλῳ βίῳ. Trach. 185. πολύζηλον πόσιν. The form πολυζήλωτος occurs in Eurip. Hippol. 168. See Monk in loco.

πολύῤῥοθος, ου· ὁ, ἡ. *Loquacious.* Æsch. Theb. 7. φροιμίοις πολυῤῥόθοις. See διαῤῥοθέω.

πολύσχιστος, ου· ὁ, ἡ. *Divided in many parts; branching in many directions.* Soph. Œd. C. 1592. κελεύθων πολυσχίστων.

πολύφθορος, ου· ὁ, ἡ. *Destructive to many, murderous.* Applied to the Sphinx. Eurip. Phœn. 1036. In Æsch. Theb. 920. it occurs in a passive sense: *involved in destruction.* So Soph. Trach. 477. πολύφθορος Οἰχαλία. Elect. 10. πολύφθορόν τε δῶμα Πελοπιδῶν τόδε.

ποταίνιος, α, ον. *Sudden, unexpected.* Soph. Ant. 849. τάφου ποταινίου. Æsch. Theb. 225. ποταίνιον πάταγον.

πρέμνοθεν. *From the roots, utterly.* Æsch. Theb. 71. 1059. See αὐτόπρεμνος.

πρεσβεύω. *To be an elder.* Hence, *to be had in honour*; *to be superior, to excel.* Soph. Ant. 720. Schol. πρεσβεύειν· ὑπερέχειν.

πρόβλημα, τος. *n.* *A defence.* Æsch. Theb. 536. 673. In nearly the same sense we have ἀμφίβλημα, Eur. Phœn. 791.

πρόβουλος, ου. *m.* *A senator.* Æsch. Theb. 1008. Hesych. ἔξαρχος τοῦ βουλευτηρίου.

πρόδρομος, ου· ὁ, ἡ. *In haste, headlong, precipitate.* Soph. Ant. 108. Eurip. Phœn. 303. Æsch. Theb. 196.

πρόκειμαι. *To be set forth, to be published.* Properly, in reference to the promulgation of a law. Soph. Œd. T. 865. ὧν νόμοι πρόκεινται. Antig. 481. νόμους προκειμένους. See also Dr. Blomfield on Æsch. Pers. 377. Also, *To lie down, as a dead body.* Eurip. Phœn. 1710. Æsch. Theb. 963. Soph. Aj. 1059. Θάνοντες ἂν προὐκείμεθ' αἰσχίστῳ μόρῳ.

προμνάομαι. *To presage, to foresee.* Soph. Œd. C. 1076. προμνᾶταί τι μοι γνώμα. Photius: προμνῶμαι· προξενῶ, προμνηστεύομαι.

πρόμος, ου. *m.* *A prince, a noble.* Soph. Œd. T. 668. πάντων θεῶν θεὸν πρόμον Ἅλιον. Œd. C. 884. χᾶς πρόμοι. The grammarians, without any reason, derive the word from πρόμαχος, by Syncope.

προξενέω. *To provide for strangers.* Also, *to furnish.* Soph. Œd. C. 465. Œd. T. 1483.

προπέμπω. *To lead a funeral procession.* Soph. Œd. C. 1067. Ποῦ δ' αἵ τε παῖδες, χ' οἱ προπέμψαντες φίλων. Æsch. Theb. 1062. προπέμπειν ἐπὶ τύμβον. Hence,

πρόπομπος, ου· ὁ, ἡ. *Conducting a funeral procession.* Æsch. Theb. 1072. ξυνθάψομεν αἵδε προπομποί.

πρόπρυμνος, ου· ὁ, ἡ. *At the stern.* Æsch. Theb. 767. πρόπρυμνον ἐκβολάν.

προσβάλλω. *To apply.* Also, *to attack, to invade.* Æsch. Theb. 611. προσβαλεῖν πύλαις. Hence,

προσβολή, ης. *f.* *An attack, an invasion.* Hesychius: ὁρμή. Æsch. Theb. 28. προσβολὴν Ἀχαΐδα. Schol. ἐπήλυσιν τοῦ τῶν Ἀργείων στρατοῦ.

προσεδαφίζω. Properly, *to be paved.* Hence, *to be embossed, or inlaid.* Æsch. Theb. 492.

προσήγορος, ου· ὁ, ἡ. 1. *Capable of addressing: able to converse with.* Soph. Œd. T. 1437. 2. *Worthy of being addressed.* Ibid. 1338. See also the note on Antig. 1184.

προσθήκη, ης. *f.* *Assistance, aid.* Soph. Œd. T. 38. προσθήκῃ θεοῦ.

προσμηχανάω. *To affix skilfully.* Æsch. Theb. 537. 640.

προσνίσσομαι. *To approach.* Soph.

Ant. 129. See Blomfield's Gloss. Æsch. Prom. 540.

προσπαίω. *To strike against, to offend against.* Soph. Ant. 855.

προστατέω. *To preside over.* Also, *to protect.* Æsch. Theb. 392. Hence,

προστατήριος, α, ον. *Affording protection, tutelar.* Æsch. Theb. 445. προστατηρίας Ἀρτέμιδος. Also,

προστάτης, ου. *m.* 1. *A president, a ruler.* Æsch. Theb. 1028. Καδμείων προστάταις. 2. *A defender, a protector.* Ib. 799. μονομάχοισι προστάταις. 3. *An assistant.* Soph. Œd. T. 303. 4. *A suppliant.* Œd. T. 1171. 1278. The use of the word in this sense is very unusual; but it is sanctioned by Soph. Elect. 1378. λιπαρεῖ προύστην χερί. The sense also seems to be similar in Soph. Œd. T. 206. ἀρωγὰ προσταθέντα. from προΐσταμαι.

προστρέπω. *To supplicate, to entreat.* Soph. Œd. C. 50. Hence,

προστρόπαιος, ου· ὁ, ἡ. *Supplicatory, humble.* Soph. Œd. C. 1309. προστροπαίους λίτας. Also,

προστρόπη, ης. *f.* *A supplication, a petition.* Soph. Œd. C. 558. And,

πρόστροπος, ου· ὁ, ἡ. *Suppliant.* Œd. T. 41. ἱκετεύομέν σε πάντες οἵδε πρόστροποι.

προσφορὰ, ας. *f.* Properly, *an offering.* Also, *a proffered advantage; a benefit.* Soph. Œd. C. 1281.

προσῳδὸς, ου· ὁ, ἡ. *In harmony with: agreeable with.* Eurip. Phœn. 1513. προσῳδὸν στοναχάν. Ion. 359. προσῳδὸς ἡ τύχη τῷμῷ πάθει.

προτίθημι. *To lay out the dead.* Eurip. Phœn. 1339. See the note. This ceremony consisted in placing the corpse upon a bier, adorning it with flowers, and setting it in the entrance of the house, for the inspection of friends, who assembled to lament the deceased. See the Scholiast to Arist. Lysist. 612.

προῦπτος, ου· ὁ, ἡ. (contracted from the Ionic πρόοπτος) *Before the eyes, manifest, evident, certain.* Herodot. IX. 17. προόπτῳ θανάτῳ; Soph. Œd. C. 1440. προῦπτον Ἅιδην. Æsch. Theb. 848. προῦπτος ἀγγέλου λόγος. Hesych. προῦπτον· πρόδηλον, φανερόν. Photius: πρόοπτον· το προορώμενον και προφανές· οἷον τὸ προκείμενον πρὸ τῶν ὀφθαλμῶν.

πτυχὴ, ης. *f.* *A winding, a fold.* Hence, *a maze, a labyrinth.* Soph. Œd. T. 1026. ναπαίαις ἐν Κιθαιρῶνος πτυχαῖς.

πυκνόπτερος, ου· ὁ, ἡ. *Having thick,* i. e. *strong wings.* This is the sense which the Lexicographers in general affix to this word. Soph. Œd. C. 17. πυκνόπτεροι ἀηδόνες, We should rather, however, receive the compound in the sense of πυκνὸς simply.

πυκνόστικτος, ου· ὁ, ἡ. *Thickly spotted, covered with spots.* Soph. Œd. C. 1092. πυκνοστίκτων ἐλάφων.

πυργηρέω. *To inclose with towers, to besiege.* Eurip. Phœn. 1103. Æsch. Theb. 22. 168. Hesych. πυργηρούμεθα· ἐντὸς ἐσμὲν τῶν πυργῶν.

πυργῶτις, ιδος· ὁ, ἡ. *Having towers; turreted.* Æsch. Theb. 338. δρκάνη πυργῶτις.

πυριγενέτης, ου· ὁ, ἡ. *Fire-formed.* Æsch. Theb. 192. πυριγενετᾶν χαλινῶν. The word is found nowhere else; but the form πυριγένης occurs in Eurip. Orest. 810. πυριγενεῖ παλάμᾳ. Hippol. 1218. στόμια πυριγενῆ.

πυροφόρος, ου· ὁ, ἡ. *Fertile.* From πυρὸς, *wheat.* Eurip. Phœn. 652. πεδία πυροφόρα. The form πυρηφόρος is also used. Hom. Odyss. Γ. 495. ἷξον δ' ἐς πεδίον πυρηφόρον.

πύστις, ιος. *f.* *Report, rumour.* Æsch. Theb. 54. Hesych. πύστις· ἐρώτησις, πεῦσις, ἀγγελία, ἀκοή. The word is of rare occurrence.

πῶλος, ου· ὁ, ἡ. *A colt, a foal.* Eurip. Phœn. 804. *μώνυχα πῶλον.* 1141. *πῶλοι δρομάδες.* Hence, metaphorically, *a youth* or *virgin.* See the note on Æsch. Theb. 452.

Ρ.

Ῥέθος, εος. n. *Any member of the body;* more generally *the face,* as in Soph. Ant. 529. Apoll. Rhod. II. 63.

ῥέπω. *To turn the scale, to preponderate.* Hom. Il. X. 212. Used metaphorically in Æsch. Theb. 21. *εὖ ῥέπει θεός.*

ῥιμφάρματος, ου· ὁ, ἡ. *Driving rapidly in a chariot.* Soph. Œd. C. 1062. *ῥιμφαρμάτοις ἁμίλλαις.*

ῥίψοπλος, ου· ὁ, ἡ. *Casting away one's arms.* Æsch. Theb. 303. *ῥίψοπλος ἄτα.* See the note.

ῥυθμίζω. *To conjecture.* Soph. Ant. 318. Scholiast. *ῥυθμίζεις· σχηματίζεις.* "Metaphora a verbis desumpta quæ in rythmum rediguntur et coercentur." Blomfield's Gloss. Æsch. Prom. 240.

ῥῦμα, τος. n. *A defence, a protection.* Eurip. Phœn. 997. Soph. Aj. 159. *πύργου ῥῦμα.*

ῥύσιον, ου. n. *A price of redemption; a ransom.* Soph. Œd. C. 858.

ῥυσίπτολις, ιος· ὁ, ἡ. *Defending the city.* Æsch. Theb. 122. *ῥυσίπτολις γενοῦ, Παλλάς.*

ῥυτῶρ, ορος. m. *A guardian, a protector.* Æsch Theb. 306. *πόλεως ῥύτορες.* The more usual form is *ῥυτὴρ,* which occurs in Soph. Œd. C. 900. where it is used metaphorically. See the note.

Σ.

Σάγη, ης. f. *Armour.* Hesych. *ἡ ὅλη πανοπλία.* Æsch. Theb. 119. 387. Hence, *πανσαγία.*

σαίνω. Properly, *to wag the tail;* said of dogs. Photius: *σαίνει· κολακεύει· σείει ὡς ἐπὶ τῶν κυνῶν σαινόντων τῇ οὐρᾷ.* Hence, *to fawn upon.* Soph. Ant. 320. Æsch. Theb. 701. The word is illustrated with his usual learning by Dr. Blomfield, in his Glossary to Æsch. Theb. 379. *σαίνειν μόρον, to fawn upon fate,* i. e. *to shrink from death.*

σαλεύω. *To toss, as the sea: to be tempest-beaten.* Soph. Œd. T. 23. From

σάλος, ου. m. *The tossing of the sea; a tempest.* Hence, *distress.* Soph. Œd. T. 24. See the note on Antig. 163.

σέλμα, τος. n. *A bench in a vessel, on which the rowers sate.* Soph. Ant. 717. Hesych. *σέλματα· τὰ ζυγὰ τῆς νεώς· αἱ καθέδραι τῶν ἐρετῶν.*

σημάντωρ, ορος. m. *A director, an instructor.* Soph. Œd. T. 957.

σηματοῦργος, ου. m. *One who engraves devices upon shields; a device-engraver.* Æsch. Theb. 487. In Latin, *signifex.* Apuleius, Met. II. p. 39. *In quo summum specimen operæ fabrilis egregius ille signifex prodidit.*

σιδηρονόμος, ου· ὁ, ἡ. *Directing the sword.* Æsch. Theb. 768. *σιδηρονόμῳ χερί.* We prefer this signification to that more generally received, viz. *Making a division with the sword.*

σιδηρόνωτος, ου· ὁ, ἡ. *Cased with iron.* Eurip. Phœn. 1146. *σιδηρονώτοις ἀσπίδος τύποις.*

σιδηρόπληκτος, ου· ὁ, ἡ. *Struck with the sword.* Æsch. Theb. 905. *σιδηρόπλακτοι τάφων λαχαὶ,* i. e. *the lot of the tomb divided by the stroke of the sword.*

σκαιοσύνη, ης. f. *Awkwardness:* also, *evil disposition, malice.* Soph. Œd. C. 1213.

σκηπτὸς, ου. m. *A whirlwind.* Soph. Ant. 418. Hence,

σκήπτω. *To drive as a whirlwind:*

to rage against. Soph. Œd. T. 27. πυρφόρος θεὸς Σκήψας ἐλαύνει πόλιν. Gloss. σκήψας· ἐπισκήψας, βαρέως ἐμπέσων.

σκοπέω. *To consider.* Also, *to enquire into, to investigate.* Soph. Œd. T. 286. 291. Gloss. σκοπῶν· ζητῶν, ἐρευνῶν.

στέγω. *To cover.* Properly, *to be water-tight;* hence, *to enclose.* Soph. Œd. C. 15. πύργοι μὲν, οἳ Πόλιν στέγουσι. Also, *to sustain, to keep off.* Æsch. Theb. 202. 798. Hesych. στέγει· Κρύπτει, συνέχει· βαστάζει· ὑπομενεῖ.

στενωπὸς, ου· ὁ, ἡ. *Narrow.* Used as a substantive in Œd. T. 1399. ὁδὸς being understood. Eustath. ad Hom. Il. Ψ. p. 1308. στενωπὸς ἐλλειπτικῶς λέγεται, κατὰ στέρησιν τοῦ ὁδὸς, ἢ ῥύμη, ἢ τόπος. Hom. Il. H. 143. στενωπῷ ἐν ὁδῷ, ὅθ' ἄρ' οὐ κορύνη οἱ ὄλεθρον Χραῖσμε σιδηρείη.

στέργω. 1. *To love.* Soph. Ant. 277. 2. *To bear with patience, to acquiesce.* Œd. C. 7. 519. Eurip. Phœn. 1691. Æsch. Theb. 709. 3. *To entreat, to supplicate.* Soph. Œd. C. 1094. See the note on Œd. T. 11. In this sense also we meet with the verb *amo,* in Latin. Plautus, Menæch. II. 3. 71. *Sed scin' quid te amabo, ut facias.* III. 3. 1. *Menæchme, amare te ait multum Erotium, ut hoc nunc una opera ad aurificem deferas.* Hence,

στερκτὸς, ου· ὁ, ἡ. *Lovely, to be loved.* Soph. Œd. T. 1338.

στερνοῦχος, ου· ὁ, ἡ. *Holding in her bosom;* or, perhaps, *having a bosom.* The signification is uncertain. Soph. Œd. C. 691. στερνούχου χθονός. Schol. γονίμου, ἐπιπέδου, πεδιούχου. It may, perhaps, be rendered *prolific, fruitful.*

στέροψ, οπος. m. *Lightning.* The same with στεροπή. See Eustathius. p. 786. 13. It is used, however, as an adjective in Soph. Ant. 1127. See the note.

στόλος, ου. m. 1. *An armament sent abroad.* Soph. Œd. C. 1305. 2. *Any expedition* or *journey.* Ibid. 358. 3. *Any assembled multitude;* and hence, *a people,* generally. Œd. T. 169.

στόμαργος, ου· ὁ, ἡ. *Idly boasting.* Æsch. Theb. 443.

στόμωσις, εος. f. *Mouthing; clamour.* Soph. Œd. C. 795.

στρατηγὸς, ου. m. *The commander of an army, a general.* Also, *a chief magistrate; a prince.* Soph. Ant. 8.

στρόφιγξ, ιγγος. f. Properly, *an hinge.* Hence, *the thong of a shield.* Eurip. Phœn. 1142.

συγκαθελκύω. *To draw down together.* Æsch. Theb. 610.

συλλαμβάνω. *To take with one.* Soph. Œd. T. 971. C. 1384.

σύμβασις, εος. f. *Reconciliation.* Eurip. Phœn. 88. 596. From συμβαίνω. Ibid. 599.

συμβολέω. *To meet with.* Æsch. Theb. 345. συμβολεῖ φέρων φέροντι. Hesych. συμβολεῖ· συντυγχάνει. Dr. Blomfield, however, would affix to the word, and with some probability, the signification of σύμβολον δίδοναι, i. e. *to give the watch-word;* which is confirmed by the sentence immediately following: καὶ κενὸς κενὸν καλεῖ.

συμμετρέομαι. *To measure one thing by reference to another: to compute.* Soph. Œd. T. 963. Hence,

σύμμετρος, ου· ὁ, ἡ. *Commensurate, equal.* Soph. Œd. T. 1112. Ib. 84. ξύμμετρος γὰρ ὡς κλύειν: i. e. *within hearing.*

σύμπλους, ου. m. *A fellow-sailor.* Hence, *a sharer, a partaker.* Soph. Ant. 541. ξύμπλουν πάθους.

συμπράκτωρ, ορος. m. *An assistant.* Hence, *a companion.* Soph. Œd. T. 116. συμπράκτωρ ὁδοῦ, *a fellow-traveller.*

συμφυτεύω. Properly, *to plant together.* Hence, *to be an accom-*

plice in. Soph. Œd. T. 347. συμφυτεῦσαι τοὔργον.

συνᾴδω. *To sing in concert.* Hence, *to agree, to correspond.* Soph. Œd. T. 1118.

συναλλαγή, ῆς. *f.* Contract, *communion.* Hence, *interposition, intervention.* Soph. Œd. T. 34. δαιμόνων συναλλαγαῖς. 960. νόσου συναλλαγῇ. Also, *intercourse.* Œd. C. 410. From

συναλλάσσω. *To have intercourse with.* Soph. Ant. 1110. 1180. Æsch. Theb. 594.

συναυλία, ας. *f. A conflict.* Æsch. Theb. 839. ξυναυλία δορός. Properly, *a concert of music.* Hesych. ξυναυλίαν· τὸ πρᾶγμα δισσὸν τὴν ὑπὸ δύο ἐπιτελουμένην αὔλησιν· ὅταν γὰρ δύο αὐλῶσι, ξυναυλία λέγεται.

συνέστιος, ου. ὁ, ἡ. *Living in the same house.* Æsch. Theb. 771. ξυνέστιοι τῆς πόλεως, *fellow-citizens.*

σύνθημα, τος. *n.* 1. *A sign, a token.* Soph. Œd. C. 47. συμφορᾶς ξύνθημ' ἐμῆς. 2. *A pledge.* Ibid. 1104. πιστ' ἀεὶ ξυνθήματα. 3. *A watch-word.* Eurip. Phœn. 1156.

συννεφής, ές. ὁ, ἡ. *Sad, gloomy.* Eurip. Phœn. 1328. See the note on Soph. Ant. 528.

σύννομος, ου. ὁ, ἡ. Properly, *feeding in the same pasture.* Hence, *sharing the same lot.* Æsch. Theb. 347.

συντέλεια, ας. *f. An association.* Properly, *a community of states who pay tribute together.* Harpocration: Συντελεῖς· οἱ συνδαπανῶντες καὶ συνεισφέροντες. Hence, *an assembly of the gods.* Æsch. Theb. 237. Schol. τὸ κοινὸν ἄθροισμα τῶν θεῶν.

συνωρίς, ίδος. *f.* Properly, *a pair of horses.* Hence, metaphorically, *any pair,* generally. Soph. Œd. C. 894. τέκνων ξυνωρίδα. Eurip. Phœn. 458. ξυνωρίδας λόγων.

σῦριγξ, ιγγος. *f. The nave of a wheel.* Æsch. Theb. 141. 169. Eurip. Hippol. 1239. σύριγγες τροχῶν.

σφυρήλατος, ου. ὁ, ἡ. *Beaten with a hammer; forged.* Hesych. σφύραις ἐληλαμένος. Æsch. Theb. 816. σφυρηλάτῳ σιδήρῳ.

σχέσις, ιος. *m.* Properly, *the habit of the body;* a medical term. Hence, *style, form, fashion.* Æsch. Theb. 508. ὅπλων σχέσιν. The word is found no where else in the Dramatic writings.

σχῆμα, τος. *n. A form, an image.* Hesych. Σχῆμα· πλάσμα, ἱματισμὸς, διάθεσις. Æsch. Theb. 484. Ἱππομέδοντος σχῆμα. See the note.

T.

Ταγεύομαι. *To station, to appoint.* Æsch. Theb. 58.

ταλακάρδιος, ου. ὁ, ἡ. *Wretched, broken-hearted.* Soph. Œd. C. 540. In the same sense we have ταλαίφρων, Antig. 867.

τᾶλις, ιδος. *f. A marriageable virgin.* Soph. Ant. 828. μελλογάμου τάλιδος. Hesych. τᾶλις· ἡ μελλόγαμος παρθένος, καὶ κατωνομασμένη τινί· οἱ δὲ, γυναῖκα γαμετήν· οἱ δὲ, νύμφην. The word is Æolic.

ταντάλόω. *To disappoint, to tantalize.* Eustath. p. 1791. 17. τανταλωθεὶς ἥγουν τὸ τοῦ Ταντάλου παθών. Or perhaps in allusion to the stone of Tantalus, (see Porson on Orest. 5.) *Dashed to pieces.* Soph. Ant. 134. Schol. ἀποσεισθείς.

ταρβέω. *To be terrified.* Hence, *to revere, to venerate.* Soph. Œd. C. 292. Trach. 297. Hence,

ταρβόσυνος, ου. ὁ, ἡ. *Fearful, terrified.* Æsch. Theb. 236.

ταρφύς, εῖα, ύ. *Thick, bushy.* Æsch. Theb. 531. ταρφὺς ἀντέλλουσα θρίξ. Hesych. ταρφύς· τραχύς.

ταυροσφαγέω. *To sacrifice an ox.* Æsch. Theb. 43. In the same sense we have the verb ταυροκτονέω. Ibid. 262.

ταχύῤῥοθος, ου· ὁ, ἡ. *Tumultuous; rapid; quickly promulgated.* Æsch. Theb. 271. σπερχνούς τε καὶ ταχυῤῥόθους λόγους.

ταχύῤῥωστος, ου· ὁ, ἡ. *Flying swiftly.* From ῥώομαι, *to move rapidly, to hasten.* Hom. Il. Ψ. 367. χαῖται δ' ἐῤῥώοντο μετὰ πνοιῇς ἀνέμοιο. Apoll. Rhod. I. 942. ῥώοντα ἔνθα καὶ ἔνθα. Soph. Œd. C. 1081. ταχύῤῥωστος πελειάς.

τελαμὼν, ωνος. m. *A bandage.* Eurip. Phœn. 1688. Properly, *a thong by which the shield was suspended from the shoulder.* Hom. Il. B. 388. Π. 803.

τελεσφόρος, ου· ὁ, ἡ. *Accomplished, fulfilled.* Eurip. Phœn. 67. τελεσφόρους εὐχάς. Æsch. Theb. 652. ἀραὶ τελεσφόροι. Soph. Œd. C. 1489. τελεσφόρον χάριν.

τελέω. 1. *To finish, to come to an end.* Æsch. Theb. 656. ὅπως τελεῖ. 2. *To belong to, to be enrolled among.* Soph. Œd. T. 222. εἰς ἀστοὺς τελῶ. So Eurip. Bacch. 822. εἰς γυναῖκας ἐξ ἀνδρὸς τελῶ. Pollux. II. 19. εἰς ἐφήβους τελεῖν. 3. *To give, to pay.* Soph. Œd. T. 232. κέρδος τελῶ. Gloss. δώσω.

τέλη. n. pl. *Sacred rites, mysteries.* Soph. Ant. 1240. νυμφικὰ τέλη. Œd. C. 1050. σεμνὰ τέλη. Eurip. Hippol. 25. σεμνῶν ἐς ὄψιν καὶ τέλη μυστηρίων.

τέλος, εος. n. Properly, *an end.* Hence, *the end of a wish,* i. e. *a gift, a favour.* Æsch. Theb. 246. αἰτουμένῳ μοι κοῦφον εἰ δοίης τέλος. Soph. Ant. 143. πάγχαλκα τέλη. *The end of war,* i. e. *spoils.* Also, *an office, a magistracy.* Æsch. Theb. 1037. Καδμείων τέλει. Hence the phrase οἱ ἐν τέλει. See the note on Soph. Ant. 67.

τεράσκοπος, ου. m. *An augur, a soothsayer.* Soph. Œd. T. 605.

τέρεμνα, ων. n. pl. *The roof of a house.* Eurip. Phœn. 348. It is sometimes written τέραμνα. "τέρεμνα vel τέραμνα semper apud Euripidem et alios vel *tecta* sunt domorum, vel *ædes* ipsæ, *tecta* quoque Latinis dictæ." Valckenaer ad Phœniss. l. c.

τετραβάμων, ονος· ὁ, ἡ. *Quadruped.* Eurip. Phœn. 804. 821. The same with τετρασκελής. Ibid. 648. τετρασκελὴς μόσχος.

τευχηστὴς, οῦ· ὁ, ἡ. *Armed; in full armour.* Æsch. Theb. 641. Hesych. ὁπλίτης. Apoll. Rhod. III. 415. ἄνδρασι τευχηστῇσι.

τηλέπορος, ου· ὁ, ἡ. *Extending to a distance; deep.* Soph. Ant. 988. τηλεπόροις ἐν ἄντροις.

τιθηνέομαι. *To give suck, to nurse.* Orph. Hym. 62. καὶ ζώων πάντων, ὅποσ' ἐν κόλποισι τιθηνεῖ Γαῖα θεὰ μήτηρ. Hence, *to cherish; to have charge of.* Soph. Œd. C. 1050. πότνιαι σεμνὰ τιθηνοῦνται τέλη. Schol. ἐπιμελοῦνται. From *τιθήνη*, ης. f. *A nurse.* Soph. Œd. C. 680.

τιμάω. *To honour.* Also, *to avenge, to punish.* Æsch. Theb. 713.

τρέφομαι. *To be nourished.* Sometimes it is simply *to be.* Soph. Œd. C. 805. λῦμα τῷ γήρᾳ τρέφει.

τρίδουλος, ου. m. *A slave of three generations;* i. e. whose father and grandfather were slaves. Soph. Œd. T. 1063.

τρίπαλτος, ου· ὁ, ἡ. Properly, *thrice brandished;* as a spear, that it may be hurled with greater violence. From πάλλω. Hence, *threefold.* Æsch. Theb. 985. τριπάλτων πημάτων.

τριπόλιστος, ου· ὁ, ἡ. *Three-fold, excessive.* Soph. Ant. 859. πατρὸς τριπόλιστον οἶτον. Musgrave considers this adjective as a superlative from πολὺς, similar to the forms βράχιστος, ἐλάχιστος from βραχὺς, ἐλαχὺς, with the intensitive particle τρὶς prefixed. And we are inclined to prefer this derivation to that of

Canter, who takes it from πολίζω, *condo*, in the sense of πολύκτιστος.

τρίχηλος, ου' ὁ, ἡ. *Thrice-vast, immense.* Æsch. Theb. 757. τρίχαλον κῦμα.

τροπαῖος, α, ον. *Turning, changing.* In Æsch. Theb. 703. it is used substantively: λήματος ἐν τροπαίᾳ, *change of purpose*; sc. αὔρᾳ being understood. So in the Agamemnon, v. 213. φρενὸς πνέων δυσσεβῆ τροπαίαν: where Stanley has the following: "Ventus, qui flatu converso e mari in terram *revertitur*. Aristot. Prob. XXVI. 5. ἔστιν ἡ τροπαία οἷον ἀναστροφὴ τῆς ἀπογείας. Plin. II. 43. *qui quidem cum e mari redeunt*, tropæi *vocantur*: *si pergunt*, apogæi."

τροφεῖον, ου. n. *The return made to a parent or country for the charge of education and support.* Soph. Œd. C. 341. Æsch. Theb. 478. Suidas: τὰ ὀφειλομένα τοῖς τροφεῦσι.

τροφὴ, ης. f. *Food, nourishment.* Hence, *mode of living*. Soph. Œd. C. 328. 362. Also, in a sense extremely rare, *a thing nourished*; i. e. *an offspring, a descendant*. Soph. Œd. T. 1. Κάδμου νέα τροφή. And so Eur. Cycl. 189. ἀρνῶν τροφαί.

τρύχος, εος. n. *Rags, tatters.* Eurip. Phœn. 335. δυσόρφναια τρύχη. Eurip. Elect. 185. τρύχη τάδ' ἐμῶν πέπλων.

τυμβήρης, ες' ὁ, ἡ. *Entombed.* Soph. Ant. 255. Also, *sepulchral.* Ibid. 947. τυμβήρει θαλάμῳ.

τυμβοχόος, ου' ὁ, ἡ. *Raising a tomb.* Æsch. Theb. 1024. τυμβοχόα χειρώματα, i. e. *a tomb raised by the hand.* Etym. Mag. p. 771. 39. τυμβοχοεῖ· θάπτει χωστῷ τάφῳ. So,

τυμβόχωστος, ου' ὁ, ἡ. *Raised for a tomb.* Soph. Ant. 848. ἕρμα τυμβόχωστον τάφου. See the note.

τύπος, ου. m. *A figure.* Properly, *a mould in which an impression is cast*; hence, *a type*. Æsch. Theb. 484. Hesych. χαρακτὴρ, εἰκών.

τύραννος, ου. m. *A king*, generally, without any reference to despotic power. So the Latin, *Tyrannus*. The word is sometimes used as an adjective, as in Soph. Œd. T. 588. τύραννα δρᾷν. Ant. 1169. τύραννον σχῆμα.

Υ.

Ὑγρὸς, ά, όν. *Wet, moist.* Also, *flexible, weak.* In which sense it is most probably used in Soph. Ant. 1236. Eurip. Phœn. 1453.

ὑμνέω. Properly, *to celebrate.* Also, *to lament, to deplore.* Soph. Elect. 382. See Brunck in loc. Thus in Soph. Œd. T. 1273. ἐφυμνέω. q. v. Sometimes, in a bad sense, *to revile, to reproach.* Æsch. Theb. 7. Suidas: ὑμνεῖν· ὀδύρεσθαι, μέμφεσθαι, λοιδορεῖν.

ὑπεκτρέπομαι. *To turn aside from; to neglect.* Soph. Œd. C. 566.

ὑπεκτρέχομαι. *To elude, to shun.* Eurip. Phœn. 887. θεοὺς ὑπεκδραμούμενοι.

ὑπέραυχος, ου' ὁ, ἡ. *Boasting, haughty, arrogant.* Æsch. Theb. 479. ὑπέραυχα βάζουσι. This is nearly the same as μεγάλαυχος, q. v.

ὑπέρκοπος, ου' ὁ, ἡ. *Proud, haughty.* Æsch. Theb. 387. See the note. "Antiqua notio verbi κόπω vel κύπτω videtur fuisse *gradior*. Erit igitur ὑπέρκοπος, *qui nimis longè progreditur.*" Blomfield.

ὑπέροπτος, ου' ὁ, ἡ. *Insolent, proud.* Used adverbially in the neuter plural. Soph. Œd. T. 883.

ὑπέρφευ. adv. *Beyond measure, immoderately.* Eurip. Phœn. 560. Barnes considers it as the same with ὑπερφυῶς, and Dr. Blomfield on Æsch. Pers. 825. thinks that it was originally written ὑπερφῦ, from the adjective ὑπερφυής. Hesych.

ὑπερφυᾶ· ὑπὲρ φύσιν μέγαν. Aristoph. Nub. 76. μίαν εὗρον ἀτραπὸν δαιμονίως ὑπερφυᾶ.

ὑπόβλητος, ου· ὁ, ἡ. *Suborned, deceitful, false.* Soph. Œd. C. 794. ὑπόβλητον στόμα.

ὕπουλος, ου· ὁ, ἡ. *Having a wound which is only apparently healed.* Hence, *deceitful; treacherously concealing.* Soph. Œd. T. 1396. κάλλος κακῶν ὕπουλον. See the note.

ὑστεροφθόρος, ου· ὁ, ἡ. *Ultimately destroying.* Soph. Ant. 1074. λωβητῆρες ὑστεροφθόροι. Schol. αἱ ὕστερον μέλλουσαι βλάψαι.

ὑψίπους, οδος, ὁ, ἡ. *Lofty, sublime.* Hence, *excellent.* Soph. Œd. T. 865. νόμοι ὑψίποδες.

Φ.

Φερέγγυος. Properly, *trust-worthy.* Hesych. ἀξιόπιστος, ἐγγυητὴς, βεβαιωτής. Hence, *adequate.* Æsch. Theb. 392. 445. 466. 798. Dr. Blomfield in his Glossary adduces an instance of its use in the same sense from Herod. VII. 49. φερέγγυος διασῶσαι τὰς ναῦς.

φθέγμα, τος. n. *A voice.* Hence, *language.* Soph. Ant. 354.

φθείρομαι. *To wander.* Soph. Œd. T. 1502. χέρσους φθαρῆναι κἀγάμους. The verb occurs in this sense in Eurip. Iph. T. 277. Cycl. 299. Helen. 780. Aristoph. Plut. 598. Hesych. φθείρεται· πλανᾶται.

φθερσιγενὴς, ες· ὁ, ἡ. *Race-destroying: destructive to families.* Æsch. Theb. 1057. φθερσιγενεῖς Ἐρίνυες.

φιλέω. Properly, *to love.* Hence, *to be wont.* Soph. Œd. C. 304. Ant. 498.

φιλογηθὴς, ες· ὁ, ἡ. (Dorice φιλογαθής.) *Joy-loving.* Æsch. Theb. 912.

φιλόθυτος, ου· ὁ, ἡ. *Delighting in sacrifice.* Æsch. Theb. 164. φιλοθύτων ὀργίων.

φιμὸς, ου. m. *A halter, or bridle.* Æsch. Theb. 459.

φλύω. Properly, *to boil over.* Hence, *to bluster, to talk triflingly.* Æsch. Theb. 658. φλύοντα σὺν φοίτῳ φρενῶν. "A φλέω, *bullio,* provenit magna vocabulorum familia, quæ omnia *levitatis* vel *inanitatis* vel *tumoris* notionem habent." Blomfield on Æsch. Prom. 513.

φόβη, ης. f. Properly, *the mane of a horse.* Also, *the hair.* Hence, metaphorically, *the leaves of trees:* Soph. Ant. 419. φόβην ὕλης. In the same sense the Latin Poets use *Coma.*

φοιτάω. *To rave.* Soph. Œd. T. 1255. from

φοῖτος, ου. m. *Rage, madness.* Æsch. Theb. 658. φοίτῳ φρενῶν. Hesych. φοῖτος· μανία, λύσσα.

φονόρυτος, ου· ὁ, ἡ. *Blood-stained.* Æsch. Theb. 935. γαίᾳ φονορύτῳ. From

φόνος, ου. m. Properly, *slaughter.* Also, *blood, gore.* Æsch. Theb. 44. ταυρείου φόνου.

φοράδην. *adv.* *With impetuosity.* Soph. Œd. T. 1310. Photius. ὁρμητικῶς.

φρενώλης, ες· ὁ, ἡ. *Mad.* Æsch. Theb. 754.

φροίμιον, ου. n. Contract (for. προοίμιον.) *A prelude.* Also, *a lamentation.* Æsch. Theb. 7. φροιμίοις πολυῤῥόθοις.

φρύαγμα, τος. n. *Snorting.* Suidas: ἡ τῶν ἵππων καὶ ἡμιόνων διὰ τῶν μυκτήρων ἠχὴ, σὺν ἀγρίῳ φυσήματι ἐκπίπτουσα. Æsch. Theb. 281. ἱππικῶν φρυαγμάτων.

φύξιμος, ου· ὁ, ἡ. *Able to avoid.* Soph. Ant. 788. See the note.

X.

Χαίρω. Properly, *to rejoice.* Arist. Pac. 291. ὡς ἥδομαι, καὶ τέρπομαι, καὶ χαίρομαι. Hence, *to escape with impunity*. Soph. Œd. T. 363. Ἀλλ' οὔ τι χαίρων δίς γε πημονὰς ἐρεῖς. Antig. 758. ἀλλ' οὐ, τόνδ' Ὄλυμπον, ἴσθ' ὅτι Χαίρων ἐπὶ ψόγοισι δεννάσεις ἐμέ. So the verb κλάω is used in a contrary sense in Œd. T. 401. Antig. 754. See Monk on Eurip. Hipp. 1089.

χαλάω. *To loosen, to relax*. Properly, *applied to the cables of ships*. Hence, *to yield, to give way*. Soph. Œd. C. 203. Scholiast. χαλᾷς· εἴκεις καὶ οὐκ ἀντιτείνεις. Compare v. 840.

χαλκοβόης, ου· ὁ, ἡ. *Having a brazen*, i. e. *a loud voice*. Soph. Œd. C. 1046. χαλκοβόαν Ἄρη.

χαλκόπους, οδος· ὁ, ἡ. *Brazen-footed*. Hom. Il. Θ. 41. χαλκόποδ' ἵπποι. Hence, *brazen*, simply. Soph. Œd. C. 57. χαλκόπους ὀδός. See the note on v. 1590.

χειμάζω. *To expose to a storm at sea*. Hence, metaphorically, *To trouble, to terrify*. Pind. Pyth. IX. 56. φόβῳ δ' οὐ κεχείμανται φρένες. Soph. Œd. T. 101. Œd. C. 1504. Ant. 391. Phil. 1460. Eurip. Hipp. 315.

χειρόδεικτος, ου· ὁ, ἡ. *Pointed out by the finger: perspicuous, clear, manifest*. Soph. Œd. T. 901.

χειρότονος, ου· ὁ, ἡ. *Offered with stretched-out hands*. Æsch. Theb. 158. χειροτόνους λιτάς.

χερμὰς, αδος. *f*. *A stone which fills the hand*. λίθος χειροπληθής. *Hesych*. Æsch. Theb. 287. Nouns ending in ας are very frequent in the Tragic writings: but they generally imply *multitude*. Thus in Æsch. Theb. 146. λιθὰς, *a shower* of stones; 198. νιφὰς, *a shower* of snow. Perhaps then we may interpret χερμὰς, *a handful* of stones.

χέρνιψ, ιβος. *f*. *Waters used for purification*. See the note on Soph. Œd. T. 240.

χέρσος, ου· ὁ, ἡ. *Barren*. Generally used as a substantive, the word γῆ being understood. Hesych. χέρσος· ἡ ἔρημος γῆ καὶ τραχεῖα. Soph. Ant. 251. χέρσος ἀρρώξ. Hence, *Unmarried*. Œd. T. 1502. χέρσους κἀγάμους. Hence, χερσαῖος. *Terrestrial, on land*. Æsch. Theb. 64. κῦμα χερσαῖον.

χηρεύω. *To lead a widowed or solitary life*. Soph. Œd. T. 479.

χθονοστιβὴς, ες· ὁ, ἡ. *Terrestrial, earthly*. Soph. Œd. T. 301. οὐράνιά τε καὶ χθονοστιβῆ.

χιονότροφος, ου· ὁ, ἡ. *Snow-nourished*: i. e. *covered with snow*. Eurip. Phœn. 815. Ἀρτέμιδος χιονότροφον ὄμμα Κιθαιρών.

χνόα, ας. *f*. *The extremity of the axle*. Æsch. Theb. 141.

χρηματοδαίτης, ου. *m*. *A divider of possessions: a distributor of property*. Æsch. Theb. 726. κτεάνων χρηματοδαίτης.

χρηστήριος, α, ον, *Prophetic*. Æsch. Theb. 26. χρηστηρίους ὄρνιθας. This adjective is of very rare occurrence.

χρίμπτομαι. *To approach*. Eurip. Phœn. 97.

χρόνιος, α, ον. *After a long time*. Eurip. Phœn. 373. χρόνιος ἰδὼν μέλαθρα. In the same sense χρόνῳ is used adverbially, ἐν being understood. Soph. Œd. C. 436. Eurip. Phœn. 302. 318. See note.

χρυσαυγὴς, ες· ὁ, ἡ. *Resplendent as gold*. Soph. Œd. C. 685. χρυσαυγὴς κρόκος.

χρυσεοβόστρυχος, ου· ὁ, ἡ. *Having golden locks, golden-haired*. Eur. Phœn. 193. χρυσεοβόστρυχον ὦ Διὸς ἔρνος.

χρυσήλατος, ου· ὁ, ἡ. *Made of wrought gold*. Soph. Œd. T. 1268. χρυσηλάτους περόνας. Eurip. Phœn. 60. χρυσηλάτοις πόρπαισι.

χρυσήνιος, ου· ὁ, ἡ. (Doric χρυσάνιος.) *Driving with golden reins*. Soph. Œd. C. 693. χρυσάνιος Ἀφροδίτα.

χρυσοκόλλητος, ου· ὁ, ἡ. *Soldered with gold; studded with gold.* Eur. Phœn. 2. χρυσοκολλήτοισι δίφροις.

χρυσοπήληξ, ηκος· ὁ, ἡ· *Having a golden helmet.* Eurip. Phœn. 953. Æsch. Theb. 103.

χρυσόῤῥυτος, ου· ὁ, ἡ. *Flowing with gold. Descending in a shower of gold.* Soph. Ant. 949. γονὰς χρυσοῤῥύτους. Of Jupiter and Danaë.

χρώζω. *To stain.* Also, *to touch,* (with the idea of pollution arising from the act.) Eurip. Phœn. 1641. Compare the preceding lines. Hesychius. προσάπτω, ψηλαφάω.

Ψ.

Ψαφαρὸς, α, ον. *Dry.* Hesych. ξηρὸς, αὐχμηρός. Æsch. Theb. 812. Ψαφαρᾷ σποδῷ. Schol. ἐλαφρᾷ λεπτῇ γῇ, ἤτοι τῷ Ἄργει· λεπτώγειον γὰρ τοῦτο, διὸ καὶ διψηρόν.

ψεύδω. *To deceive.* Soph. Œd. C. 1516. In Soph. Ant. 389. *to contradict, to reverse.* ψεύδει γὰρ ἡ ’πίνοια τὴν γνώμην. This sense of ψεύδω is very uncommon, if indeed it is elsewhere to be found.

ψευδωνύμος, ου· ὁ, ἡ. *Falsely so named.* Æsch. Theb. 667.

ψῆφος, ου. *n.* *A small pebble used in giving votes:* hence, *the vote itself.* Also, *a decree.* Soph. Ant. 60. ψῆφον τυράννων.

ψυχρὸς, α, ον. *Cold, frigid.* Hence, *comfortless.* Soph. Ant. 650. ψυχρὸν παραγκάλισμα. Also, *foolish, useless.* Ibid. 88. So Lucian. T. 1. p. 155. ψυχρὰ καὶ ἀνωφελῆ ὀνόματα.

Ω.

Ὠγύγιος, α, ον. *Ogygian, antient.* See the note on Æsch. Theb. 810.

ὠκύποινος, ου· ὁ, ἡ. *Quickly punished.* Æsch. Theb. 740. παρβασίαν ὠκύποινον.

ὠκυτόκος, ου· ὁ, ἡ. *Causing a speedy delivery:* i. e. *fertilizing; making fruitful.* Soph. Œd. C. 690. ὠκυτόκος πεδίων. Schol. ὠκυτόκα ποιῶν τὰ πέδια, καὶ ἔγκαρπα.

ὠλεσίοικος, ου· ὁ, ἡ. *House-destroying. Bringing ruin upon a family.* Æsch. Theb. 717. ὠλεσίοικον θεόν.

ὠμοδακὴς, ες· ὁ, ἡ. *Biting cruelly, keen.* Æsch. Theb. 689. ὠμοδακὴς ἵμερος.

ὠμοδρόπος, ου· ὁ, ἡ. *Plucking unripe* (fruit.) Applied metaphorically in Æsch. Theb. 324.

ὠμόσιτος, ου· ὁ, ἡ. *Feeding on raw flesh: carnivorous.* Æsch. Theb. 537. Σφίγγ’ ὠμόσιτον.

ὠμόφρων, ονος· ὁ, ἡ. *Cruel.* Æsch. Theb. 727. ὠμόφρων σίδαρος.

ὥρα, ας. *f.* *Age, period of life.* Æsch. Theb. 13. Schol. ἡλικία. Also, *beauty, grace.* Eurip. Phœn. 798. νεάνιδος ὥρας. So Pind. Nem. VIII. 1. Ὥρα πότνια, κάρυξ Ἀφροδίτας ἀμβροσιᾶν φιλοτάτων. Anacreon, XXXIV. 4. ἄνθος ἀκμαῖον ὥρας.

THE END.

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ERRATA.

Soph. Œd. T. 328. *for* μὴ *read* καί.

Eurip. Phœn. 70. *for* Πολυνείκην *read* Πολυνείκη.

1811

4